About this PDF version:

This is *not* the e-book version. It is a vintage PDF (portable document format) file created in 2003 to make the raw content of this book available to people who would not otherwise have access to it. For example, people who live in third-world countries or remote corners of the planet who cannot afford to purchase the printed book, pay for shipping, etc. Or students who need to read and reference this book for their research projects. We believe that it is important to get the message contained in this book out there to as many people as possible, and so we support the distribution of this old PDF document with included copyright notice. You can call it the "free version" for your own personal use if you like. It's not as nicely formatted as our e-book versions (see below), and shouldn't be confused with our e-books. The text files used to create these PDFs were taken from the Folio Vedabase project, which used automated scanning software to convert the printed books to electronic type. There are a number of mistakes contained in these documents due to errors in the character recognition software. Some words are wrong. Some paragraphs are missing. Typographical errors abound. It is what it is. We encourage you to upgrade to the nicely formatted, proof-read e-book version. See below.

Please read the copyright notice on the following page, so you're aware of the restrictions associated with this PDF file. For example, you may not re-print, sell or otherwise take the contents and publish it in any way. The publisher retains the copyright to this work.

The E-Book version:

The publisher, The Bhaktivedanta Book Trust, is currently working on creating visually attractive e-book versions of this book, that match the print editions in quality, formatted for the popular e-book readers.
The e-book may already be available. Check the publishers's website, www.Krishna.com. Generally, these e-book versions will be available for a reasonable fee, charged to maintain the trust, keep the books in print, publish more books, expand Krishna.com, and help build temples dedicated to Lord Krishna around the world. Please support our mission and purchase the e-book version.

See our available e-books at www.Krishna.com.

"**Srimad-Bhagavatam — Canto Ten**" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

COPYRIGHT NOTICE: This is an evaluation copy of the printed version of this book, and is NOT FOR RESALE. This evaluation copy is intended for personal non-commercial use only, under the "fair use" guidelines established by international copyright laws. You may use this electronic file to evaluate the printed version of this book, for your own private use, or for short excerpts used in academic works, research, student papers, presentations, and the like. You can distribute this evaluation copy to others over the Internet, so long as you keep this copyright information intact. You may not reproduce more than ten percent (10%) of this book in any media without the express written permission from the copyright holders. Reference any excerpts in the following way: "Excerpted from "Srimad-Bhagavatam" by A.C. Bhaktivedanta Swami Prabhupada, courtesy of the Bhaktivedanta Book Trust International, www.Krishna.com."

This book and electronic file is Copyright 1977-2003 Bhaktivedanta Book Trust International, 3764 Watseka Avenue, Los Angeles, CA 90034, USA.
All rights reserved. For any questions, comments, correspondence, or to evaluate dozens of other books in this collection, visit the website of the publishers, www.Krishna.com.

Canto 10: "The Summum Bonum"
Tenth Canto

SUMMARY OF THE TENTH CANTO

A short description of each chapter of this Tenth Canto is as follows. The First Chapter, which has sixty-nine verses, describes Maharaja Pariksit's eagerness to learn about the incarnation of Lord Krsna, and it also tells how Kamsa killed the six sons of Devaki because of his fear of being killed by her eighth child. The Second Chapter contains forty-two verses, describing the entrance of the Supreme Personality of Godhead, Krsna, into the womb of Devaki to fulfill His mission of killing Kamsa. When Lord Krsna was within Devaki's womb, all the demigods, headed by Brahma, offered prayers to the Lord. The Third Chapter contains fifty-three verses. This chapter describes the appearance of Lord Krsna as He is. The Lord's father and mother, understanding the Lord's appearance, offered prayers. Fearing Kamsa, the Lord's father brought the child from Mathura to Gokula Vrndavana. The Fourth Chapter contains forty-six verses, which tell of a prophecy by the goddess Candika. After consulting demoniac friends, Kamsa began killing all the children born at that time, since he thought this would be to his benefit.

The Fifth Chapter contains thirty-two verses, describing how Nanda Maharaja performed the birth ceremony of Krsna and then went to Mathura, where he met Vasudeva. The Sixth Chapter contains forty-four verses. In this chapter, Nanda Maharaja, following the advice of his friend Vasudeva, returns to Gokula and on the way sees the dead body of the Putana demoness and is astonished at her having been killed by Krsna. The Seventh Chapter, which contains thirty-seven

verses, describes Maharaja Pariksit's enthusiasm to hear about the boyhood pastimes of Lord Krsna, who killed Sakatasura and Trnavartasura and showed within His mouth the entire cosmic manifestation. In the Eighth Chapter there are fifty-two verses, which describe Gargamuni's performing the name-giving ceremony of Krsna and Balarama and how Krsna and Balarama performed playful childish activities, crawling on the ground, trying to walk with Their small legs, and stealing butter and breaking the pots. This chapter also describes the vision of the universal form.

The Ninth Chapter, which has twenty-three verses, describes how Krsna disturbed His mother while she was churning butter. Because she left Krsna to see to the stove, where the milk was boiling, and did not allow Him to suck her breast, Krsna was very angry and broke a pot of yogurt. To chastise her naughty child, mother Yasoda wanted to bind Him with rope, but every time she tried she failed because of a shortage of rope when the time came to knot it. In the Tenth Chapter there are forty-three verses. This chapter describes how Krsna, as Damodara, caused the twin Yamalarjuna trees to fall and how the two demigods within the trees were delivered by the mercy of Krsna. In the Eleventh Chapter there are fifty-nine verses. This chapter describes how Nanda Maharaja released Krsna from the ropes, how Krsna showed His mercy to a fruit seller while exchanging grains for fruit, and how Nanda Maharaja and others decided to leave Gokula for Vrndavana, where Krsna killed Vatsasura and Bakasura.

Chapter Twelve contains forty-four verses, describing Krsna's pastimes with the cowherd boys in the forest and the killing of the demon named Aghasura. Chapter Thirteen contains sixty-four verses, describing how Brahma stole Krsna's calves and His friends, the cowherd boys. Krsna expanded His pastimes for one year, representing Himself as the calves and boys in forms exactly like their own. In this way He bewildered Brahma, who at last surrendered when his illusion was over. The Fourteenth Chapter contains sixty-one verses. In this chapter, Brahma offers prayers to Krsna after fully understanding Him to be the Supreme Personality of Godhead. The Fifteenth Chapter contains fifty-two verses. This chapter describes how Krsna entered Talavana Forest with Balarama, how Balarama killed Dhenukasura, and how Krsna protected the cowherd boys and cows from the poisonous effects of Kaliya.

The Sixteenth Chapter contains sixty-seven verses. This chapter describes the chastisement of Kaliya by Krsna, and it also describes the prayers offered by Kaliya's wives. In the Seventeenth Chapter there are twenty-five verses. This chapter describes why Kaliya entered the River Yamuna after leaving his home, Nagalaya, one of the dvipas, which according to some corresponds to the Fiji Islands. This chapter also describes how Garuda was cursed by Saubhari Rsi, how the cowherd boys, Krsna's friends, were enlivened when Krsna emerged from the Yamuna, and how Krsna stopped the forest fire and saved the sleeping inhabitants of Vraja.

The Eighteenth Chapter contains thirty-two verses, giving a description of Krsna and Balarama, Their picnics within the forest, the climate of Vrndavana in the summer and the spring, and Lord Balarama's killing of Pralambasura. Chapter Nineteen contains sixteen verses, describing Krsna's entering the forest known as Munjaranya, saving the cowherd boys and cows from the forest fire, and bringing them to Bhandiravana. Chapter Twenty contains forty-nine verses. This chapter describes the enjoyment of Balarama and Krsna in the forest with the cowherd boys during the rainy season, and it gives various instructions through analogies concerning the rainy season and autumn.

Chapter Twenty-one contains twenty verses, describing how Krsna entered the forest of Vrndavana in the autumn, playing His flute, and how He attracted the gopis, who were singing His glories. The Twenty-second Chapter contains thirty-eight verses, describing how the gopis prayed to the goddess Katyayani to obtain Krsna as their husband and how Krsna later stole the garments of the gopis while the gopis were bathing in the Yamuna. The Twenty-third Chapter contains fifty-two verses, describing how the cowherd boys, being very hungry, followed Krsna's

directions by begging some food for Him and themselves from brahmanas engaged in performing yajnas. The brahmanas refused to give food to Krsna and Balarama, although the boys begged for it, but the wives of the brahmanas agreed, and therefore Krsna bestowed His mercy upon them.

The Twenty-fourth Chapter contains thirty-eight verses, describing how Krsna defied King Indra, despite Indra's position of prestige, by stopping the indra-yajna and instead worshiping Govardhana. The Twenty-fifth Chapter contains thirty-three verses. As described in this chapter, because the indra-yajna was stopped, King Indra was very angry, and to kill the inhabitants of Vrndavana, Vraja, he flooded the entire area with rain. Krsna, however, accepted King Indra's challenge by lifting Govardhana Hill as an umbrella to protect Vrndavana and all the cows. The Twenty-sixth Chapter contains twenty-five verses, describing how Nanda Maharaja, seeing the extraordinary activities of Krsna, was struck with wonder and how he thus narrated for all the cowherd men the whole story of Krsna's opulence, as foretold by Gargamuni. Chapter Twenty-seven, which contains twenty-eight verses, describes how King Indra, upon seeing Krsna's unlimited power, worshiped Lord Krsna, who was fully washed with milk supplied by the surabhi and who thus became known as Govinda. The Twenty-eighth Chapter contains seventeen verses. In this chapter Krsna saves His father, Nanda Maharaja, from the custody of Varuna and shows the cowherd men how Vaikunthaloka is situated.

The Twenty-ninth Chapter contains forty-eight verses, describing how Krsna talked to the gopis before performing the rasa-lila and how, after the beginning of the rasa-lila, Krsna disappeared from the scene. Chapter Thirty contains forty-four verses, describing how the gopis, being separated from Krsna, went mad and began to wander in the forest in search of Him. The gopis met Srimati Radharani, the daughter of King Vrsabhanu, and they all wandered on the bank of the Yamuna searching for Krishna. Chapter Thirty-one contains nineteen verses, describing how the bereaved gopis waited in great anxiety to meet Krsna. Chapter Thirty-two contains twenty-two verses. In this chapter, Krsna appears among the gopis, who are fully satisfied in ecstatic love for Him. Chapter Thirty-three contains thirty-nine verses. In this chapter Krsna appears in multiforms in the midst of the gopis, with whom He dances in the rasa dance. Then they all bathe in the River Yamuna. Also in this chapter, Sukadeva mitigates the doubts of Pariksit concerning the performance of the rasa-lila.

Chapter Thirty-four contains thirty-two verses. This chapter describes how Nanda Maharaja, Krsna's father, was swallowed by a big python, who had been a demigod named Vidyadhara but was cursed by Angira Rsi. Krsna rescued His father and saved this demigod simultaneously. Chapter Thirty-five contains twenty-six verses. This chapter describes how Krsna went to the pasturing grounds with the cows and how the gopis sang in separation from Him.

Chapter Thirty-six contains forty verses. This chapter describes Krsna's killing of Aristasura. It also describes Narada's disclosure to Kamsa that both Rama and Krsna were sons of Vasudeva. Because of this disclosure, Kamsa arranged to kill both Rama and Krsna. He sent his assistant Kesi to Vrndavana, and later he sent Akrura to bring Rama and Krsna to Mathura. Chapter Thirty-seven contains thirty-three verses. In this chapter Krsna kills the Kesi demon, Narada worships Krsna by narrating His future activities, and Krsna kills the demon named Vyomasura. Chapter Thirty-eight contains forty-three verses. This chapter describes how Akrura went to Vrndavana and how he was received by Rama-Krsna and Nanda Maharaja. Chapter Thirty-nine contains fifty-seven verses. This chapter describes how Rama and Krsna, having been invited by Kamsa started for Mathura. While They were ready on the chariot, the gopis began to cry, and Krsna sent His messenger to pacify them. Thus He was able to travel toward Mathura. On the way, Akrura was shown the entire Visnuloka within the water of the Yamuna.

Chapter Forty contains thirty verses, in which the prayers of Akrura are described. Chapter Forty-one, which contains fifty-two verses, describes the entrance of Rama and Krsna into the city of Mathura, where the ladies were very

jubilant to see these two brothers. Krsna killed a washerman, glorified Sudama and gave Sudama His benediction. Chapter Forty-two, which contains thirty-eight verses, describes how Krsna delivered Kubja and how He broke Kamsa's gigantic bow and killed its caretakers. Thus Kamsa and Krsna met. Chapter Forty-three contains forty verses. Outside the sporting arena of Kamsa, Krsna killed an elephant named Kuvalayapida. Then He entered the arena and spoke with Canura. Chapter Forty-four, which contains fifty-one verses, describes how Krsna and Balarama killed the wrestlers named Canura and Mustika and thereafter killed Kamsa and his eight brothers. Krsna, however, pacified Kamsa's wives and His own father and mother, Vasudeva and Devaki.

Chapter Forty-five contains fifty verses. This chapter describes how Krsna pacified His father and mother and celebrated the enthronement of His grandfather Ugrasena. After promising the inhabitants of Vrndavana that He would return very soon, Krsna underwent ritualistic ceremonies as a ksatriya. He took the vow of brahmacarya and lived in the guru-kula, where He studied regularly. By killing the demon named Pancajana, He received a conchshell named Pancajanya. Krishna rescued the son of His guru from the custody of Yamaraja and returned him. After thus offering guru-daksina to repay His teacher, Lord Krsna returned to Mathura-puri. Chapter Forty-six contains forty-nine verses. As described in this chapter, Krsna sent Uddhava to Vrndavana to pacify His father and mother, Nanda Maharaja and Yasoda. Chapter Forty-seven contains sixty-nine verses, describing how Uddhava, following Krsna's order, went to pacify the gopis and then returned to Mathura. Thus Uddhava appreciated the ecstatic love felt for Krsna by the inhabitants of Vrndavana.

Chapter Forty-eight contains thirty-six verses. This chapter describes how Krsna fulfilled the desire of Kubja by going to her house and enjoying her. Krsna then went to the home of Akrura. Satisfied by Akrura's prayers, Krsna praised him very much and sent him to Hastinapura to gather information about the Pandavas. Chapter Forty-nine contains thirty-one verses. As described in this chapter, Akrura, following Krsna's orders, went to Hastinapura, where he met Vidura and Kunti and heard from them about Dhrtarastra's mistreatment of the Pandavas. Informed of the Pandavas' faith in Krsna, Akrura advised Dhrtarastra, and after understanding Dhrtarastra's mind, he returned to Mathura, where he described everything about the situation in Hastinapura.

Chapter Fifty contains fifty-seven verses. In this chapter, Jarasandha, having heard that his son-in-law Kamsa was killed, attacked Mathura to kill Rama and Krsna but was defeated seventeen times. When Jarasandha was about to attack for the eighteenth time, Kalayavana, having been advised by Narada, also attacked Mathura. Thus the Yadava dynasty entered a fort in the midst of the water and lived there by mystic power. After giving full protection to the Yadava dynasty and conferring with Lord Baladeva, Lord Krsna emerged from Dvaraka. Chapter Fifty-one, which contains sixty-three verses, describes how Mucukunda killed Kalayavana simply by glancing upon him.

Chapter Fifty-two contains forty-four verses. In this chapter, Mucukunda offers prayers to Krsna, and then Krsna kills all the soldiers of Kalayavana and returns to Dvaraka with their booty. When Jarasandha attacked Mathura again, Rama and Krsna, as if afraid of him, fled to the top of a mountain, to which Jarasandha then set fire. Unseen by Jarasandha, Krsna and Balarama jumped from the mountain and entered Dvaraka, which was surrounded by the sea. Jarasandha, thinking that Krsna and Balarama had been killed, returned with his soldiers to his own country, and Krsna continued to live in Dvaraka. Rukmini, the daughter of Vidarbha, was very much attracted to Krsna, and she sent Krsna a letter through a brahmana. Chapter Fifty-three contains fifty-seven verses. Following Rukmini's request, Krsna went to the city of Vidarbha and kidnapped her in the presence of such enemies as Jarasandha. Chapter Fifty-four contains sixty verses. As described in this chapter, Krsna defeated all the opposing princes and disfigured Rukmini's brother Rukmi. Then Krsna returned with Rukmini to Dvaraka, where they were united in a regular marriage. Rukmi, however, remained

in a place known as Bhojakata, being angry at his brother-in-law, Krsna. Chapter Fifty-five, containing forty verses, describes the birth of Pradyumna, how Pradyumna was kidnapped by Sambarasura, and how Pradyumna later killed Sambarasura and returned to Dvaraka with his wife, Ratidevi.

Chapter Fifty-six contains forty-five verses. As described in this chapter, King Satrajit, by the mercy of the sun-god, received a jewel called Syamantaka. Later, when this jewel was stolen, Satrajit unnecessarily became doubtful of Krsna, but Krsna, to vindicate His position, retrieved the jewel, along with the daughter of Jambavan. Krsna later married Satrajit's daughter and received a full dowry. As described in Chapter Fifty-seven, which contains forty-two verses, both Balarama and Krsna went to Hastinapura, having heard about the fire in the shellac house of the Pandavas. After Satrajit was killed by Satadhanva at the instigation of Akrura and Krtavarma, Balarama and Krsna returned to Dvaraka. Satadhanva left the Syamantaka jewel with Akrura and fled to the forest. Thus although Krsna killed Satadhanva, He was unable to retrieve the jewel. Finally the jewel was discovered and awarded to Akrura. Chapter Fifty-eight contains fifty-eight verses. After the Pandavas finished living incognito in the forest, Krsna went to Indraprastha to see them. He then married five wives, headed by Kalindi. After Krsna and Arjuna set fire to the Khandava Forest, Arjuna received the Gandiva bow. The demon Maya Danava constructed an assembly house for the Pandavas, and Duryodhana was very much aggrieved.

Chapter Fifty-nine contains forty-five verses. In this chapter, Krsna, at the request of Indra, kills the demon Narakasura, the son of the earth personified, along with the demon's associates, headed by Mura. The earth personified offers prayers to Krsna and returns to Him all the paraphernalia that Narakasura has stolen. Krsna then bestows fearlessness upon the son of Narakasura and marries the sixteen thousand princesses whom the demon kidnapped. Also in this chapter, Krsna takes away the parijata plant from the heavenly planets, and the foolishness of Indra and others is described.

Chapter Sixty contains fifty-nine verses. In this chapter, Krsna makes Rukmini angry with His joking words. Krsna pacifies Rukmini, and there is a lover's quarrel between them. Chapter Sixty-one contains forty verses. This chapter contains a description of the sons and grandsons of Krsna. At the time of Aniruddha's marriage, Balarama kills Rukmi and breaks the teeth of the King of Kalinga.

Chapter Sixty-two contains thirty-three verses. This chapter begins the discourse concerning the abduction of Usa, the daughter of Banasura, and the amorous pastimes between Usa and Aniruddha. It also describes a fight between Aniruddha and Banasura and how Banasura seized Aniruddha with a snake-noose. Chapter Sixty-three, which contains fifty-three verses, describes how the strength of Lord Siva was defeated in a battle between Banasura and the Yadavas. The Raudra-jvara, having been defeated by the Vaisnava-jvara, offered prayers to Krishna. Krsna severed all but four of Bana's one thousand arms and thus showed him mercy. Krsna then returned to Dvaraka with Usa and Aniruddha.

Chapter Sixty-four contains forty-four verses. In this chapter, Krsna liberates King Nrga, the son of Iksvaku, from a curse and instructs all kings by explaining the fault in misappropriating the property of a brahmana. In connection with the deliverance of King Nrga, there are instructions for the Yadavas, who were puffed up with pride due to wealth, opulence, enjoyment and so on.

Chapter Sixty-five contains thirty-four verses. As described in this chapter, Lord Baladeva, desiring to see His friends and relatives, went to Gokula. In the months of Caitra and Vaisakha, in the groves by the Yamuna, Lord Balarama performed the rasa-rasotsava and yamuna-karsana lilas in the association of His gopis.

As described in Chapter Sixty-six, which contains forty-three verses, Krishna went to Kasi and then killed Paundraka, as well as his friend the King of Kasi, Sudaksina and others. Chapter Sixty-seven, which contains twenty-eight verses,

describes how Lord Baladeva, while enjoying with many young girls on Raivataka Mountain, vanquished the extremely mischievous ape Dvivida, who was the brother of Mainda and a friend of Narakasura's.

Chapter Sixty-eight has fifty-four verses. As described in this chapter, when Samba, the son of Jambavati, kidnapped Laksmana, the daughter of Duryodhana, he was captured in a fight with the Kauravas. In order to free him and establish peace, Lord Baladeva went to Hastinapura as a well-wisher. The Kauravas, however, were uncooperative, and upon seeing their arrogance, Lord Baladeva began pulling their city of Hastinapura with His plow. The Kauravas, headed by Duryodhana, offered prayers to Lord Baladeva, who then returned to Dvaraka with Samba and Laksmana.

Chapter Sixty-nine contains forty-five verses. As described in this chapter, Krsna exhibited His householder life with His sixteen thousand wives. Even the great sage Narada was astonished at how Krsna, having expanded Himself into sixteen thousand forms, was conducting His householder life. Thus Narada offered prayers to Lord Krsna, and Krsna was very much pleased with him.

Chapter Seventy, which contains forty-seven verses, describes how Krsna exhibited His daily ritualistic ceremonies and how He released the kings arrested by Jarasandha. While Lord Krsna was receiving a messenger sent by these kings, Narada came to see Krsna and told Him news of the Pandavas. Narada informed Krsna that the Pandavas desired to perform a rajasuya sacrifice, and Krsna agreed to attend it, but He first asked for Uddhava's decision about whether to give preference to killing King Jarasandha or performing the rajasuya-yajna. Chapter Seventy-one contains forty-five verses, describing the happiness of the Pandavas when Krsna went to Indraprastha. By the inconceivable desire of Krsna, Jarasandha would be killed, and the rajasuya-yajna would be performed by Maharaja Yudhisthira.

Chapter Seventy-two contains forty-six verses. By agreeing to perform the rajasuya-yajna, Krishna gave Maharaja Yudhisthira great pleasure. This chapter also describes the killing of Jarasandha, the enthroning of his son, and the release of the kings whom Jarasandha had arrested. Chapter Seventy-three contains thirty-five verses. After Lord Krsna released the kings and restored their royal power, He was worshiped by Sahadeva, the son of Jarasandha, and then He returned to Indraprastha with Bhima and Arjuna. Chapter Seventy-four contains fifty-four verses. Maharaja Yudhisthira offered prayers to Krsna and offered Him the first worship in the rajasuya-yajna. To honor the Lord in this way is the foremost duty of every man, but this was intolerable to Sisupala, the King of Cedi. Sisupala began to blaspheme Krsna, who thus severed the King's head from his body and awarded him the salvation called sarupya-mukti. After the conclusion of the rajasuya sacrifice, Krsna returned to Dvaraka with His queens. Chapter Seventy-five contains forty verses. As described in this chapter, Maharaja Yudhisthira, after the rajasuya-yajna, performed the final ritualistic bathing ceremonies. Duryodhana was bewildered in the palace constructed by Maya Danava, and thus he felt insulted.

Chapter Seventy-six contains thirty-three verses, describing how Salva, one of the kings Krsna defeated when He kidnapped Rukmini, decided to rid the entire world of the Yadavas. To defeat the Yadavas, Salva worshiped Lord Siva, who rewarded him with an aerial car named Saubha. When Salva fought with the Vrsnis, Pradyumna smashed the car designed by Maya Danava, but he was attacked by Salva's brother, whose name was Dyuman. Beaten unconscious by Dyuman's club, Pradyumna was carried some distance away from the warfield by his charioteer, but later he lamented having been removed from the battlefield. Chapter Seventy-seven contains thirty-seven verses. In this chapter, Pradyumna recovers from his injuries and begins fighting with Salva. When Krsna returned to Dvaraka from Indraprastha, He immediately went to the battlefield where Salva and Pradyumna were fighting. There He killed Salva, although Salva was powerfully equipped with illusory weapons.

Chapter Seventy-eight contains forty verses. As described in this chapter, a friend of Salva's named Dantavakra and Dantavakra's brother Viduratha were killed by Sri Krsna. Instead of taking part in the fighting between the Kauravas and the Pandavas, Baladeva, who had been staying at Dvaraka-puri, went touring holy places. Because of the misbehavior of Romaharsana, Baladeva killed him at Naimisaranya and appointed his son Ugrasrava, Suta Gosvami, the speaker of Srimad-Bhagavatam, to continue the discourses on the Puranas. Chapter Seventy-nine contains thirty-four verses. This chapter describes how the brahmanas of Naimisaranya advised Baladeva to atone for the death of Romaharsana. After killing a demon named Balvala, Baladeva traveled and bathed in holy places until He at last came to the Battlefield of Kuruksetra, where Bhima and Duryodhana were fighting. Then He returned to Dvaraka and went again to Naimisaranya, where He instructed the rsis. Then He left with His wife Revati.

Chapter Eighty, which contains forty-five verses, describes how Sudama Vipra, a friend of Krsna's, approached Krsna for money and was worshiped by Krsna, who reminisced with him about their boyhood at the guru-kula. Chapter Eighty-one contains forty-one verses. This chapter describes the friendly talks between Krsna and His friend Sudama. Krsna very gladly accepted a gift of flat rice from Sudama Vipra. When Sudama Vipra returned home, he saw that everything there was wonderfully opulent, and he praised the friendship of the Supreme Personality of Godhead. With the gifts of the Lord, he enjoyed material opulence, and later he was promoted back home, back to Godhead.

Chapter Eighty-two contains forty-eight verses. This chapter describes how the Yadavas went to Kuruksetra because of a solar eclipse and how other kings spoke to them of Krsna. At this meeting, Krsna satisfied Nanda Maharaja and the residents of Vrndavana, who had also come there. Chapter Eighty-three contains forty-three verses, describing how the women assembled at Kuruksetra engaged in topics of Sri Krsna and how Draupadi asked all Krsna's queens about how they had married Him. Chapter Eighty-four contains seventy-one verses. As described in this chapter, when great sages went to see Krsna at Kuruksetra, Krsna took this opportunity to praise them. Because Vasudeva desired to perform a great sacrifice on this occasion, the sages advised him regarding worship of Krsna, the Supreme Personality of Godhead. After the yajna was performed, all who were present dispersed to their respective abodes. Chapter Eighty-five contains fifty-nine verses. At the request of His father and mother, Krsna, by His mercy, returned their dead sons, all of whom were liberated. Chapter Eighty-six contains fifty-nine verses. This chapter describes how Arjuna kidnapped Subhadra with a great fight. It also describes how Krsna went to Mithila to favor His devotee Bahulasva and stay at the house of Srutadeva and advise them about spiritual advancement.

Chapter Eighty-seven contains fifty verses, describing the prayers offered to Narayana by the Vedas. Chapter Eighty-eight contains forty verses. This chapter describes how Vaisnavas become transcendental by worshiping Lord Visnu and then return home, back to Godhead. By worship of demigods, one may get material power, but this chapter describes how an ordinary living being in the material world can be favored by Lord Sri Krsna, and it establishes Lord Visnu's supremacy above Lord Brahma and Lord Siva. Chapter Eighty-nine contains sixty-five verses, disclosing who is the best among the material deities. Although Visnu is among the three deities--Brahma, Visnu and Mahesvara--He is transcendental and supreme. In this chapter we also find a description of how Krsna and Arjuna went to Mahakala-pura to deliver the son of a Dvaraka brahmana and how Arjuna was astonished. Chapter Ninety contains fifty verses. This chapter summarizes Krsna's lilas and presents the logic of madhurena samapayet, establishing that everything ends well in transcendental bliss.

Chapter One
The Advent of Lord Krsna: Introduction

The summary of the First Chapter is as follows. This chapter describes how Kamsa, frightened by hearing an omen about his being killed by the eighth son of Devaki, killed Devaki's sons one after another.

When Sukadeva Gosvami finished describing the dynasty of Yadu, as well as the dynasties of the moon-god and sun-god, Maharaja Pariksit requested him to describe Lord Krsna, who appeared with Baladeva in the Yadu dynasty, and how Krsna performed His activities within this world. Krsna is transcendental, the King said, and therefore to understand His activities is the occupation of liberated persons. Hearing of krsna-lila is the boat by which to achieve the ultimate goal of life. Except for an animal killer or one who is following a policy of suicide, every intelligent person must strive to understand Krsna and His activities.

Krsna was the only worshipable Deity for the Pandavas. When Maharaja Pariksit was in the womb of his mother, Uttara, Krsna saved him from the attack of the brahma-sastra. Now Maharaja Pariksit asked Sukadeva Gosvami how His Lordship Baladeva, the son of Rohini, could have appeared in the womb of Devaki. Why did Krsna transfer Himself from Mathura to Vrndavana, King Pariksit asked, and how did He live there with His family members? What did Krsna do in Mathura and Vrndavana, and why did He kill His maternal uncle Kamsa? For how many years did Krsna reside in Dvaraka, and how many queens did He have? Maharaja Pariksit asked Sukadeva Gosvami all these questions. He also requested Sukadeva Gosvami to describe other activities of Krsna about which he could not inquire.

When Sukadeva Gosvami began to speak about Krsna consciousness, Maharaja Pariksit forgot the fatigue brought about by his fasting. Enthusiastic to describe Krsna, Sukadeva Gosvami said, "Like the waters of the Ganges, descriptions of the activities of Krsna can purify the entire universe. The speaker, the inquirer and the audience all become purified."

Once when the entire world was overburdened by the increasing military power of demons in the form of kings, mother earth assumed the shape of a cow and approached Lord Brahma for relief, Sympathetic to mother earth's lamentation, Brahma, accompanied by Lord Siva and other demigods, took the cow-shaped mother earth to the shore of the milk ocean, where he offered prayers to please Lord Visnu, who lay there on an island in transcendental ecstasy. Brahma thereafter understood the advice of Maha-Visnu, who informed him that He would appear on the surface of the earth to mitigate the burden created by the demons. The demigods, along with their wives, should appear there as associates of Lord Krsna in the family of Yadu to increase the sons and grandsons in that dynasty. By the will of Lord Krsna, Anantadeva would appear first, as Balarama, and Krsna's potency, yogamaya, would also appear. Brahma informed mother earth about all this, and then he returned to his own abode.

After marrying Devaki, Vasudeva was returning home with her on a chariot driven by Kamsa, her brother, when an ominous voice addressed Kamsa, warning him that Devaki's eighth son would kill him. Upon hearing this omen, Kamsa was immediately ready to kill Devaki, but Vasudeva diplomatically began to instruct him. Vasudeva stressed that it would not be good for Kamsa to kill his younger sister, especially at the time of her marriage. Anyone who possesses a material body must die, Vasudeva advised him. Every living entity lives in a body for some time and then transmigrates to another body, but one is unfortunately misled into accepting the body as the soul. If a person under this mistaken conception wants to kill another body, he is condemned as hellish.

Because Kamsa was not satisfied by Vasudeva's instructions, Vasudeva devised a plan. He offered to bring Kamsa all of Devaki's children so that Kamsa could kill them. Why then should Kamsa kill Devaki now? Kamsa was satisfied by this proposal. In due course of time, when Devaki gave birth to a child, Vasudeva brought the newborn baby to Kamsa, who, upon seeing Vasudeva's magnanimity, was struck with wonder. When Vasudeva gave Kamsa the child, Kamsa, showing some intelligence, said that since he was to be killed by the eighth child, why should he kill the first? Although Vasudeva did not trust him, Kamsa requested

Vasudeva to take the child back. Later, however, after Narada approached Kamsa and disclosed to him that the demigods were appearing in the Yadu and Vrsni dynasties and conspiring to kill him, Kamsa decided to kill all the children born in these families, and he also decided that any child born from the womb of Devaki must be killed. Thus he arrested and imprisoned both Devaki and Vasudeva and killed six of their sons, one after another. Narada had also informed Kamsa that in his previous birth Kamsa was Kalanemi, a demon killed by Visnu. Consequently, Kamsa became a great enemy to all the descendants of the yadu-vamsa, the Yadu dynasty. He even arrested and imprisoned his own father, Ugrasena, for Kamsa wanted to enjoy the kingdom alone.

Krsna has threefold pastimes--the Vraja-lila, Mathura-lila and Dvaraka-lila. As already mentioned, in the Tenth Canto of Srimad-Bhagavatam there are ninety chapters, which describe all these lilas. The first four chapters describe Brahma's prayers for the relief of the earth's burden, and they also describe the appearance of the Supreme Personality of Godhead. Chapters Five through Thirty-nine recount Krsna's pastimes in Vrndavana. The Fortieth Chapter describes how Krsna enjoyed in the water of the Yamuna and how Akrura offered prayers. Chapters Forty-one through Fifty-one, eleven chapters, tell of Krsna's pastimes in Mathura, and Chapters Fifty-two through Ninety, thirty-nine chapters, relate Krsna's pastimes in Dvaraka.

Chapters Twenty-nine through Thirty-three describe Krsna's dancing with the gopis, known as the rasa-lila. Therefore these five chapters are known as rasa-pancadhyaya. The Forty-seventh Chapter of the Tenth Canto is a description known as the bhramara-gita.

TEXT 1

TEXT

sri-rajovaca
kathito vamsa-vistaro
bhavata soma-suryayoh
rajnam cobhaya-vamsyanam
caritam paramadbhutam

SYNONYMS

sri-raja uvaca--King Pariksit said; kathitah--has already been described; vamsa-vistarah--a broad description of the dynasties; bhavata--by Your Lordship; soma-suryayoh--of the moon-god and the sun-god; rajnam--of the kings; ca--and; ubhaya--both; vamsyanam--of the members of the dynasties; caritam--the character; parama--exalted; adbhutam--and wonderful.

TRANSLATION

King Pariksit said: My dear lord, you have elaborately described the dynasties of both the moon-god and the sun-god, with the exalted and wonderful character of their kings.

PURPORT

At the end of the Ninth Canto, Twenty-fourth Chapter, Sukadeva Gosvami summarized the activities of Krsna. He spoke of how Krsna had personally appeared to reduce the burden on the earth, how He had manifested His pastimes as a householder, and how, soon after His birth, He had transferred Himself to His Vrajabhumi-lila. Pariksit Maharaja, being naturally a devotee of Krsna, wanted to hear more about Lord Krsna. Therefore, to encourage Sukadeva Gosvami to continue speaking about Krsna and give further details, he thanked Sukadeva

Gosvami for having described the activities of Krsna in brief. Sukadeva Gosvami had said:

jato gatah pitr-grhad vrajam edhitartho
hatva ripun suta-satani krtorudarah
utpadya tesu purusah kratubhih samije
atmanam atma-nigamam prathayan janesu

"The Supreme Personality of Godhead, Sri Krsna, known as lila-purusottama, appeared as the son of Vasudeva but immediately left His father's home and went to Vrndavana to expand His loving relationships with His confidential devotees. In Vrndavana the Lord killed many demons, and afterward He returned to Dvaraka, where according to Vedic principles He married many wives who were the best of women, begot through them hundreds of sons, and performed sacrifices for His own worship to establish the principles of householder life." (Bhag. 9.24.66)

The Yadu dynasty belonged to the family descending from Soma, the moon-god. Although the planetary systems are so arranged that the sun comes first, before the moon, Pariksit Maharaja gave more respect to the dynasty of the moon-god, the soma-vamsa, because in the Yadava dynasty, descending from the moon, Krsna had appeared. There are two different ksatriya families of the royal order, one descending from the king of the moon planet and the other descending from the king of the sun. Whenever the Supreme Personality of Godhead appears, He generally appears in a ksatriya family because He comes to establish religious principles and the life of righteousness. According to the Vedic system, the ksatriya family is the protector of the human race. When the Supreme Personality of Godhead appeared as Lord Ramacandra, He appeared in the surya-vamsa, the family descending from the sun-god, and when He appeared as Lord Krsna, He did so in the Yadu dynasty, or yadu-vamsa, whose descent was from the moon-god. In the Ninth Canto, Twenty-fourth Chapter, of Srimad-Bhagavatam, there is a long list of the kings of the yadu-vamsa. All the kings in both the soma-vamsa and surya-vamsa were great and powerful, and Maharaja Pariksit praised them very highly (rajnam cobhaya-vamsyanam caritam paramadbhutam). Nonetheless, he wanted to hear more about the soma-vamsa because that was the dynasty in which Krsna had appeared.

The supreme abode of the Personality of Godhead, Krsna, is described in Brahma-samhita as the abode of cintamani: cintamani-prakara-sadmasu kalpa-vrksa-laksavrtesu surabhir abhipalayantam. The Vrndavana-dhama on this earth is a replica of that same abode. As stated in Bhagavad-gita (8.20), in the spiritual sky there is another, eternal nature, transcendental to manifested and unmanifested matter. The manifested world can be seen in the form of many stars and planets such as the sun and moon, but beyond this is the unmanifested, which is imperceptible to those who are embodied. And beyond this unmanifested matter is the spiritual kingdom, which is described in Bhagavad-gita as supreme and eternal. That kingdom is never annihilated. Although material nature is subject to repeated creation and annihilation, that spiritual nature remains as it is eternally. In the Tenth Canto of Srimad-Bhagavatam, that spiritual nature, the spiritual world, is described as Vrndavana, Goloka Vrndavana or Vraja-dhama. The elaborate description of the above-mentioned sloka from the Ninth Canto--jato gatah pitr-grhad--will be found here, in the Tenth Canto.

TEXT 2

TEXT

yados ca dharma-silasya
nitaram muni-sattama
tatramsenavatirnasya
visnor viryani samsa nah

SYNONYMS

yadoh--of Yadu or the Yadu dynasty; ca--also; dharma-silasya--who were strictly attached to religious principles; nitaram--highly qualified; muni-sattama--O best of all munis, king of the munis (Sukadeva Gosvami); tatra--in that dynasty; amsena--with His plenary expansion Baladeva; avatirnasya--who appeared as an incarnation; visnoh--of Lord Visnu; viryani--the glorious activities; samsa--kindly describe; nah--unto us.

TRANSLATION

O best of munis, you have also described the descendants of Yadu, who were very pious and strictly adherent to religious principles. Now, if you will, kindly describe the wonderful, glorious activities of Lord Visnu, or Krsna, who appeared in that Yadu dynasty with Baladeva, His plenary expansion.

PURPORT

The Brahma-samhita (5.1) explains that Krsna is the origin of the visnu-tattva.

isvarah paramah krsnah
sac-cid-ananda-vigrahah
anadir adir govindah
sarva-karana-karanam

"Krsna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes."

yasyaika-nisvasita-kalam athavalambya
jivanti loma-vilaja jagad-anda-nathah
visnur mahan sa iha yasya kala-viseso
govindam adi-purusam tam aham bhajami

"The Brahmas, the heads of the innumerable universes, live only for the duration of one breath of Maha-Visnu. I worship Govinda, the original Lord, of whom Maha-Visnu is but a portion of a plenary portion." (Brahma-samhita 5.48)

Govinda, Krsna, is the original Personality of Godhead. Krsnas tu bhagavan svayam. Even Lord Maha-Visnu, who by His breathing creates many millions upon millions of universes, is Lord Krsna's kala-visesa, or plenary portion of a plenary portion. Maha-Visnu is a plenary expansion of Sankarsana, who is a plenary expansion of Narayana. Narayana is a plenary expansion of the catur-vyuha, and the catur-vyuha are plenary expansions of Baladeva, the first manifestation of Krsna. Therefore when Krsna appeared with Baladeva, all the visnu-tattvas appeared with Him.

Maharaja Pariksit requested Sukadeva Gosvami to describe Krsna and His glorious activities. Another meaning may be derived from this verse as follows, Although Sukadeva Gosvami was the greatest muni, he could describe Krsna only partially (amsena), for no one can describe Krsna fully. It is said that Anantadeva has thousands of heads, but although He tries to describe Krsna with thousands of tongues, His descriptions are still incomplete.

TEXT 3

TEXT

avatirya yador vamse
bhagavan bhuta-bhavanah
krtavan yani visvatma
tani no vada vistarat

SYNONYMS

avatirya--after descending; yadoh vamse--in the dynasty of Yadu; bhagavan--the Supreme Personality of Godhead; bhuta-bhavanah--who is the cause of the cosmic manifestation; krtavan--executed; yani--whatever (activities); visva-atma--the Supersoul of the entire universe; tani--all of those (activities); nah--unto us; vada--kindly say; vistarat--elaborately.

TRANSLATION

The Supersoul, the Supreme Personality of Godhead, Sri Krsna, the cause of the cosmic manifestation, appeared in the dynasty of Yadu. Please tell me elaborately about His glorious activities and character, from the beginning to the end of His life.

PURPORT

In this verse the words krtavan yani indicate that all the different activities Krsna performed while present on earth are beneficial to human society. If religionists, philosophers and people in general simply hear the activities of Krsna, they will be liberated. We have described several times that there are two kinds of krsna-katha, represented by Bhagavad-gita, spoken personally by Krsna about Himself, and Srimad-Bhagavatam, spoken by Sukadeva Gosvami about the glories of Krsna. Anyone who becomes even slightly interested in krsna-katha is liberated. Kirtanad eva krsnasya mukta-sangah param vrajet (Bhag. 12.3.51). Simply by chanting or repeating krsna-katha, one is liberated from the contamination of Kali-yuga. Caitanya Mahaprabhu therefore advised, yare dekha, tare kaha 'krsna'-upadesa (Cc. Madhya 7.128). This is the mission of Krsna consciousness: to hear about Krsna and thus be liberated from material bondage.

TEXT 4

TEXT

nivrtta-tarsair upagiyamanad
bhavausadhac chrotra-mano-'bhiramat
ka uttamasloka-gunanuvadat
puman virajyeta vina pasughnat

SYNONYMS

nivrtta--released from; tarsaih--lust or material activities; upagiyamanat--which is described or sung; bhava-ausadhat--which is the right medicine for the material disease; srotra--the process of aural reception; manah--the subject matter of thought for the mind; abhiramat--from the pleasing vibrations from such glorification; kah--who; uttamasloka--of the Supreme Personality of Godhead; guna-anuvadat--from describing such activities; puman--a person; virajyeta--can keep himself aloof; vina--except; pasu-ghnat--either a butcher or one who is killing his own personal existence.

TRANSLATION

Glorification of the Supreme Personality of Godhead is performed in the parampara system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?

PURPORT

In India it is the practice among the general populace to hear about Krsna, either from Bhagavad-gita or from Srimad-Bhagavatam, in order to gain relief from the disease of repeated birth and death. Although India is now fallen, when there is a message that someone will speak about Bhagavad-gita or Srimad-Bhagavatam, thousands of people still gather to hear. This verse indicates, however, that such recitation of Bhagavad-gita and Srimad-Bhagavatam must be done by persons completely freed from material desires (nivrtta-tarsaih). Everyone within this material world, beginning from Brahma down to the insignificant ant, is full of material desires for sense enjoyment, and everyone is busy in sense gratification, but when thus engaged one cannot fully understand the value of krsna-katha, either in the form of Bhagavad-gita or in Srimad-Bhagavatam.

If we hear the glories of the Supreme Personality of Godhead from liberated persons, this hearing will certainly free us from the bondage of material activities, but hearing Srimad-Bhagavatam spoken by a professional reciter cannot actually help us achieve liberation. Krsna-katha is very simple. In Bhagavad-gita it is said that Krsna is the Supreme Personality of Godhead. As He Himself explains, mattah parataram nanyat kincid asti dhananjaya: "O Arjuna, there is no truth superior to Me." (Bg. 7.7) Simply by understanding this fact--that Krsna is the Supreme Personality of Godhead--one can become a liberated person. But, especially in this age, because people are interested in hearing Bhagavad-gita from unscrupulous persons who depart from the simple presentation of Bhagavad-gita and distort it for their personal satisfaction, they fail to derive the real benefit. There are big scholars, politicians, philosophers and scientists who speak on Bhagavad-gita in their own polluted way, and people in general hear from them, being uninterested in hearing the glories of the Supreme Personality of Godhead from a devotee. A devotee is one who has no other motive for reciting Bhagavad-gita and Srimad-Bhagavatam than to serve the Lord. Sri Caitanya Mahaprabhu has therefore advised us to hear the glories of the Lord from a realized person (bhagavata paro diya bhagavata sthane). Unless one is personally a realized soul in the science of Krsna consciousness, a neophyte should not approach him to hear about the Lord, for this is strictly forbidden by Srila Sanatana Gosvami, who quotes from the padma purana:

avaisnava-mukhodgirnam
putam hari-kathamrtam
sravanam naiva kartavyam
sarpocchistam yatha payah

One should avoid hearing from a person not situated in Vaisnava behavior. A Vaisnava is nivrtta-trsna; that is, he has no material purpose, for his only purpose is to preach Krsna consciousness. So-called scholars, philosophers and politicians exploit the importance of Bhagavad-gita by distorting its meaning for their own purposes. Therefore this verse warns that krsna-katha should be recited by a person who is nivrtta-trsna. Sukadeva Gosvami epitomizes the proper reciter for Srimad-Bhagavatam, and Pariksit Maharaja, who purposefully left his kingdom and family prior to meeting death, epitomizes the person fit to hear it. A qualified reciter of Srimad-Bhagavatam gives the right medicine (bhavausadhi)

for the conditioned souls. The Krsna consciousness movement is therefore trying to train qualified preachers to recite Srimad-Bhagavatam and Bhagavad-gita throughout the entire world, so that people in general in all parts of the world may take advantage of this movement and thus be relieved of the threefold miseries of material existence.

The instructions of Bhagavad-gita and the descriptions of Srimad-Bhagavatam are so pleasing that almost anyone suffering from the threefold miseries of material existence will desire to hear the glories of the Lord from these books and thus benefit on the path of liberation. Two classes of men, however, will never be interested in hearing the message of Bhagavad-gita and Srimad-Bhagavatam--those who are determined to commit suicide and those determined to kill cows and other animals for the satisfaction of their own tongues. Although such persons may make a show of hearing Srimad-Bhagavatam at a Bhagavata-saptaha, this is but another creation of the karmis, who cannot derive any benefit from such a performance. The word pasu-ghnat is important in this connection. pasu-ghna means "butcher." Persons fond of performing ritualistic ceremonies for elevation to the higher planetary systems must offer sacrifices (yajnas) by killing animals. Lord Buddhadeva therefore rejected the authority of the Vedas because his mission was to stop animal sacrifices, which are recommended in Vedic ritualistic ceremonies.

nindasi yajna-vidher ahaha sruti-jatam
sa-daya-hrdaya darsita-pasu-ghatam
kesava dhrta-buddha-sarira jaya jagadisa hare

(Gita-govinda)

Even though animal sacrifices are sanctioned in Vedic ceremonies, men who kill animals for such ceremonies are considered butchers. Butchers cannot be interested in Krsna consciousness, for they are already materially allured. Their only interest lies in developing comforts for the temporary body.

bhogaisvarya-prasaktanam
tayapahrta-cetasam
vyavasayatmika buddhih
samadhau na vidhiyate

"In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination of devotional service to the Supreme Lord does not take place." (Bg. 2.44) Srila Narottama dasa Thakura says:

manusya-janama paiya, radha-krsna na bhajiya,
janiya suniya visa khainu

Anyone who is not Krsna conscious and who therefore does not engage in the service of the Lord is also pasu-ghna, for he is willingly drinking poison. Such a person cannot be interested in krsna-katha because he still has a desire for material sense gratification; he is not nivrtta-trsna. As it is said, traivargikas te purusa vimukha hari-medhasah. Those interested in trivarga--that is, in dharma, artha and kama--are religious for the sake of achieving a material position with which to gain better facilities for sense gratification. Such persons are killing themselves by willingly keeping themselves in the cycle of birth and death. They cannot be interested in Krsna consciousness.

For krsna-katha, topics about Krsna consciousness, there must be a speaker and a hearer, both of whom can be interested in Krsna consciousness if they are no longer interested in material topics. One can actually see how this attitude automatically develops in persons who are Krsna conscious. Although the devotees

of the Krsna consciousness movement are quite young men, they no longer read materialistic newspapers, magazines and so on, for they are no longer interested in such topics (nivrtta-tarsaih). They completely give up the bodily understanding of life. For topics concerning Uttamasloka, the Supreme Personality of Godhead, the spiritual master speaks, and the disciple hears with attention. Unless both of them are free from material desires, they cannot be interested in topics of Krsna consciousness. The spiritual master and disciple do not need to understand anything more than Krsna because simply by understanding Krsna and talking about Krsna, one becomes a perfectly learned person (yasmin vijnate sarvam evam vijnatam bhavati). The Lord sits within everyone's heart, and by the grace of the Lord the devotee receives instructions directly from the Lord Himself, who says in Bhagavad-gita (15.15):

sarvasya caham hrdi sannivisto
mattah smrtir jnanam apohanam ca
vedais ca sarvair aham eva vedyo
vedanta-krd veda-vid eva caham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known; indeed, I am the compiler of Vedanta, and I am the knower of the Vedas." Krsna consciousness is so exalted that one who is perfectly situated in Krsna consciousness, under the direction of the spiritual master, is fully satisfied by reading krsna-katha as found in Srimad-Bhagavatam, Bhagavad-gita and similar Vedic literatures. Since merely talking about Krsna is so pleasing, we can simply imagine how pleasing it is to render service to Krsna.

When discourses on krsna-katha take place between a liberated spiritual master and his disciple, others also sometimes take advantage of hearing these topics and also benefit. These topics are the medicine to stop the repetition of birth and death. The cycle of repeated birth and death, by which one takes on different bodies again and again, is called bhava or bhava-roga. If anyone, willingly or unwillingly, hears krsna-katha, his bhava-roga, the disease of birth and death, will certainly stop. Therefore krsna-katha is called bhavausadha, the remedy to stop the repetition of birth and death. Karmis, or persons attached to material sense enjoyment, generally cannot give up their material desires, but krsna-katha is such a potent medicine that if one is induced to hear krsna-kirtana, he will certainly be freed from this disease. A practical example is Dhruva Maharaja, who at the end of his tapasya was fully satisfied. When the Lord wanted to give Dhruva a benediction, Dhruva refused it. Svamin krtartho'smi varam na yace. "My dear Lord," he said, "I am fully satisfied. I do not ask for any benediction for material sense gratification." We actually see that even young boys and girls in the Krsna consciousness movement have given up their long practice of bad habits like illicit sex, meat-eating, intoxication and gambling. Because Krsna consciousness is so potent that it gives them full satisfaction, they are no longer interested in material sense gratification.

TEXTS 5-7

TEXT

pitamaha me samare 'maranjayair
devavratadyatirathais timingilaih
duratyayam kaurava-sainya-sagaram
krtvataran vatsa-padam sma yat-plavah

drauny-astra-viplustam idam mad-angam
santana-bijam kuru-pandavanam

jugopa kuksim gata atta-cakro
matus ca me yah saranam gatayah

viryani tasyakhila-deha-bhajam
antar bahih purusa-kala-rupaih
prayacchato mrtyum utamrtam ca
maya-manusyasya vadasva vidvan

SYNONYMS

pitamahah--my grandfathers, the five Pandavas (Yudhisthira, Bhima, Arjuna, Nakula and Sahadeva); me--my; samare--on the Battlefield of Kuruksetra; amaram jayaih--with fighters who could gain victory over the demigods on the battlefield; devavrata-adya--Bhismadeva and others; atirathaih--great commanders in chief; timingilaih--resembling great timingila fish, which can easily eat large sharks; duratyayam--very difficult to cross; kaurava-sainya-sagaram--the ocean of the assembled soldiers of the Kauravas; krtva--considering such an ocean; ataran--crossed it; vatsa-padam--exactly as one steps over a small hoofprint of a calf; sma--in the past; yat-plavah--the shelter of the boat of Krsna's lotus feet; drauni--of Asvatthama; astra--by the brahmastra; viplustam--being attacked and burned; idam--this; mat-angam--my body; santana-bijam--the only seed left, the last descendant of the family; kuru-pandavanam--of the Kurus and the Pandavas (because no one but me lived after the Battle of Kuruksetra); jugopa--gave protection; kuksim--within the womb; gatah--being placed; atta-cakrah--taking in hand the disc; matuh--of my mother; ca--also; me--my; yah--the Lord who; saranam--the shelter; gatayah--who had taken; viryani--the glorification of the transcendental characteristics; tasya--of Him (the Supreme Personality of Godhead); akhila-deha-bhajam--of all the materially embodied living entities; antah bahih--inside and outside; purusa--of the Supreme Person; kala-rupaih--in the forms of eternal time; prayacchatah--who is the giver; mrtyum--of death; uta--it is so said; amrtam ca--and eternal life; maya-manusyasya--of the Lord, who appeared as an ordinary human being by His own potency; vadasva--kindly describe; vidvan--O learned speaker (Sukadeva Gosvami).

TRANSLATION

Taking the boat of Krsna's lotus feet, my grandfather Arjuna and others crossed the ocean of the Battlefield of Kuruksetra, in which such commanders as Bhismadeva resembled great fish that could very easily have swallowed them. By the mercy of Lord Krsna, my grandfathers crossed this ocean, which was very difficult to cross, as easily as one steps over the hoofprint of a calf. Because my mother surrendered unto Lord Krsna's lotus feet, the Lord, Sudarsana-cakra in hand, entered her womb and saved my body, the body of the last remaining descendant of the Kurus and the Pandavas, which was almost destroyed by the fiery weapon of Asvatthama. Lord Sri Krsna, appearing within and outside of all materially embodied living beings by His own potency in the forms of eternal time--that is, as Paramatma and as virat-rupa--gave liberation to everyone, either as cruel death or as life. Kindly enlighten me by describing His transcendental characteristics.

PURPORT

As stated in Srimad-Bhagavatam (10.14.58):

samasrita ye pada-pallava-plavam
mahat-padam punya-yaso murareh
bhavambudhir vatsa-padam param padam
padam padam yad vipadam na tesam

"For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murari, or the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoofprint. His goal is param padam, or Vaikuntha, the place where there are no material miseries, not the place where there is danger at every step."

One who seeks shelter at the lotus feet of Lord Krsna is immediately protected by the Lord. As the Lord promises in Bhagavad-gita (18.66), aham tvam sarva-papebhyo moksayisyami ma sucah: "I shall deliver you from all sinful reactions. Do not fear." By taking shelter of Lord Krsna, one comes under the safest protection. Thus when the Pandavas took shelter at the lotus feet of Krsna, all of them were on the safe side of the Battlefield of Kuruksetra. Pariksit Maharaja, therefore, felt obliged to think of Krsna in the last days of his life. This is the ideal result of Krsna consciousness: ante narayana-smrtih. If at the time of death one can remember Krsna, one's life is successful. Pariksit Maharaja, therefore, because of his many obligations to Krsna, intelligently decided to think of Krsna constantly during the last days of his life. Krsna had saved the Pandavas, Maharaja Pariksit's grandfathers, on the Battlefield of Kuruksetra, and Krsna had saved Maharaja Pariksit himself when he was attacked by the brahmastra of Asvatthama. Krsna acted as the friend and worshipable Deity of the Pandava family. Moreover, apart from Lord Krsna's personal contact with the Pandavas, Krsna is the Supersoul of all living entities, and He gives everyone liberation, even if one is not a pure devotee. Kamsa, for example, was not at all a devotee, yet Krsna, after killing him, gave him salvation. Krsna consciousness is beneficial to everyone, whether one is a pure devotee or a nondevotee. This is the glory of Krsna consciousness. Considering this, who will not take shelter at the lotus feet of Krsna. Krsna is described in this verse as maya-manusya because He descends exactly like a human being. He is not obliged to come here, like karmis, or ordinary living beings; rather, He appears by His own internal energy (sambhavamy atma-mayaya) just to show favor to the fallen conditioned souls. Krsna is always situated in His original position as sac-cid-ananda-vigraha, and anyone who renders service to Him is also situated in his original, spiritual identity (svarupena vyavasthitih). This is the highest perfection of human life.

TEXT 8

TEXT

rohinyas tanayah prokto
ramah sankarsanas tvaya
devakya garbha-sambandhah
kuto dehantaram vina

SYNONYMS

rohinyah--of Rohinidevi, the mother of Baladeva; tanayah--the son; proktah--is well known; ramah--Balarama; sankarsanah--Balarama is none other than Sankarsana, the first Deity in the quadruple group (Sankarsana, Aniruddha, Pradyumna and Vasudeva); tvaya--by you (it is so said); devakyah--of Devaki, the mother of Krsna; garbha-sambandhah--connected with the womb; kutah--how; deha-antaram--transferring bodies; vina--without.

TRANSLATION

My dear Sukadeva Gosvami, you have already explained that Sankarsana, who belongs to the second quadruple, appeared as the son of Rohini named Balarama. If Balarama was not transferred from one body to another, how is it possible

that He was first in the womb of Devaki and then in the womb of Rohini? Kindly explain this to me.

PURPORT

Here is a question particularly directed at understanding Balarama, who is Sankarsana Himself. Balarama is well known as the son of Rohini, yet it is also known that He was the son of Devaki. Pariksit Maharaja wanted to understand the mystery of Balarama's being the son of both Devaki and Rohini.

TEXT 9

TEXT

kasman mukundo bhagavan
pitur gehad vrajam gatah
kva vasam jnatibhih sardham
krtavan satvatam patih

SYNONYMS

kasmat--why; mukundah--Krsna, who can award liberation to everyone; bhagavan--the Supreme Personality of Godhead; pituh--of His father (Vasudeva); gehat--from the house; vrajam--to Vrajadhama, Vrajabhumi; gatah--went; kva--where; vasam--placed Himself to live; jnatibhih--His relatives; sardham--with; krtavan--did so; satvatam patih--the master of all Vaisnava devotees.

TRANSLATION

Why did Krsna, the Supreme Personality of Godhead, leave the house of His father, Vasudeva, and transfer Himself to the house of Nanda in Vrndavana? Where did the Lord, the master of the Yadu dynasty, live with His relatives in Vrndavana?

PURPORT

These are inquiries about the itinerary of Krsna. Just after His birth in the house of Vasudeva in Mathura, Krsna transferred Himself to Gokula, on the other side of the Yamuna, and after some days He moved with His father, mother and other relatives to Nanda-grama, Vrndavana. Maharaja Pariksit was very much eager to hear about Krsna's activities in Vrndavana. This entire canto of Srimad-Bhagavatam is full of activities performed in Vrndavana and Dvaraka. The first forty chapters describe Krsna's Vrndavana affairs, and the next fifty describe Krsna's activities in Dvaraka. Maharaja Pariksit, to fulfill his desire to hear about Krsna, requested Sukadeva Gosvami to describe these activities in full detail.

TEXT 10

TEXT

vraje vasan kim akaron
madhupuryam ca kesavah
bhrataram cavadhit kamsam
matur addhatad-arhanam

SYNONYMS

vraje--at Vrndavana; vasan--while residing; kim akarot--what did He do; madhupuryam--in Mathura; ca--and; kesavah--Krsna, the killer of Kesi; bhrataram--the brother; ca--and; avadhit--killed; kamsam--Kamsa; matuh--of His mother; addha--directly; a-tat-arhanam--which was not at all sanctioned by the sastras.

TRANSLATION

Lord Krsna lived both in Vrndavana and in Mathura. What did He do there? Why did He kill Kamsa, His mother's brother? Such killing is not at all sanctioned in the sastras.

PURPORT

One's maternal uncle, the brother of one's mother, is on the level of one's father. When a maternal uncle has no son, his nephew legally inherits his property. Therefore, why did Krsna directly kill Kamsa, the brother of His mother? Maharaja Pariksit was very much inquisitive about the facts in this regard.

TEXT 11

TEXT

deham manusam asritya
kati varsani vrsnibhih
yadu-puryam sahavatsit
patnyah katy abhavan prabhoh

SYNONYMS

deham--body; manusam--exactly like a man; asritya--accepting; kati varsani--how many years; vrsnibhih--in the company of the Vrsnis, those who were born in the Vrsni family; yadu-puryam--in Dvaraka, in the residential quarters of the Yadus; saha--with; avatsit--the Lord lived; patnyah--wives; kati--how many; abhavan--were there; prabhoh--of the Lord.

TRANSLATION

Krsna, the Supreme Personality of Godhead, has no material body, yet He appears as a human being. For how many years did He live with the descendants of Vrsni? How many wives did He marry, and for how many years did He live in Dvaraka?

PURPORT

In many places the Supreme Personality of Godhead is described as sac-cid-ananda-vigraha, possessing a spiritual, blissful body. His bodily feature is narakrti, that is, exactly like that of a human being. Here the same idea is repeated in the words manusam asritya, which indicate that He accepts a body exactly like that of a man. Everywhere it is confirmed that Krsna is never nirakara, or formless. He has His form, exactly like that of a human being. There is no doubt about this.

TEXT 12

TEXT

etad anyac ca sarvam me

mune krsna-vicestitam
vaktum arhasi sarvajna
sraddadhanaya vistrtam

SYNONYMS

etat--all these details; anyat ca--and others also; sarvam--everything; me--unto me; mune--O great sage; krsna-vicestitam--the activities of Lord Krsna; vaktum--to describe; arhasi--you are able; sarva-jna--because you know everything; sraddadhanaya--because I am not envious but have all faith in Him; vistrtam--in full detail.

TRANSLATION

O great sage, who know everything about Krsna, please describe in detail all the activities of which I have inquired and also those of which I have not, for I have full faith and am very eager to hear of them.

TEXT 13

TEXT

naisatiduhsaha ksun mam
tyaktodam api badhate
pibantam tvan-mukhambhoja-
cyutam hari-kathamrtam

SYNONYMS

na--not; esa--all this; ati-duhsaha--extremely difficult to bear; ksut--hunger; mam--unto me; tyakta-udam--even after giving up drinking water; api--also; badhate--does not hinder; pibantam--while drinking; tvat-mukha-ambhoja-cyutam--emanating from your lotus mouth; hari-katha-amrtam--the nectar of topics concerning Krsna.

TRANSLATION

Because of my vow on the verge of death, I have given up even drinking water, yet because I am drinking the nectar of topics about Krsna, which is flowing from the lotus mouth of Your Lordship, my hunger and thirst, which are extremely difficult to bear, cannot hinder me.

PURPORT

To prepare to meet death in seven days, Maharaja Pariksit gave up all food and drink. As a human being, he was certainly both hungry and thirsty, and therefore Sukadeva Gosvami might have wanted to stop narrating the transcendental topics of Krsna; but despite his fast, Maharaja Pariksit was not at all fatigued. "The hunger and thirst from my fast do not disturb me," he said. "Once when I felt very thirsty, I went to the asrama of Samika Muni to drink water, but the muni did not supply it. I therefore wrapped a dead snake over his shoulder, and that is why I was cursed by the brahmana boy. Now, however, I am quite fit. I am not at all disturbed by my hunger and thirst." This indicates that although on the material platform there are disturbances from hunger and thirst, on the spiritual platform there is no such thing as fatigue.

The entire world is suffering because of spiritual thirst. Every living being is Brahman, or spirit soul, and needs spiritual food to satisfy his hunger and

thirst. Unfortunately, however, the world is completely unaware of the nectar of krsna-katha. The Krsna consciousness movement is therefore a boon to philosophers, religionists and people in general. There is certainly a charming attraction in Krsna and krsna-katha. Therefore the Absolute Truth is called Krsna, the most attractive.

The word amrta is also an important reference to the moon, and the word ambuja means "lotus." The pleasing moonshine and pleasing fragrance of the lotus combined to bring pleasure to everyone hearing krsna-katha from the mouth of Sukadeva Gosvami. As it is said:

matir na krsne paratah svato va
mitho 'bhipadyeta grha-vratanam
adanta-gobhir visatam tamisram
punah punas carvita-carvananam

"Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Krsna are never aroused, either by the instructions of others, by their own efforts, or by a combination of both." (Bhag. 7.5.30) At the present moment, all of human society is engaged in the business of chewing the chewed (punah punas carvita-carvananam). People are prepared to undergo mrtyu-samsara-vartmani, taking birth in one form, dying, accepting another form and dying again. To stop this repetition of birth and death, krsna-katha, or Krsna consciousness, is absolutely necessary. But unless one hears krsna-katha from a realized soul like Sukadeva Gosvami, one cannot relish the nectar of krsna-katha, which puts an end to all material fatigue, and enjoy the blissful life of transcendental existence. In relation to the Krsna consciousness movement, we actually see that those who have tasted the nectar of krsna-katha lose all material desires, whereas those who cannot understand Krsna or krsna-katha regard the Krsna conscious life as "brainwashing" and "mind control." While the devotees enjoy spiritual bliss, the nondevotees are surprised that the devotees have forgotten material hankerings.

TEXT 14

TEXT

suta uvaca
evam nisamya bhrgu-nandana sadhu-vadam
vaiyasakih sa bhagavan atha visnu-ratam
pratyarcya krsna-caritam kali-kalmasa-ghnam
vyahartum arabhata bhagavata-pradhanah

SYNONYMS

sutah uvaca--Suta Gosvami said; evam--thus; nisamya--hearing; bhrgu-nandana--O son of the Bhrgu dynasty, Saunaka; sadhu-vadam--pious questions; vaiyasakih--Sukadeva Gosvami, the son of Vyasadeva; sah--he; bhagavan--the most powerful; atha--thus; visnu-ratam--unto Pariksit Maharaja, who was always protected by Visnu; pratyarcya--offering him respectful obeisances; krsna-caritam--topics of Lord Krsna; kali-kalmasa-ghnam--which diminish the troubles of this age of Kali; vyahartum--to describe; arabhata--began; bhagavata-pradhanah--Sukadeva Gosvami, the chief among the pure devotees.

TRANSLATION

Suta Gosvami said: O son of Bhrgu [Saunaka Rsi], after Sukadeva Gosvami, the most respectable devotee, the son of Vyasadeva, heard the pious questions of

Maharaja Pariksit, he thanked the King with great respect. Then he began to discourse on topics concerning Krsna, which are the remedy for all sufferings in this age of Kali.

PURPORT

In this verse the words krsna-caritam kali-kalmasa-ghnam indicate that the activities of Lord Krsna are certainly the greatest panacea for all miseries, especially in this age of Kali. It is said that in Kali-yuga people have only short lives, and they have no culture of spiritual consciousness. If anyone is at all interested in spiritual culture, he is misled by many bogus svamis and yogis who do not refer to krsna-katha. Therefore most people are unfortunate and disturbed by many calamities. Srila Vyasadeva prepared Srimad-Bhagavatam at the request of Narada Muni in order to give relief to the suffering people of this age (kali-kalmasa-ghnam). The Krsna consciousness movement is seriously engaged in enlightening people through the pleasing topics of Srimad-Bhagavatam. All over the world, the message of Srimad-Bhagavatam and Bhagavad-gita is being accepted in all spheres of life, especially in advanced, educated circles.

Srila Sukadeva Gosvami is described in this verse as bhagavata-pradhanah, whereas Maharaja Pariksit is described as visnu-ratam. Both words bear the same meaning; that is, Maharaja Pariksit was a great devotee of Krsna, and Sukadeva Gosvami was also a great saintly person and a great devotee of Krsna. Combined together to present krsna-katha, they give great relief to suffering humanity.

anarthopasamam saksad
bhakti-yogam adhoksaje
lokasyajanato vidvams
cakre satvata-samhitam

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature, Srimad-Bhagavatam, which is in relation to the Supreme Truth." (Bhag. 1.7.6) People in general are unaware that the message of Srimad-Bhagavatam can give all of human society relief from the pangs of Kali-yuga (kali-kalmasa-ghnam).

TEXT 15

TEXT

sri-suka uvaca
samyag vyavasita buddhis
tava rajarsi-sattama
vasudeva-kathayam te
yaj jata naisthiki ratih

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; samyak--completely; vyavasita--fixed; buddhih--intelligence; tava--of Your Majesty; raja-rsi-sattama--O best of rajarsis, saintly kings; vasudeva-kathayam--in hearing about the topics of Vasudeva, Krsna; te--your; yat--because; jata--developed; naisthiki--without cessation; ratih--attraction or ecstatic devotional service.

TRANSLATION

Srila Sukadeva Gosvami said: O Your Majesty, best of all saintly kings, because you are greatly attracted to topics of Vasudeva, it is certain that your intelligence is firmly fixed in spiritual understanding, which is the only true goal for humanity. Because that attraction is unceasing, it is certainly sublime.

PURPORT

Krsna-katha is compulsory for the rajarsi, or executive head of government. This is also mentioned in Bhagavad-gita (imam rajarsayo viduh). Unfortunately, however, in this age the governmental power is gradually being captured by third-class and fourth-class men who have no spiritual understanding, and society is therefore very quickly becoming degraded. Krsna-katha must be understood by the executive heads of government, for otherwise how will people be happy and gain relief from the pangs of materialistic life? One who has fixed his mind in Krsna consciousness should be understood to have very sharp intelligence in regard to the value of life. Maharaja Pariksit was rajarsi-sattama, the best of all saintly kings, and Sukadeva Gosvami was muni-sattama, the best of munis. Both of them were elevated because of their common interest in krsna-katha. The exalted position of the speaker and the audience will be explained very nicely in the next verse. Krsna-katha is so enlivening that Maharaja Pariksit forgot everything material, even his personal comfort in relation to food and drink. This is an example of how the Krsna consciousness movement should spread all over the world to bring both the speaker and the audience to the transcendental platform and back home, back to Godhead.

TEXT 16

TEXT

vasudeva-katha-prasnah
purusams trin punati hi
vaktaram pracchakam srotrms
tat-pada-salilam yatha

SYNONYMS

vasudeva-katha-prasnah--questions about the pastimes and characteristics of Vasudeva, Krsna; purusan--persons; trin--three; punati--purify; hi--indeed; vaktaram--the speaker, such as Sukadeva Gosvami; pracchakam--and an inquisitive hearer like Maharaja Pariksit; srotrn--and, between them, the listeners hearing about the topics; tat-pada-salilam yatha--exactly as the entire world is purified by the Ganges water emanating from the toe of Lord Visnu.

TRANSLATION

The Ganges, emanating from the toe of Lord Visnu, purifies the three worlds, the upper, middle and lower planetary systems. Similarly, when one asks questions about the pastimes and characteristics of Lord Vasudeva, Krsna, three varieties of men are purified: the speaker or preacher, he who inquires, and the people in general who listen.

PURPORT

It is said, tasmad gurum prapadyeta jijnasuh sreya uttamam (Bhag. 11.3.21). Those interested in understanding transcendental subject matters as the goal of life must approach the bona fide spiritual master. Tasmad gurum prapadyeta. One must surrender to such a guru, who can give right information about Krsna.

Herein, Maharaja Pariksit has surrendered to the right personality, Sukadeva Gosvami, for enlightenment in vasudeva-katha. Vasudeva is the original Personality of Godhead, who has unlimited spiritual activities. Srimad-Bhagavatam is a record of such activities, and Bhagavad-gita is the record of Vasudeva speaking personally. Therefore, since the Krsna consciousness movement is full of vasudeva-katha, anyone who hears, anyone who joins the movement and anyone who preaches will be purified.

TEXT 17

TEXT

bhumir drpta-nrpa-vyaja-
daityanika-satayutaih
akranta bhuri-bharena
brahmanam saranam yayau

SYNONYMS

bhumih--mother earth; drpta--puffed up; nrpa-vyaja--posing as kings, or the supreme power personified in the state; daitya--of demons; anika--of military phalanxes of soldiers; sata-ayutaih--unlimitedly, by many hundreds of thousands; akranta--being overburdened; bhuri-bharena--by a burden of unnecessary fighting power; brahmanam--unto Lord Brahma; saranam--to take shelter; yayau--went.

TRANSLATION

Once when mother earth was overburdened by hundreds of thousands of military phalanxes of various conceited demons dressed like kings, she approached Lord Brahma for relief.

PURPORT

When the world is overburdened by unnecessary military arrangements and when various demoniac kings are the executive heads of state, this burden causes the appearance of the Supreme Personality of Godhead. As the Lord says in Bhagavad-gita (4.7):

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srjamy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I appear Myself." When the residents of this earth become atheistic and godless, they descend to the status of animals like dogs and hogs, and thus their only business is to bark among themselves. This is dharmasya glani, deviation from the goal of life. Human life is meant for attaining the highest perfection of Krsna consciousness, but when people are godless and the presidents or kings are unnecessarily puffed up with military power, their business is to fight and increase the military strength of their different states. Nowadays, therefore, it appears that every state is busy manufacturing atomic weapons to prepare for a third world war. Such preparations are certainly unnecessary; they reflect the false pride of the heads of state. The real business of a chief executive is to see to the happiness of the mass of people by training them in Krsna consciousness in different divisions of life. Catur-varnyam maya srstam guna-karma-vibhagasah (Bg. 4.13). A leader should train the people as brahmanas, ksatriyas, vaisyas

and sudras and engage them in various occupational duties, thus helping them progress toward Krsna consciousness. Instead, however, rogues and thieves in the guise of protectors arrange for a voting system, and in the name of democracy they come to power by hook or crook and exploit the citizens. Even long, long ago, asuras, persons devoid of God consciousness, became the heads of state, and now this is happening again. The various states of the world are preoccupied with arranging for military strength. Sometimes they spend sixty-five percent of the government's revenue for this purpose. But why should people's hard-earned money be spent in this way? Because of the present world situation, Krsna has descended in the form of the Krsna consciousness movement. This is quite natural, for without the Krsna consciousness movement the world cannot be peaceful and happy.

TEXT 18

TEXT

gaur bhutvasru-mukhi khinna
krandanti karunam vibhoh
upasthitantike tasmai
vyasanam samavocata

SYNONYMS

gauh--the shape of a cow; bhutva--assuming; asru-mukhi--with tears in the eyes; khinna--very much distressed; krandanti--weeping; karunam--piteously; vibhoh--of Lord Brahma; upasthita--appeared; antike--in front; tasmai--unto him (Lord Brahma); vyasanam--her distress; samavocata--submitted.

TRANSLATION

Mother earth assumed the form of a cow. Very much distressed, with tears in her eyes, she appeared before Lord Brahma and told him about her misfortune.

TEXT 19

TEXT

brahma tad-upadharyatha
saha devais taya saha
jagama sa-tri-nayanas
tiram ksira-payo-nidheh

SYNONYMS

brahma--Lord Brahma; tat-upadharya--understanding everything rightly; atha--thereafter; saha--with; devaih--the demigods; taya saha--with mother earth; jagama--approached; sa-tri-nayanah--with Lord Siva, who has three eyes; tiram--the shore; ksira-payah-nidheh--of the ocean of milk.

TRANSLATION

Thereafter, having heard of the distress of mother earth, Lord Brahma, with mother earth, Lord Siva and all the other demigods, approached the shore of the ocean of milk.

PURPORT

After Lord Brahma understood the precarious condition of the earth, he first visited the demigods headed by Lord Indra, who are in charge of the various affairs of this universe, and Lord Siva, who is responsible for annihilation. Both maintenance and annihilation go on perpetually, under the order of the Supreme Personality of Godhead. As stated in Bhagavad-gita (4.8), paritranaya sadhunam vinasaya ca duskrtam. Those who are obedient to the laws of God are protected by different servants and demigods, whereas those who are undesirable are vanquished by Lord Siva. Lord Brahma first met all the demigods, including Lord Siva. Then, along with mother earth, they went to the shore of the ocean of milk, where Lord Visnu lies on a white island, Svetadvipa.

TEXT 20

TEXT

tatra gatva jagannatham
deva-devam vrsakapim
purusam purusa-suktena
upatasthe samahitah

SYNONYMS

tatra--there (on the shore of the ocean of milk); gatva--after going; jagannatham--unto the master of the entire universe, the Supreme Being; deva-devam--the Supreme God of all gods; vrsakapim--the Supreme Person, Visnu, who provides for everyone and diminishes everyone's suffering; purusam--the Supreme Person; purusa-suktena--with the Vedic mantra known as purusa-sukta; upatasthe--worshiped; samahitah--with full attention.

TRANSLATION

After reaching the shore of the ocean of milk, the demigods worshiped the Supreme Personality of Godhead, Lord Visnu, the master of the whole universe, the supreme God of all gods, who provides for everyone and diminishes everyone's suffering. With great attention, they worshiped Lord Visnu, who lies on the ocean of milk, by reciting the Vedic mantras known as the Purusa-sukta.

PURPORT

The demigods, such as Lord Brahma, Lord Siva, King Indra, Candra and Surya, are all subordinate to the Supreme Personality of Godhead. Aside from the demigods, even in human society there are many influential personalities supervising various businesses or establishments. Lord Visnu, however, is the God of gods (paramesvara). He is parama-purusa, the Supreme Being, Paramatma. As confirmed in the Brahma-samhita (5.1), isvarah paramah krsnah sac-cid-ananda-vigrahah: "Krsna, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body." No one is equal to or greater than the Supreme Personality of Godhead, and therefore He is described here by many words: jagannatha, deva-deva, vrsakapi and purusa. The supremacy of Lord Visnu is also confirmed in Bhagavad-gita (10.12) in this statement by Arjuna:

param brahma param dhama
pavitram paramam bhavan
purusam sasvatam divyam
adi-devam ajam vibhum

"You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God,

transcendental and original, and You are the unborn and all-pervading beauty." Krsna is adi-purusa, the original Personality of Godhead (govindam adi-purusam tam aham bhajami). Visnu is a plenary expansion of Lord Krsna, and all the visnu-tattvas are paramesvara, deva-deva.

TEXT 21

TEXT

giram samadhau gagane samiritam
nisamya vedhas tridasan uvaca ha
gam paurusim me srnutamarah punar
vidhiyatam asu tathaiva ma ciram

SYNONYMS

giram--a vibration of words; samadhau--in trance; gagane--in the sky; samiritam--vibrated; nisamya--hearing; vedhah--Lord Brahma; tridasan--unto the demigods; uvaca--said; ha--oh; gam--the order; paurusim--received from the Supreme Person; me--from me; srnuta--just hear; amarah--O demigods; punah--again; vidhiyatam--execute; asu--immediately; tatha eva--just so; ma--do not; ciram--delay.

TRANSLATION

While in trance, Lord Brahma heard the words of Lord Visnu vibrating in the sky. Thus he told the demigods: O demigods, hear from me the order of Ksirodakasayi Visnu, the Supreme Person, and execute it attentively without delay.

PURPORT

It appears that the words of the Supreme Personality of Godhead can be heard in trance by competent persons. Modern science gives us telephones, by which one can hear sound vibrations from a distant place. Similarly, although other persons cannot hear the words of Lord Visnu, Lord Brahma is able to hear the Lord's words within himself. This is confirmed in the beginning of Srimad-Bhagavatam (1.1.1): tene brahma hrda ya adi-kavaye. Adi-kavi is Lord Brahma. In the beginning of the creation, Lord Brahma received the instructions of Vedic knowledge from Lord Visnu through the medium of the heart (hrda). The same principle is confirmed herewith. While Brahma was in trance, he was able to hear the words of Ksirodakasayi Visnu, and he carried the Lord's message to the demigods. Similarly, in the beginning, Brahma first received the Vedic knowledge from the Supreme Personality of Godhead through the core of the heart. In both instances the same process was used in transmitting the message to Lord Brahma. In other words, although Lord Visnu was invisible even to Lord Brahma, Lord Brahma could hear Lord Visnu's words through the heart. The Supreme Personality of Godhead is invisible even to Lord Brahma, yet He descends on this earth and becomes visible to people in general. This is certainly an act of His causeless mercy, but fools and nondevotees think that Krsna is an ordinary historical person. Because they think that the Lord is an ordinary person like them, they are described as mudha (avajananti mam mudhah). The causeless mercy of the Supreme Personality of Godhead is neglected by such demoniac persons, who cannot understand the instructions of Bhagavad-gita and who therefore misinterpret them.

TEXT 22

TEXT

puraiva pumsavadhrto dhara-jvaro
bhavadbhir amsair yadusupajanyatam
sa yavad urvya bharam isvaresvarah
sva-kala-saktya ksapayams cared bhuvi

SYNONYMS

pura--even before this; eva--indeed; pumsa--by the Supreme Personality of Godhead; avadhrtah--was certainly known; dhara-jvarah--the distress on the earth; bhavadbhih--by your good selves; amsaih--expanding as plenary portions; yadusu--in the family of King Yadu; upajanyatam--take your birth and appear there; sah--He (the Supreme Personality of Godhead); yavat--as long as; urvyah--of the earth; bharam--the burden; isvara-isvarah--the Lord of lords; sva-kala-saktya--by His own potency the time factor; ksapayan--diminishing; caret--should move; bhuvi--on the surface of the earth.

TRANSLATION

Lord Brahma informed the demigods: Before we submitted our petition to the Lord, He was already aware of the distress on earth. Consequently, for as long as the Lord moves on earth to diminish its burden by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus.

PURPORT

As stated in the Brahma-samhita (5.39):

ramadi-murtisu kala-niyamena tisthan
nanavataram akarod bhuvanesu kintu
krsnah svayam samabhavat paramah puman yo
govindam adi-purusam tam aham bhajami

"I worship the Supreme Personality of Godhead, Govinda, who is always situated in various incarnations such as Rama, Nrsimha and many sub-incarnations as well, but who is the original personality of Godhead, known as Krsna, and who incarnates personally also."

In this verse from Srimad-Bhagavatam we find the words puraiva pumsavadhrto dhara jvarah. The word pumsa refers to Krsna, who was already aware of how the whole world was suffering because of the increase of demons. Without reference to the supreme power of the Personality of Godhead, demons assert themselves to be independent kings and presidents, and thus they create a disturbance by increasing their military power. When such disturbances are very prominent, Krsna appears. At present also, various demoniac states all over the world are increasing their military power in many ways, and the whole situation has become distressful. Therefore Krsna has appeared by His name, in the Hare Krsna movement, which will certainly diminish the burden of the world. Philosophers, religionists, and people in general must take to this movement very seriously, for man-made plans and devices will not help bring peace on earth. The transcendental sound Hare Krsna is not different from the person Krsna.

nama cintamanih krsnas
caitanya-rasa-vigrahah
purnah suddho nitya-mukto
'bhinnatvan nama-naminoh

(Padma Purana)

There is no difference between the sound Hare Krsna and Krsna the person.

TEXT 23

TEXT

vasudeva-grhe saksad
bhagavan purusah parah
janisyate tat-priyartham
sambhavantu sura-striyah

SYNONYMS

vasudeva-grhe--in the house of Vasudeva (who would be the father of Krsna when the Lord appeared); saksat--personally; bhagavan--the Supreme Personality of Godhead, who has full potency; purusah--the original person; parah--who is transcendental; janisyate--will appear; tat-priya-artham--and for His satisfaction; sambhavantu--should take birth; sura-striyah--all the wives of the demigods.

TRANSLATION

The Supreme Personality of Godhead, Sri Krsna, who has full potency, will personally appear as the son of Vasudeva. Therefore all the wives of the demigods should also appear in order to satisfy Him.

PURPORT

In Bhagavad-gita (4.9) the Lord says, tyaktva deham punar janma naiti mam eti: after giving up the material body, the devotee of the Lord returns home, back to Godhead. This means that the devotee is first transferred to the particular universe where the Lord is at that time staying to exhibit His pastimes. There are innumerable universes, and the Lord is appearing in one of these universes at every moment. Therefore His pastimes are called nitya-lila, eternal pastimes. The Lord's appearance as a child in the house of Devaki takes place continuously in one universe after another. Therefore, the devotee is first transferred to that particular universe where the pastimes of the Lord are current. As stated in Bhagavad-gita, even if a devotee does not complete the course of devotional service, he enjoys the happiness of the heavenly planets, where the most pious people dwell, and then takes birth in the house of a suci or sriman, a pious brahmana or a wealthy vaisya (sucinam srimatam gehe yoga-bhrasto 'bhijayate). Thus a pure devotee, even if unable to execute devotional service completely, is transferred to the upper planetary system, where pious people reside. From there, if his devotional service is complete, such a devotee is transferred to the place where the Lord's pastimes are going on. Herein it is said, sambhavantu sura-striyah. Sura-stri, the women of the heavenly planets, were thus ordered to appear in the Yadu dynasty in Vrndavana to enrich the pastimes of Lord Krsna. These sura-stri, when further trained to live with Krsna, would be transferred to the original Goloka Vrndavana. During Lord Krsna's pastimes within this world, the sura-stri were to appear in different ways in different families to give pleasure to the Lord, just so that they would be fully trained before going to the eternal Goloka Vrndavana. With the association of Lord Krsna, either at Dvaraka-puri, Mathura-puri or Vrndavana, they would certainly return home, back to Godhead. Among the sura-stri, the women of the heavenly planets, there are many devotees, such as the mother of

the Upendra incarnation of Krsna. It was such devoted women who were called for in this connection.

TEXT 24

TEXT

vasudeva-kalanantah
sahasra-vadanah svarat
agrato bhavita devo
hareh priya-cikirsaya

SYNONYMS

vasudeva-kala anantah--the plenary expansion of Lord Krsna known as Anantadeva or Sankarsana Ananta, the all-pervasive incarnation of the Supreme Lord; sahasra-vadanah--having thousands of hoods; svarat--fully independent; agratah--previously; bhavita--will appear; devah--the Lord; hareh--of Lord Krsna; priya-cikirsaya--with the desire to act for the pleasure.

TRANSLATION

The foremost manifestation of Krsna is Sankarsana, who is known as Ananta. He is the origin of all incarnations within this material world. Previous to the appearance of Lord Krsna, this original Sankarsana will appear as Baladeva, just to please the Supreme Lord Krsna in His transcendental pastimes.

PURPORT

Sri Baladeva is the Supreme Personality of Godhead Himself. He is equal in supremacy to the Supreme Godhead, yet wherever Krsna appears, Sri Baladeva appears as His brother, sometimes elder and sometimes younger. When Krsna appears, all His plenary expansions and other incarnations appear with Him. This is elaborately explained in Caitanya-caritamrta. This time, Baladeva would appear before Krsna as Krsna's elder brother.

TEXT 25

TEXT

visnor maya bhagavati
yaya sammohitam jagat
adista prabhunamsena
karyarthe sambhavisyati

SYNONYMS

visnoh maya--the potency of the Supreme Personality of Godhead, Visnu; bhagavati--as good as Bhagavan and therefore known as Bhagavati; yaya--by whom; sammohitam--captivated; jagat--all the worlds, both material and spiritual; adista--being ordered; prabhuna--by the master; amsena--with her different potential factors; karya-arthe--for executing business; sambhavisyati--would also appear.

TRANSLATION

The potency of the Lord, known as visnu-maya, who is as good as the Supreme Personality of Godhead, will also appear with Lord Krsna. This potency, acting

in different capacities, captivates all the worlds, both material and spiritual. At the request of her master, she will appear with her different potencies in order to execute the work of the Lord.

PURPORT

Parasya saktir vividhaiva sruyate (Svetasvatara Upanisad 6.8). In the Vedas it is said that the potencies of the Supreme Personality of Godhead are called by different names, such as yogamaya and mahamaya. Ultimately, however, the Lord's potency is one, exactly as electric potency is one although it can act both to cool and to heat. The Lord's potency acts in both the spiritual and material worlds. In the spiritual world the Lord's potency works as yogamaya, and in the material world the same potency works as mahamaya, exactly as electricity works in both a heater and a cooler. In the material world, this potency, working as mahamaya, acts upon the conditioned souls to deprive them more and more of devotional service. It is said, yaya sammohito jiva atmanam tri-gunatmakam. In the material world the conditioned soul thinks of himself as a product of tri-guna, the three modes of material nature. This is the bodily conception of life. Because of associating with the three gunas of the material potency, everyone identifies himself with his body. Someone is thinking he is a brahmana, someone a ksatriya, and someone a vaisya or sudra. Actually, however, one is neither a brahmana, a ksatriya, a vaisya nor a sudra; one is part and parcel of the Supreme Lord (mamaivamsah), but because of being covered by the material energy, mahamaya, one identifies himself in these different ways. When the conditioned soul becomes liberated, however, he thinks himself an eternal servant of Krsna. Jivera 'svarupa' haya--krsnera 'nitya-dasa.' When he comes to that position, the same potency, acting as yogamaya, increasingly helps him become purified and devote his energy to the service of the Lord.

In either case, whether the soul is conditioned or liberated, the Lord is supreme. As stated in Bhagavad-gita (9.10), mayadhyaksena prakrtih suyate sa-caracaram: it is by the order of the Supreme Personality of Godhead that the material energy, mahamaya, works upon the conditioned soul.

prakrteh kriyamanani
gunaih karmani sarvasah
ahankara-vimudhatma
kartaham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities which are in actuality carried out by nature." (Bg. 3.27) Within conditioned life, no one has freedom, but because one is bewildered, being subject to the rule of mahamaya, one foolishly thinks himself independent (ahankara-vimudhatma kartaham iti manyate). But when the conditioned soul becomes liberated by executing devotional service, he is given a greater and greater chance to relish a relationship with the Supreme Personality of Godhead in different transcendental statuses, such as dasya-rasa, sakhya-rasa, vatsalya-rasa and madhurya-rasa.

Thus the Lord's potency, visnu-maya, has two features--avaranika and unmukha. When the Lord appeared, His potency came with Him and acted in different ways. She acted as yogamaya with Yasoda, Devaki and other intimate relations of the Lord, and she acted in a different way with Kamsa, Salva and other asuras. By the order of Lord Krsna, His potency yogamaya came with Him and exhibited different activities according to the time and circumstances. Karyarthe sambhavisyati. Yogamaya acted differently to execute different purposes desired by the Lord. As confirmed in Bhagavad-gita (9.13), mahatmanas tu mam partha daivim prakrtim asritah. The mahatmas, who fully surrender to the lotus feet of the Lord, are directed by yogamaya, whereas the duratmas, those who are devoid of devotional service, are directed by mahamaya.

TEXT 26

TEXT

sri-suka uvaca
ity adisyamara-ganan
prajapati-patir vibhuh
asvasya ca mahim girbhih
sva-dhama paramam yayau

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; adisya--after informing; amara-ganan--all the demigods; prajapati-patih--Lord Brahma, the master of the Prajapatis; vibhuh--all-powerful; asvasya--after pacifying; ca--also; mahim--mother earth; girbhih--by sweet words; sva-dhama--his own planet, known as Brahmaloka; paramam--the best (within the universe); yayau--returned.

TRANSLATION

Sukadeva Gosvami continued: After thus advising the demigods and pacifying mother earth, the very powerful Lord Brahma, who is the master of all other Prajapatis and is therefore known as Prajapati-pati, returned to his own abode, Brahmaloka.

TEXT 27

TEXT

suraseno yadupatir
mathuram avasan purim
mathuran churasenams ca
visayan bubhuje pura

SYNONYMS

surasenah--King Surasena; yadu-patih--the chief of the Yadu dynasty; mathuram--at the place known as Mathura; avasan--went to live; purim--in that city; mathuran--at the place known as the Mathura district; surasenan ca--and the place known as Surasena; visayan--such kingdoms; bubhuje--enjoyed; pura--formerly.

TRANSLATION

Formerly, Surasena, the chief of the Yadu dynasty, had gone to live in the city of Mathura. There he enjoyed the places known as Mathura and Surasena.

TEXT 28

TEXT

rajadhani tatah sabhut
sarva-yadava-bhubhujam
mathura bhagavan yatra
nityam sannihito harih

SYNONYMS

rajadhani--the capital; tatah--from that time; sa--the country and the city known as Mathura; abhut--became; sarva-yadava-bhubhujam--of all the kings who appeared in the Yadu dynasty; mathura--the place known as Mathura; bhagavan--the Supreme personality of Godhead; yatra--wherein; nityam--eternally; sannihitah--intimately connected, living eternally; harih--the Lord, the Supreme Personality of Godhead.

TRANSLATION

Since that time, the city of Mathura had been the capital of all the kings of the Yadu dynasty. The city and district of Mathura are very intimately connected with Krsna, for Lord Krsna lives there eternally.

PURPORT

It is understood that Mathura City is the transcendental abode of Lord Krsna; it is not an ordinary material city, for it is eternally connected with the Supreme Personality of Godhead. Vrndavana is within the jurisdiction of Mathura, and it still continues to exist. Because Mathura and Vrndavana are intimately connected with Krsna eternally, it is said that Lord Krsna never leaves Vrndavana (vrndavanam parityajya padam ekam na gacchati). At present, the place known as Vrndavana, in the district of Mathura, continues its position as a transcendental place, and certainly anyone who goes there becomes transcendentally purified. Navadvipa-dhama is also intimately connected with Vrajabhumi. Srila Narottama dasa Thakura therefore says:

sri gauda-mandala-bhumi, yeba jane cintamani,
ta'ra haya vrajabhume vasa

"Vrajabhumi" refers to Mathura-Vrndavana, and Gauda-mandala-bhumi includes Navadvipa. These two places are nondifferent. Therefore, anyone living in Navadvipa-dhama, knowing Krsna and Sri Caitanya Mahaprabhu to be the same personality, lives in Vrajabhumi, Mathura-Vrndavana. The Lord has made it convenient for the conditioned soul to live in Mathura, Vrndavana and Navadvipa and thus be directly connected with the Supreme Personality of Godhead. Simply by living in these places, one can immediately come in contact with the Lord. There are many devotees who vow never to leave Vrndavana and Mathura. This is undoubtedly a good vow, but if one leaves Vrndavana, Mathura or Navadvipa-dhama for the service of the Lord, he is not disconnected from the Supreme Personality of Godhead. At any rate, we must understand the transcendental importance of Mathura-Vrndavana and Navadvipa-dhama. Anyone who executes devotional service in these places certainly goes back home, back to Godhead, after giving up his body. Thus the words mathura bhagavan yatra nityam sannihito harih are particularly important. A devotee should fully utilize this instruction to the best of his ability. Whenever the Supreme Lord personally appears, He appears in Mathura because of His intimate connection with this place. Therefore although Mathura and Vrndavana are situated on this planet earth, they are transcendental abodes of the Lord.

TEXT 29

TEXT

tasyam tu karhicic chaurir
vasudevah krtodvahah
devakya suryaya sardham
prayane ratham aruhat

SYNONYMS

tasyam--in that place known as Mathura; tu--indeed; karhicit--some time ago; saurih--the demigod, descendant of Sura; vasudevah--who appeared as Vasudeva; krta-udvahah--after being married; devakya--Devaki; suryaya--his newly married wife; sardham--along with; prayane--for returning home; ratham--the chariot; aruhat--mounted.

TRANSLATION

Some time ago, Vasudeva, who belonged to the demigod family [or to the Sura dynasty], married Devaki. After the marriage, he mounted his chariot to return home with his newly married wife.

TEXT 30

TEXT

ugrasena-sutah kamsah
svasuh priya-cikirsaya
rasmin hayanam jagraha
raukmai ratha-satair vrtah

SYNONYMS

ugrasena-sutah--the son of Ugrasena; kamsah--by the name Kamsa; svasuh--of his own sister Devaki; priya-cikirsaya--to please her on the occasion of her marriage; rasmin--the reins; hayanam--of the horses; jagraha--took; raukmaih--made of gold; ratha-sataih--by hundreds of chariots; vrtah--surrounded.

TRANSLATION

Kamsa, the son of King Ugrasena, in order to please his sister Devaki on the occasion of her marriage, took charge of the reins of the horses and became the chariot driver. He was surrounded by hundreds of golden chariots.

TEXTS 31-32

TEXT

catuh-satam paribarham
gajanam hema-malinam
asvanam ayutam sardham
rathanam ca tri-sat-satam

dasinam sukumarinam
dve sate samalankrte
duhitre devakah pradad
yane duhitr-vatsalah

SYNONYMS

catuh-satam--four hundred; paribarham--dowry; gajanam--of elephants; hema-malinam--decorated with garlands of gold; asvanam--of horses; ayutam--ten thousand; sardham--along with; rathanam--of chariots; ca--and; tri-sat-satam--three times six hundred (eighteen hundred); dasinam--of maidservants; su-kumarinam--very young and beautiful unmarried girls; dve--two; sate--hundred;

samalankrte--fully decorated with ornaments; duhitre--unto his daughter; devakah--King Devaka; pradat--gave as a gift; yane--while going away; duhitr-vatsalah--who was very fond of his daughter Devaki.

TRANSLATION

Devaki's father, King Devaka, was very much affectionate to his daughter. Therefore, while she and her husband were leaving home, he gave her a dowry of four hundred elephants nicely decorated with golden garlands. He also gave ten thousand horses, eighteen hundred chariots, and two hundred very beautiful young maidservants, fully decorated with ornaments.

PURPORT

The system of giving a dowry to one's daughter has existed in Vedic civilization for a very long time. Even today, following the same system, a father who has money will give his daughter an opulent dowry. A daughter would never inherit the property of her father, and therefore an affectionate father, during the marriage of his daughter, would give her as much as possible. A dowry, therefore, is never illegal according to the Vedic system. Here, of course, the gift offered as a dowry by Devaka to Devaki was not ordinary. Because Devaka was a king, he gave a dowry quite suitable to his royal position. Even an ordinary man, especially a high-class brahmana, ksatriya or vaisya, is supposed to give his daughter a liberal dowry. Immediately after the marriage, the daughter goes to her husband's house, and it is also a custom for the brother of the bride to accompany his sister and brother-in-law to exhibit affection for her. This system was followed by Kamsa. These are all old customs in the society of varnasrama-dharma, which is now wrongly designated as Hindu. These long-standing customs are nicely described here.

TEXT 33

TEXT

sankha-turya-mrdangas ca
nedur dundubhayah samam
prayana-prakrame tata
vara-vadhvoh sumangalam

SYNONYMS

sankha--conchshells; turya--bugles; mrdangah--drums; ca--also; neduh--vibrated; dundubhayah--kettledrums; samam--in concert; prayana-prakrame--at the time of departure; tata--O beloved son; vara-vadhvoh--of the bridegroom and the bride; su-mangalam--for the purpose of their auspicious departure.

TRANSLATION

O beloved son, Maharaja Pariksit, when the bride and bridegroom were ready to start, conchshells, bugles, drums and kettledrums all vibrated in concert for their auspicious departure.

TEXT 34

TEXT

pathi pragrahinam kamsam
abhasyahasarira-vak

asyas tvam astamo garbho
hanta yam vahase 'budha

SYNONYMS

pathi--on the way; pragrahinam--who was managing the reins of the horses; kamsam--unto Kamsa; abhasya--addressing; aha--said; a-sarira-vak--a voice coming from someone whose body was invisible; asyah--of this girl (Devaki); tvam--you; astamah--the eighth; garbhah--pregnancy; hanta--killer; yam--her whom; vahase--you are carrying; abudha--you foolish rascal.

TRANSLATION

While Kamsa, controlling the reins of the horses, was driving the chariot along the way, an unembodied voice addressed him, "You foolish rascal, the eighth child of the woman you are carrying will kill you!"

PURPORT

The omen spoke of astamo garbhah, referring to the eighth pregnancy, but did not clearly say whether the child was to be a son or a daughter. Even if Kamsa were to see that the eighth child of Devaki was a daughter, he should have no doubt that the eighth child was to kill him. According to the Visva-kosa dictionary, the word garbha means "embryo" and also arbhaka, or "child." Kamsa was affectionate toward his sister, and therefore he had become the chariot driver to carry her and his brother-in-law to their home. The demigods, however, did not want Kamsa to be affectionate toward Devaki, and therefore, from an unseen position, they encouraged Kamsa to offend her. Moreover, the six sons of Marici had been cursed to take birth from the womb of Devaki, and upon being killed by Kamsa they would be delivered. When Devaki understood that Kamsa would be killed by the Supreme Personality of Godhead, who would appear from her womb, she felt great joy. The word vahase is also significant because it indicates that the ominous vibration condemned Kamsa for acting just like a beast of burden by carrying his enemy's mother.

TEXT 35

TEXT

ity uktah sa khalah papo
bhojanam kula-pamsanah
bhaginim hantum arabdham
khadga-panih kace 'grahit

SYNONYMS

iti uktah--thus being addressed; sah--he (Kamsa); khalah--envious; papah--sinful; bhojanam--of the Bhoja dynasty; kula-pamsanah--one who can degrade the reputation of his family; bhaginim--unto his sister; hantum arabdham--being inclined to kill; khadga-panih--taking a sword in his hand; kace--hair; agrahit--took up.

TRANSLATION

Kamsa was a condemned personality in the Bhoja dynasty because he was envious and sinful. Therefore, upon hearing this omen from the sky, he caught hold of his sister's hair with his left hand and took up his sword with his right hand to sever her head from her body.

PURPORT

Kamsa was driving the chariot and controlling the reins with his left hand, but as soon as he heard the omen that his sister's eighth child would kill him, he gave up the reins, caught hold of his sister's hair, and with his right hand took up a sword to kill her. Before, he had been so affectionate that he was acting as his sister's chariot driver, but as soon as he heard that his self-interest or his life was at risk, he forgot all affection for her and immediately became a great enemy. This is the nature of demons. No one should trust a demon, despite any amount of affection. Aside from this, a king, a politician or a woman cannot be trusted, since they can do anything abominable for their personal interest. Canakya Pandita therefore says, visvaso naiva kartavyah strisu raja-kulesu ca.

TEXT 36

TEXT

tam jugupsita-karmanam
nrsamsam nirapatrapam
vasudevo maha-bhaga
uvaca parisantvayan

SYNONYMS

tam--unto him (Kamsa); jugupsita-karmanam--who was ready to commit such an offensive act; nrsamsam--very cruel; nirapatrapam--shameless; vasudevah--Vasudeva; maha-bhagah--the greatly fortunate father of Vasudeva; uvaca--said; parisantvayan--pacifying.

TRANSLATION

Wanting to pacify Kamsa, who was so cruel and envious that he was shamelessly ready to kill his sister, the great soul Vasudeva, who was to be the father of Krsna, spoke to him in the following words.

PURPORT

Vasudeva, who was to be the father of Krsna, is described here as maha-bhaga, a very upright and sober personality, because although Kamsa was ready to kill Vasudeva's wife, Vasudeva remained sober and unagitated. In a peaceful attitude, Vasudeva began to address Kamsa by putting forward reasonable arguments. Vasudeva was a great personality because he knew how to pacify a cruel person and how to forgive even the bitterest enemy. One who is fortunate is never caught, even by tigers or snakes.

TEXT 37

TEXT

sri-vasudeva uvaca
slaghaniya-gunah surair
bhavan bhoja-yasaskarah
sa katham bhaginim hanyat
striyam udvaha-parvani

SYNONYMS

sri-vasudevah uvaca--the great personality Vasudeva said; slaghaniya-gunah--a person who possesses praiseworthy qualities; suraih--by great heroes; bhavan--your good self; bhoja-yasah-karah--a brilliant star in the Bhoja dynasty; sah--one such as your good self; katham--how; bhaginim--your sister; hanyat--can kill; striyam--especially a woman; udvaha-parvani--at the time of the marriage ceremony.

TRANSLATION

Vasudeva said: My dear brother-in-law Kamsa, you are the pride of your family, the Bhoja dynasty, and great heroes praise your qualities. How could such a qualified person as you kill a woman, your own sister, especially on the occasion of her marriage?

PURPORT

According to Vedic principles, a brahmana, an old man, a woman, a child or a cow cannot be killed under any circumstances. Vasudeva stressed that Devaki was not only a woman but a member of Kamsa s family. Because she was now married to Vasudeva, she was para-stri, another man's wife, and if such a woman were killed, not only would Kamsa be implicated in sinful activities, but his reputation as king of the Bhoja dynasty would be damaged. Thus Vasudeva tried in many ways to convince Kamsa in order to stop him from killing Devaki.

TEXT 38

TEXT

mrtyur janmavatam vira
dehena saha jayate
adya vabda-satante va
mrtyur vai praninam dhruvah

SYNONYMS

mrtyuh--death; janma-vatam--of the living entities who have taken birth; vira--O great hero; dehena saha--along with the body; jayate--is born (one who has taken birth is sure to die); adya--today; va--either; abda-sata--of hundreds of years; ante--at the end; va--or; mrtyuh--death; vai--indeed; praninam--for every living entity; dhruvah--is assured.

TRANSLATION

O great hero, one who takes birth is sure to die, for death is born with the body. One may die today or after hundreds of years, but death is sure for every living entity.

PURPORT

Vasudeva wanted to impress upon Kamsa that although Kamsa feared dying and therefore wanted to kill even a woman, he could not avoid death. Death is sure. Why then should Kamsa do something that would be detrimental to his reputation and that of his family? As confirmed in Bhagavad-gita (2.27):

jatasya hi dhruvo mrtyur
dhruvam janma mrtasya ca
tasmad apariharye 'rthe

na tvam socitum arhasi

"For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament." One should not fear death. Rather, one should prepare oneself for the next birth. One should utilize one's time in this human form to end the process of birth and death. It is not that to save oneself from death one should entangle oneself in sinful activities. This is not good.

TEXT 39

TEXT

dehe pancatvam apanne
dehi karmanugo 'vasah
dehantaram anuprapya
praktanam tyajate vapuh

SYNONYMS

dehe--when the body; pancatvam apanne--turns into five elements; dehi--the proprietor of the body, the living being; karma-anugah--following the reactions of his own fruitive activities; avasah--spontaneously, automatically; deha-antaram--another body (made of material elements); anuprapya--receiving as a result; praktanam--the former; tyajate--gives up; vapuh--body.

TRANSLATION

When the present body turns to dust and is again reduced to five elements--earth, water, fire, air and ether--the proprietor of the body, the living being, automatically receives another body of material elements according to his fruitive activities. When the next body is obtained, he gives up the present body.

PURPORT

This is confirmed in Bhagavad-gita, which presents the beginning of spiritual understanding.

dehino 'smin yatha dehe
kaumaram yauvanam jara
tatha dehantara-praptir
dhiras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) A person or an animal is not the material body; rather, the material body is the covering of the living being. Bhagavad-gita compares the body to a dress and elaborately explains how one changes dresses one after another. The same Vedic knowledge is confirmed here. The living being, the soul, is constantly changing bodies one after another. Even in the present life, the body changes from childhood to boyhood, from boyhood to youth, and from youth to old age; similarly, when the body is too old to continue, the living being gives up this body and, by the laws of nature, automatically gets another body according to his fruitive activities, desires and ambitions. The laws of nature control this sequence, and therefore as long as the living entity is under the control of the external, material energy, the process of bodily change takes place automatically,

according to one's fruitive activities. Vasudeva therefore wanted to impress upon Kamsa that if he committed this sinful act of killing a woman, in his next life he would certainly get a material body still more conditioned to the sufferings of material existence. Thus Vasudeva advised Kamsa not to commit sinful activities.

One who commits sinful activities because of ignorance, tamo-guna, obtains a lower body. Karanam guna-sango 'sya sad-asad-yoni janmasu (Bg. 13.22). There are hundreds and thousands of different species of life. Why are there higher and lower bodies? One receives these bodies according to the contaminations of material nature. If in this life one is contaminated by the mode of ignorance and sinful activities (duskrti), in the next life, by the laws of nature, one will certainly get a body full of suffering. The laws of nature are not subservient to the whimsical desires of the conditioned soul. Our endeavor, therefore, should be to associate always with sattva-guna and not indulge in rajo-guna or tamo-guna (rajas-tamo-bhavah). Lusty desires and greed keep the living entity perpetually in ignorance and prevent him from being elevated to the platform of sattva-guna or suddha-sattva-guna. One is advised to be situated in suddha-sattva-guna, devotional service, for thus one is immune to the reactions of the three modes of material nature.

TEXT 40

TEXT

vrajams tisthan padaikena
yathaivaikena gacchati
yatha trna-jalaukaivam
dehi karma-gatim gatah

SYNONYMS

vrajan--a person, while traveling on the road; tisthan--while standing; pada ekena--on one foot; yatha--as; eva--indeed; ekena--by another foot; gacchati--goes; yatha--as; trna-jalauka--a worm on a vegetable; evam--in this way; dehi--the living entity; karma-gatim--the reactions of fruitive activities; gatah--undergoes.

TRANSLATION

Just as a person traveling on the road rests one foot on the ground and then lifts the other, or as a worm on a vegetable transfers itself to one leaf and then gives up the previous one, the conditioned soul takes shelter of another body and then gives up the one he had before.

PURPORT

This is the process of the soul's transmigration from one body to another. At the time of death, according to his mental condition, the living being is carried by the subtle body, consisting of mind, intelligence and ego, to another gross body. When higher authorities have decided what kind of gross body the living entity will have, he is forced to enter such a body, and thus he automatically gives up his previous body. Dull-minded persons who do not have the intelligence to understand this process of transmigration take for granted that when the gross body is finished, one's life is finished forever. Such persons have no brains with which to understand the process of transmigration. At the present moment there is great opposition to the Hare Krsna movement, which is being called a "brainwashing" movement. But actually the so-called scientists, philosophers and other leaders in the Western countries have no

brains at all. The Hare Krsna movement is trying to elevate such foolish persons by enlightening their intelligence so that they will take advantage of the human body. Unfortunately, because of gross ignorance, they regard the Hare Krsna movement as a brainwashing movement. They do not know that without God consciousness one is forced to continue transmigrating from one body to another. Because of their devilish brains, they will next be forced to accept an abominable life and practically never be able to liberate themselves from the conditional life of material existence. How this transmigration of the soul takes place is very clearly explained in this verse.

TEXT 41

TEXT

svapne yatha pasyati deham idrsam
manorathenabhinivista-cetanah
drsta-srutabhyam manasanucintayan
prapadyate tat kim api hy apasmrtih

SYNONYMS

svapne--in a dream; yatha--as; pasyati--one sees; deham--the kind of body; idrsam--similarly; manorathena--by mental speculation; abhinivista--is fully absorbed; cetanah--he whose consciousness; drsta--by whatever has been experienced by seeing with the eyes; srutabhyam--and by hearing a description of something else; manasa--by the mind; anucintayan--thinking, feeling and willing; prapadyate--surrenders; tat--to that situation; kim api--what to speak of; hi--indeed; apasmrtih--experiencing forgetfulness of the present body.

TRANSLATION

Having experienced a situation by seeing or hearing about it, one contemplates and speculates about that situation, and thus one surrenders to it, not considering his present body. Similarly, by mental adjustments one dreams at night of living under different circumstances, in different bodies, and forgets his actual position. Under this same process, one gives up his present body and accepts another [tatha dehantara-praptih].

PURPORT

Transmigration of the soul is very clearly explained in this verse. One sometimes forgets his present body and thinks of his childhood body, a body of the past, and of how one was playing, jumping, talking and so on. When the material body is no long workable, it becomes dust: "For dust thou art, and unto dust shalt thou return." But when the body again mixes with the five material elements--earth, water, fire, air and ether--the mind continues to work. The mind is the subtle substance in which the body is created, as we actually experience in our dreams and also when we are awake in contemplation. One must understand that the process of mental speculation develops a new type of body that does not actually exist. If one can understand the nature of the mind (manorathena) and its thinking, feeling and willing, one can very easily understand how from the mind different types of bodies develop.

The Krsna consciousness movement, therefore, offers a process of transcendental activities wherein the mind is fully absorbed in affairs pertaining to Krsna. The presence of the soul is perceived by consciousness, and one must purify his consciousness from material to spiritual, or, in other words, to Krsna consciousness. That which is spiritual is eternal, and that which is material is temporary. Without Krsna consciousness, one's consciousness

is always absorbed in temporary things. For everyone, therefore, Krsna recommends in Bhagavad-gita (9.34), man-mana bhava mad-bhakto mad-yaji mam namaskuru. One should always be absorbed in thought of Krsna, one should become His devotee, one should always engage in His service and worship Him as the supreme great, and one should always offer Him obeisances. In the material world one is always a servant of a greater person, and in the spiritual world our constitutional position is to serve the Supreme, the greatest, param brahma. This is the instruction of Sri Caitanya Mahaprabhu. Jivera 'svarupa' haya--krsnera 'nitya-dasa' (Cc. Madhya 20.108).

To act in Krsna consciousness is the perfection of life and the highest perfection of yoga. As Lord Krsna says in Bhagavad-gita (6.47):

yoginam api sarvesam
mad-gatenantaratmana
sraddhavan bhajate yo mam
sa me yuktatamo matah

"Of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all."

The condition of the mind, which flickers between sankalpa and vikalpa, accepting something and rejecting it, is very important in transferring the soul to another material body at the time of death.

yam yam vapi smaran bhavam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sada tad-bhava-bhavitah

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." (Bg. 8.6) Therefore one must train the mind in the system of bhakti-yoga, as did Maharaja Ambarisa, who kept himself always in Krsna consciousness. Sa vai manah krsna-padaravindayoh. One must fix the mind at the lotus feet of Krsna twenty-four hours a day. If the mind is fixed upon Krsna's lotus feet, the activities of the other senses will be engaged in Krsna's service. Hrsikena hrsikesa-sevanam bhaktir ucyate: to serve Hrsikesa, the master of the senses, with purified senses is called bhakti. Those who constantly engage in devotional service are situated in a transcendental state, above the material modes of nature. As Krsna says in Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." One must learn the secret of success from the Vedic literatures, especially when the cream of Vedic knowledge is presented by Bhagavad-gita as it is.

Because the mind is ultimately controlled by the Supreme Personality of Godhead, Krsna, the word apasmrtih is significant. Forgetfulness of one's own identity is called apasmrtih. This apasmrtih can be controlled by the Supreme Lord, for the Lord says, mattah smrtir jnanam apohanam ca: "From Me come remembrance, knowledge and forgetfulness." Instead of allowing one to forget one's real position, Krsna can revive one's original identity at the time of one's death, even though the mind may be flickering. Although the mind may work imperfectly at the time of death, Krsna gives a devotee shelter at His lotus

feet. Therefore when a devotee gives up his body, the mind does not take him to another material body (tyaktva deham punar janma naiti mam eti); rather, Krsna takes the devotee to that place where He is engaged in His pastimes (mam eti), as we have already discussed in previous verses. One's consciousness, therefore, must always be absorbed in Krsna, and then one's life will be successful. Otherwise the mind will carry the soul to another material body. The soul will be placed in the semen of a father and discharged into the womb of a mother. The semen and ovum create a particular type of body according to the form of the father and mother, and when the body is mature, the soul emerges in that body and begins a new life. This is the process of transmigration of the soul from one body to another (tatha dehantara-praptih). Unfortunately, those who are less intelligent think that when the body disappears, everything is finished. The entire world is being misled by such fools and rascals. But as stated in Bhagavad-gita (2.20), na hanyate hanyamane sarire. The soul does not die when the body is destroyed. Rather, the soul takes on another body.

TEXT 42

TEXT

yato yato dhavati daiva-coditam
mano vikaratmakam apa pancasu
gunesu maya-rocitesu dehy asau
prapadyamanah saha tena jayate

SYNONYMS

yatah yatah--from one place to another or from one position to another; dhavati--speculates; daiva-coditam--impelled by accident or deliberation; manah--the mind; vikara-atmakam--changing from one type of thinking, feeling and willing to another; apa--at the end, he obtains (a mentality); pancasu--at the time of death (when the material body turns totally into matter); gunesu--(the mind, not being liberated, becomes attached) to the material qualities; maya-rocitesu--where the material energy creates a similar body; dehi--the spirit soul who accepts such a body; asau--he; prapadyamanah--being surrendered (to such a condition); saha--with; tena--a similar body; jayate--takes birth.

TRANSLATION

At the time of death, according to the thinking, feeling and willing of the mind, which is involved in fruitive activities, one receives a particular body. In other words, the body develops according to the activities of the mind. Changes of body are due to the flickering of the mind, for otherwise the soul could remain in its original, spiritual body.

PURPORT

One can very easily understand that the mind is constantly flickering, changing in the quality of its thinking, feeling and willing. This is explained by Arjuna in Bhagavad-gita (6.34):

cancalam hi manah krsna
pramathi balavad drdham
tasyaham nigraham manye
vayor iva suduskaram

The mind is cancala, flickering, and it changes very strongly. Therefore Arjuna admitted that controlling the mind is not at all possible; this would be

as difficult as controlling the wind. For example, if one were in a boat moving according to the wind on a river or the sea, and the wind were uncontrollable, the tilting boat would be very much disturbed and extremely difficult to control. It might even capsize. Therefore, in the bhava-samudra, the ocean of mental speculation and transmigration to different types of bodies, one must first control the mind.

By regulative practice one can control the mind, and this is the purpose of the yoga system (abhyasa-yoga-yuktena). But there is a chance of failure with the yoga system, especially in this age of Kali, because the yoga system uses artificial means. If the mind is engaged in bhakti-yoga, however, by the grace of Krsna one can very easily control it. Therefore Sri Caitanya Mahaprabhu has recommended, harer nama harer nama harer namaiva kevalam. One should chant the holy name of the Lord constantly, for the holy name of the Lord is nondifferent from Hari, the Supreme Person.

By chanting the Hare Krsna mantra constantly, one can fix the mind on the lotus feet of Krsna (sa vai manah krsna-padaravindayoh) and in this way achieve the perfection of yoga. Otherwise, the flickering mind will hover on the platform of mental speculation for sense enjoyment, and one will have to transmigrate from one type of body to another because the mind is trained only in relation to the material elements, or, in other words, to sense gratification, which is false. Maya-sukhaya bharam udvahato vimudhan (Bhag. 7.9.43). Rascals (vimudhan), being controlled by mental speculation, make huge arrangements by which to enjoy life temporarily, but they must give up the body at the time of death, when everything is taken away by Krsna's external energy (mrtyuh sarva-haras caham). At that time, whatever one has created in this life is lost, and one must automatically accept a new body by the force of material nature. In this life one may have constructed a very tall skyscraper, but in the next life, because of one's mentality, one may have to accept a body like that of a cat, a dog, a tree or perhaps a demigod. Thus the body is offered by the laws of material nature. Karanam guna-sango 'sya sad-asad-yoni janmasu (Bg. 13.22). The spirit soul takes birth in higher and lower species of life only because of his association with the three qualities of material nature.

urdhvam gacchanti sattva-stha
madhye tisthanti rajasah
jaghanya-guna-vrtti-stha
adho gacchanti tamasah

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds." (Bg. 14.18)

In conclusion, the Krsna consciousness movement offers the topmost welfare activity for human society. The saner section of human society must therefore take this movement very seriously for the benefit of all humanity. To save oneself from the repetition of birth and death, one must purify his consciousness. Sarvopadhi-vinirmuktam tat-paratvena nirmalam. One must be freed from all designations--"I am American," "I am Indian," "I am this," "I am that"--and come to the platform of understanding that Krsna is the original master and we are His eternal servants. When the senses are purified and engaged in Krsna's service, one achieves the highest perfection. Hrsikena hrsikesa-sevanam bhaktir ucyate. The Krsna consciousness movement is a movement of bhakti-yoga. Vairagya-vidya-nija-bhakti-yoga. By following the principles of this movement, one becomes disassociated from material mental concoctions and is established on the original platform of the eternal relationship between the living entity and the Supreme Personality of Godhead as servant and master. This, in summary, is the purpose of the Krsna consciousness movement.

TEXT 43

TEXT

jyotir yathaivodaka-parthivesv adah
samira-veganugatam vibhavyate
evam sva-maya-racitesv asau puman
gunesu raganugato vimuhyati

SYNONYMS

jyotih--the luminaries in the sky, such as the sun, the moon and the stars; yatha--as; eva--indeed; udaka--in water; parthivesu--or in other liquids, like oil; adah--directly; samira-vega-anugatam--being forced by the movements of the wind; vibhavyate--appear in different shapes; evam--in this way; sva-maya-racitesu--in the situation created by one's mental concoctions; asau--the living entity; puman--person; gunesu--in the material world, manifested by the modes of nature; raga-anugatah--according to his attachment; vimuhyati--becomes bewildered by identification.

TRANSLATION

When the luminaries in the sky, such as the moon, the sun and the stars, are reflected in liquids like oil or water, they appear to be of different shapes--sometimes round, sometimes long, and so on--because of the movements of the wind. Similarly, when the living entity, the soul, is absorbed in materialistic thoughts, he accepts various manifestations as his own identity because of ignorance. In other words, one is bewildered by mental concoctions because of agitation from the material modes of nature.

PURPORT

This verse gives a very good example by which to understand the different positions of the eternal spiritual soul in the material world and how the soul takes on different bodies (dehantara-praptih). The moon is stationary and is one, but when it is reflected in water or oil, it appears to take different shapes because of the movements of the wind. Similarly, the soul is the eternal servant of Krsna, the Supreme personality of Godhead, but when put into the material modes of nature, it takes different bodies, sometimes as a demigod, sometimes a man, a dog, a tree and so on. By the influence of maya, the illusory potency of the Supreme personality of Godhead, the living entity thinks that he is this person, that person, American, Indian, cat, dog, tree or whatever. This is called maya. When one is freed from this bewilderment and understands that the soul does not belong to any shape of this material world, one is situated on the spiritual platform (brahma-bhuta).

This realization is sometimes explained as nirakara, or formlessness. This formlessness, however, does not mean that the soul has no form. The soul has form, but the external, agitating form he has acquired because of material contamination is false. Similarly, God is also described as nirakara, which means that God has no material form but is sac-cid-ananda-vigraha. The living entity is part and parcel of the supreme sac-cid-ananda-vigraha, but his material forms are temporary, or illusory. Both the living entity and the Supreme Lord have original, spiritual forms (sac-cid-ananda-vigraha), but the Lord, the Supreme, does not change His form. The Lord appears as He is, whereas the living entity appears because material nature forces him to accept different forms. When the living entity receives these different forms, he identifies with them, and not with his original, spiritual form. As soon as the living entity returns to his original, spiritual form and understanding, he immediately surrenders to the supreme form, the Personality of Godhead. This is explained in

Bhagavad-gita (7.19). Bahunam janmanam ante jnanavan mam prapadyate. When the living entity, after many, many births in different forms, returns to his original form of Krsna consciousness, he immediately surrenders unto the lotus feet of the supreme form, Krsna. This is liberation. As the Lord says in Bhagavad-gita (18.54):

brahma-bhutah prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." Surrender unto the supreme form is the result of bhakti. This bhakti, or understanding of one's own position, is the complete liberation. As long as one is under an impersonal understanding of the Absolute Truth, he is not in pure knowledge, but must still struggle for pure knowledge. Kleso 'dhikataras tesam avyaktasakta-cetasam (Bg. 12.5). Although one may be spiritually advanced, if one is attached to the impersonal feature of the Absolute Truth one must still work very hard, as indicated by the words kleso 'dhikatarah, which mean "greater suffering." A devotee, however, easily attains his original position as a spiritual form and understands the Supreme Personality of Godhead in His original form.

Krsna Himself explains the forms of the living entities in the Second Chapter of Bhagavad-gita, where He clearly says to Arjuna that He, Arjuna and all other living entities, who were previously in their original forms, are separate individual identities. They were individuals in the past, they are now situated in individuality, and in the future they will all continue to maintain their individual forms. The only difference is that the conditioned living entity appears in various material forms, whereas Krsna appears in His original, spiritual form. Unfortunately, those who are not advanced in spiritual knowledge think that Krsna is like one of them and that His form is like their material forms. Avajananti mam mudha manusim tanum asritam (Bg. 9.11). Krsna is never puffed up by material knowledge and is therefore called acyuta, whereas the living entities fall down and are agitated by material nature. This is the difference between the Supreme Lord and the living entities.

In this connection it is to be noted that Vasudeva, who was situated in a transcendental position, advised Kamsa not to commit further sinful activities. Kamsa, a representative of the demons, was always ready to kill Krsna, or God, whereas Vasudeva represents a transcendentally situated person to whom Krsna is born (Vasudeva is the son of Vasudeva). Vasudeva wanted his brother-in-law Kamsa to refrain from the sinful act of killing his sister, since the result of being agitated by material nature would be that Kamsa would have to accept a body in which to suffer again and again. Elsewhere in Srimad-Bhagavatam (5.5.4), Rsabhadeva also says:

na sadhu manye yata atmano 'yam
asann api klesada asa dehah

As long as the living entity is entangled in the fruitive activities of so-called happiness and distress, he will receive a particular type of body in which to endure the three kinds of suffering due to material nature (tri-tapa-yantrana). An intelligent person, therefore, must free himself from the influence of the three modes of material nature and revive his original, spiritual body by engaging in the service of the Supreme Person, Krsna. As long as one is materially attached, one must accept the process of birth, death, old age and disease. One is therefore advised that an intelligent person, instead of

being entangled in so-called good and bad fruitive activities, should engage his life in advancing in Krsna consciousness so that instead of accepting another material body (tyaktva deham punar janma naiti), he will return home, back to Godhead.

TEXT 44

TEXT

tasman na kasyacid droham
acaret sa tatha-vidhah
atmanah ksemam anvicchan
drogdhur vai parato bhayam

SYNONYMS

tasmat--therefore; na--not; kasyacit--of anyone; droham--envy; acaret--one should act; sah--a person (Kamsa); tatha-vidhah--who has been advised in such a way (by Vasudeva); atmanah--his own; ksemam--welfare; anvicchan--if he desires; drogdhuh--of one who is envious of others; vai--indeed; paratah--from others; bhayam--there is a cause of fear.

TRANSLATION

Therefore, since envious, impious activities cause a body in which one suffers in the next life, why should one act impiously? Considering one's welfare, one should not envy anyone, for an envious person must always fear harm from his enemies, either in this life or in the next.

PURPORT

Instead of being inimical toward other living entities, one should act piously by engaging in the service of the Supreme Lord, thus avoiding a fearful situation both in this life and in the next. In this regard, the following moral instruction by the great politician Canakya Pandita is very meaningful:

tyaja durjana-samsargam
bhaja sadhu-samagamam
kuru punyam aho ratram
smara nityam anityatam

One should give up the company of devils, demons and nondevotees and should always associate with devotees and saintly persons. One should always act piously, thinking that this life is temporary, and not be attached to temporary happiness and distress. The Krsna consciousness movement is teaching all of human society this principle of becoming Krsna conscious and thus solving the problems of life forever (tyaktva deham punar janma naiti mam eti so 'rjuna).

TEXT 45

TEXT

esa tavanuja bala
krpana putrikopama
hantum narhasi kalyanim
imam tvam dina-vatsalah

SYNONYMS

esa--this; tava--your; anuja--younger sister; bala--innocent woman; krpana--completely dependent on you; putrika-upama--exactly like your own daughter; hantum--to kill her; na--not; arhasi--you deserve; kalyanim--who is under your affection; imam--her; tvam--you; dina-vatsalah--very compassionate to the poor and innocent.

TRANSLATION

As your younger sister, this poor girl Devaki is like your own daughter and deserves to be affectionately maintained. You are merciful, and therefore you should not kill her. Indeed, she deserves your affection.

TEXT 46

TEXT

sri-suka uvaca
evam sa samabhir bhedair
bodhyamano 'pi darunah
na nyavartata kauravya
purusadan anuvratah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--in this way; sah--he (Kamsa); samabhih--by attempts to pacify him (Kamsa); bhedaih--by moral instructions that one should not be cruel to anyone else; bodhyamanah api--even being pacified; darunah--he who was the most fiercely cruel; na nyavartata--could not be stopped (from the grievous act); kauravya--O Maharaja Pariksit; purusa-adan--the Raksasas, man-eaters; anuvratah--following in their footsteps.

TRANSLATION

Sukadeva Gosvami continued: O best of the Kuru dynasty, Kamsa was fiercely cruel and was actually a follower of the Raksasas. Therefore he could be neither pacified nor terrified by the good instructions given by Vasudeva. He did not care about the results of sinful activities, either in this life or in the next.

TEXT 47

TEXT

nirbandham tasya tam jnatva
vicintyanakadundubhih
praptam kalam prativyodhum
idam tatranvapadyata

SYNONYMS

nirbandham--determination to do something; tasya--of him (Kamsa); tam--that (determination); jnatva--understanding; vicintya--thinking deeply; anakadundubhih--Vasudeva; praptam--had arrived; kalam--imminent danger of death; prativyodhum--to stop him from such activities; idam--this; tatra--thereupon; anvapadyata--thought of other ways.

TRANSLATION

When Vasudeva saw that Kamsa was determined to kill his sister Devaki, he thought to himself very deeply. Considering the imminent danger of death, he thought of another plan to stop Kamsa.

PURPORT

Although Vasudeva saw the imminent danger that his wife Devaki would be killed, he was convinced of his welfare because at his birth the demigods had played drums and kettledrums. He therefore attempted another way to save Devaki.

TEXT 48

TEXT

mrtyur buddhimatapohyo
yavad buddhi-balodayam
yady asau na nivarteta
naparadho 'sti dehinah

SYNONYMS

mrtyuh--death; buddhi-mata--by an intelligent person; apohyah--should be avoided; yavat--as long as; buddhi-bala-udayam--intelligence and bodily strength are present; yadi--if; asau--that (death); na nivarteta--cannot be checked; na--not; aparadhah--offense; asti--there is; dehinah--of the person in danger of death.

TRANSLATION

As long as he has intelligence and bodily strength, an intelligent person must try to avoid death. This is the duty of every embodied person. But if death cannot be avoided in spite of one's endeavors, a person facing death commits no offense.

PURPORT

It is natural for a person facing untimely death to try his best to save himself. This is one's duty. Although death is sure, everyone should try to avoid it and not meet death without opposition because every living soul is by nature eternal. Because death is a punishment imposed in the condemned life of material existence, the Vedic culture is based on avoiding death (tyaktva deham punar janma naiti). Everyone should try to avoid death and rebirth by cultivating spiritual life and should not submit to death without struggling to survive. One who is not trying to stop death is not an intelligent human being. Because Devaki was face to face with imminent death, it was Vasudeva's duty to save her, as he was trying his best to do. He therefore considered another way to approach Kamsa so that Devaki would be saved.

TEXTS 49-50

TEXT

pradaya mrtyave putran
mocaye krpanam imam
suta me yadi jayeran
mrtyur va na mriyeta cet

viparyayo va kim na syad

gatir dhatur duratyaya
upasthito nivarteta
nivrttah punar apatet

SYNONYMS

pradaya--promising to deliver; mrtyave--unto Kamsa, who is death personified for Devaki; putran--my sons; mocaye--I am releasing her from imminent danger; krpanam--innocent; imam--Devaki; sutah--sons; me--my; yadi--whether; jayeran--should take birth; mrtyuh--Kamsa; va--or; na--not; mriyeta--should die; cet--if; viparyayah--just the opposite; va--or; kim--whether; na--not; syat--it may happen; gatih--the movement; dhatuh--of providence; duratyaya--very difficult to understand; upasthitah--that which is presently obtained; nivarteta--may stop; nivrttah--Devaki's death being stopped; punah apatet--in the future it may happen again (but what can I do).

TRANSLATION

Vasudeva considered: By delivering all my sons to Kamsa, who is death personified, I shall save the life of Devaki. Perhaps Kamsa will die before my sons take birth, or, since he is already destined to die at the hands of my son, one of my sons may kill him. For the time being, let me promise to hand over my sons so that Kamsa will give up this immediate threat, and if in due course of time Kamsa dies, I shall have nothing to fear.

PURPORT

Vasudeva wanted to save the life of Devaki by promising to deliver his sons to Kamsa. "In the future," he thought, "Kamsa may die, or I may not beget any sons. Even if a son is born and I deliver him to Kamsa, Kamsa may die at his hands, for by providence anything could happen. It is very difficult to understand how things are managed by providence." Thus Vasudeva decided that he would promise to deliver his sons to the hands of Kamsa in order to save Devaki from the imminent danger of death.

TEXT 51

TEXT

agner yatha daru-viyoga-yogayor
adrstato 'nyan na nimittam asti
evam hi jantor api durvibhavyah
sarira-samyoga-viyoga-hetuh

SYNONYMS

agneh--of a fire in the forest; yatha--as; daru--of wood; viyoga-yogayoh--of both the escaping and the capturing; adrstatah--than unseen providence; anyat--some other reason or accident; na--not; nimittam--a cause; asti--there is; evam--in this way; hi--certainly; jantoh--of the living being; api--indeed; durvibhavyah--cannot be found out; sarira--of the body; samyoga--of the accepting; viyoga--or of the giving up; hetuh--the cause.

TRANSLATION

When a fire, for some unseen reason, leaps over one piece of wood and sets fire to the next, the reason is destiny. Similarly, when a living being accepts

one kind of body and leaves aside another, there is no other reason than unseen destiny.

PURPORT

When there is a fire in a village, the fire sometimes jumps over one house and burns another. Similarly, when there is a forest fire, the fire sometimes jumps over one tree and catches another. Why this happens, no one can say. One may set forth some imaginary reason why the nearest tree or house did not catch fire whereas a tree or house in a distant place did, but actually the reason is destiny. This reason also applies to the transmigration of the soul, by which a prime minister in one life may become a dog in the next. The work of unseen destiny cannot be ascertained by practical experimental knowledge, and therefore one must be satisfied by reasoning that everything is done by supreme providence.

TEXT 52

TEXT

evam vimrsya tam papam
yavad-atmani-darsanam
pujayam asa vai saurir
bahu-mana-purahsaram

SYNONYMS

evam--in this way; vimrsya--after contemplating; tam--unto Kamsa; papam--the most sinful; yavat--as far as possible; atmani-darsanam--with all the intelligence possible within himself; pujayam asa--praised; vai--indeed; saurih--Vasudeva; bahu-mana--offering all respect; purahsaram--before him.

TRANSLATION

After thus considering the matter as far as his knowledge would allow, Vasudeva submitted his proposal to the sinful Kamsa with great respect.

TEXT 53

TEXT

prasanna-vadanambhojo
nrsamsam nirapatrapam
manasa duyamanena
vihasann idam abravit

SYNONYMS

prasanna-vadana-ambhojah--Vasudeva, who externally presented himself as if very happy; nrsamsam--unto the most cruel; nirapatrapam--shameless Kamsa; manasa--with the mind; duyamanena--which was full of anxiety and sorrow; vihasan--smiling externally; idam abravit--and spoke as follows.

TRANSLATION

Vasudeva's mind was full of anxiety because his wife was facing danger, but in order to please the cruel, shameless and sinful Kamsa, he externally smiled and spoke to him as follows.

PURPORT

Sometimes one must act duplicitously in a dangerous position, as Vasudeva did to save his wife. The material world is complicated, and to execute one's duties, one cannot avoid adopting such diplomacy. Vasudeva did everything possible to save his wife for the sake of begetting Krsna. This indicates that one may act duplicitously for the purpose of saving Krsna and His interests. According to the arrangement already foretold, Krsna was to appear through Vasudeva and Devaki to kill Kamsa. Vasudeva, therefore, had to do everything to save the situation. Although all the events were prearranged by Krsna, a devotee must try his best to serve the purpose of Krsna. Krsna Himself is all-powerful, but it is not that a devotee should therefore sit idly and leave everything to Him. This instruction is also found in Bhagavad-gita. Although Krsna was doing everything for Arjuna, Arjuna never sat down idly as a nonviolent gentleman. Rather, he tried his best to fight the battle and be victorious.

TEXT 54

TEXT

sri-vasudeva uvaca
na hy asyas te bhayam saumya
yad vai sahasarira-vak
putran samarpayisye 'sya
yatas te bhayam utthitam

SYNONYMS

sri-vasudevah uvaca--Sri Vasudeva said; na--not; hi--indeed; asyah--from Devaki; te--of you; bhayam--fear; saumya--O most sober; yat--which; vai--indeed; sa--that omen; aha--dictated; a-sarira-vak--a vibration without a body; putran--all my sons; samarpayisye--I shall deliver to you; asyah--of her (Devaki); yatah--from whom; te--your; bhayam--fear; utthitam--has arisen.

TRANSLATION

Vasudeva said: O best of the sober, you have nothing to fear from your sister Devaki because of what you have heard from the unseen omen. The cause of death will be her sons. Therefore I promise that when she gives birth to the sons from whom your fear has arisen, I shall deliver them all unto your hands.

PURPORT

Kamsa feared Devaki's existence because after her eighth pregnancy she would give birth to a son who would kill him. Vasudeva, therefore, to assure his brother-in-law the utmost safety, promised to bring him all the sons. He would not wait for the eighth son, but from the very beginning would deliver to the hands of Kamsa all the sons to which Devaki would give birth. This was the most liberal proposition offered by Vasudeva to Kamsa.

TEXT 55

TEXT

sri-suka uvaca
svasur vadhan nivavrte
kamsas tad-vakya-sara-vit

vasudevo 'pi tam pritah
prasasya pravisad grham

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; svasuh--of his sister (Devaki); vadhat--from the act of killing; nivavrte--stopped for the time being; kamsah--Kamsa; tat-vakya--the words of Vasudeva; sara-vit--knowing to be perfectly correct; vasudevah--Vasudeva; api--also; tam--to him (Kamsa); pritah--being satisfied; prasasya--pacifying more; pravisat grham--entered his own house.

TRANSLATION

Srila Sukadeva Gosvami continued: Kamsa agreed to the logical arguments of Vasudeva, and, having full faith in Vasudeva's words, he refrained from killing his sister. Vasudeva, being pleased with Kamsa, pacified him further and entered his own house.

PURPORT

Although Kamsa was a sinful demon, he believed that Vasudeva would never deviate from his word. The character of a pure devotee like Vasudeva is such that even so great a demon as Kamsa firmly believed in his words and was satisfied. Yasyasti bhaktir bhagavaty akincana sarvair gunais tatra samasate surah (Bhag. 5.18.12). All good attributes are present in a devotee, so much so that even Kamsa believed in Vasudeva's words without a doubt.

TEXT 56

TEXT

atha kala upavrtte
devaki sarva-devata
putran prasusuve castau
kanyam caivanuvatsaram

SYNONYMS

atha--thereafter; kale--in due course of time; upavrtte--when it was ripe; devaki--Devaki, the wife of Vasudeva, Krsna's father; sarva-devata--Devaki, to whom all the demigods and God Himself appeared; putran--sons; prasusuve--gave birth to; ca--and; astau--eight; kanyam ca--and one daughter named Subhadra; eva--indeed; anuvatsaram--year after year.

TRANSLATION

Each year thereafter, in due course of time, Devaki, the mother of God and all the demigods, gave birth to a child. Thus she bore eight sons, one after another, and a daughter named Subhadra.

PURPORT

The spiritual master is sometimes glorified as sarva-devamayo guruh (Bhag. 11.7.27). By the grace of the guru, the spiritual master, one can understand the different kinds of devas. The word deva refers to God, the Supreme personality of Godhead, who is the original source of all the demigods, who are also called devas. In Bhagavad-gita (10.2) the Lord says, aham adir hi devanam: "I am the source of all the devas." The Supreme Lord, Visnu, the Original person, expands

in different forms. Tad aiksata bahu syam (Chandogya Upanisad 6.2.3). He alone has expanded into many. Advaitam acyutam anadim ananta-rupam (Brahma-samhita 5.33). There are different grades of forms, known as svamsa and vibhinnamsa. The svamsa expansions, or visnu-tattva, are the Supreme Personality of Godhead, whereas the vibhinnamsa are jiva-tattva, who are part and parcel of the Lord (mamaivamso jiva-loke jiva-bhutah sanatanah). If we accept Krsna as the Supreme Personality of Godhead and worship Him, all the parts and expansions of the Lord are automatically worshiped. Sarvarhanam acyutejya (Bhag. 4.31.14). Krsna is known as Acyuta (senayor ubhayor madhye ratham sthapaya me 'cyuta). By worshiping Acyuta, Krsna, one automatically worships all the demigods. There is no need of separately worshiping either the visnu-tattva or jiva-tattva. If one concentrates upon Krsna, one worships everyone. Therefore, because mother Devaki gave birth to Krsna, she is described here as sarva-devata.

TEXT 57

TEXT

kirtimantam prathamajam
kamsayanakadundubhih
arpayam asa krcchrena
so 'nrtad ativihvalah

SYNONYMS

kirtimantam--by the name Kirtiman; prathama-jam--the first-born baby; kamsaya--unto Kamsa; anakadundubhih--Vasudeva; arpayam asa--delivered; krcchrena--with great pain; sah--he (Vasudeva); anrtat--from the breaking of the promise, or from fear of being a liar; ati-vihvalah--was very much disturbed, being afraid.

TRANSLATION

Vasudeva was very much disturbed by fear of becoming a liar by breaking his promise. Thus with great pain he delivered his first-born son, named Kirtiman, into the hands of Kamsa.

PURPORT

In the Vedic system, as soon as a child is born, especially a male child, the father calls for learned brahmanas, and according to the description of the child's horoscope, the child is immediately given a name. This ceremony is called nama-karana. There are ten different samskaras, or reformatory methods, adopted in the system of varnasrama-dharma, and the name-giving ceremony is one of them. Although Vasudeva's first son was to be delivered into the hands of Kamsa, the nama-karana ceremony was performed, and thus the child was named Kirtiman. Such names are given immediately after birth.

TEXT 58

TEXT

kim duhsaham nu sadhunam
vidusam kim apeksitam
kim akaryam kadaryanam
dustyajam kim dhrtatmanam

SYNONYMS

kim--what is; duhsaham--painful; nu--indeed; sadhunam--for saintly persons; vidusam--of learned persons; kim apeksitam--what is dependence; kim akaryam--what is forbidden work; kadaryanam--of persons in the lowest grade; dustyajam--very difficult to give up; kim--what is; dhrta-atmanam--of persons who are self-realized.

TRANSLATION

What is painful for saintly persons who strictly adhere to the truth? How could there not be independence for pure devotees who know the Supreme Lord as the substance? What deeds are forbidden for persons of the lowest character? And what cannot be given up for the sake of Lord Krsna by those who have fully surrendered at His lotus feet?

PURPORT

Since the eighth son of Devaki was to kill Kamsa, one might ask what the need was for Vasudeva to deliver the first-born child. The answer is that Vasudeva had promised Kamsa that he would deliver all the children born of Devaki. Kamsa, being an asura, did not believe that the eighth child would kill him; he took it for granted that he might be killed by any of the children of Devaki. Vasudeva, therefore, to save Devaki, promised to give Kamsa every child, whether male or female. From another point of view, Vasudeva and Devaki were very pleased when they understood that the Supreme Personality of Godhead, Krsna, would come as their eighth son. Vasudeva, a pure devotee of the Lord, was eager to see Krsna appear as his child from the eighth pregnancy of Devaki. Therefore he wanted to deliver all the children quickly so that the eighth turn would come and Krsna would appear. He begot one child every year so that Krsna's turn to appear would come as soon as possible.

TEXT 59

TEXT

drstva samatvam tac chaureh
satye caiva vyavasthitim
kamsas tusta-mana rajan
prahasann idam abravit

SYNONYMS

drstva--by seeing; samatvam--being equipoised, undisturbed in distress or happiness; tat--that; saureh--of Vasudeva; satye--in truthfulness; ca--indeed; eva--certainly; vyavasthitim--the firm situation; kamsah--Kamsa; tusta-manah--being very satisfied (with Vasudeva's behavior in delivering the first child to keep his promise); rajan--O Maharaja Pariksit; prahasan--with a smiling face; idam--this; abravit--said.

TRANSLATION

My dear King Pariksit, when Kamsa saw that Vasudeva, being situated in truthfulness, was completely equipoised in giving him the child, he was very happy. Therefore, with a smiling face, he spoke as follows.

PURPORT

The word samatvam is very significant in this verse. Samatvam refers to one who is always equipoised, unaffected by either happiness or distress. Vasudeva was so steadily equipoised that he did not seem in the least agitated when delivering his first-born child into the hands of Kamsa to be killed. In Bhagavad-gita (2.56) it is said, duhkhesv anudvigna-manah sukhesu vigata-sprhah. In the material world, one should not be very eager to be happy, nor should one be very much disturbed by material distress. Lord Krsna advised Arjuna:

matra-sparsas tu kaunteya
sitosna-sukha-duhkha-dah
agamapayino 'nityas
tams titiksasva bharata

"O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." (Bg. 2.14) The self-realized soul is never disturbed by so-called distress or happiness, and this is especially true of an exalted devotee like Vasudeva, who showed this by his practical example. Vasudeva was not at all disturbed when delivering his first child to Kamsa to be killed.

TEXT 60

TEXT

pratiyatu kumaro 'yam
na hy asmad asti me bhayam
astamad yuvayor garbhan
mrtyur me vihitah kila

SYNONYMS

pratiyatu--my dear Vasudeva, take back your child and go home; kumarah--newborn child; ayam--this; na--not; hi--indeed; asmat--from him; asti--there is; me--my; bhayam--fear; astamat--from the eighth; yuvayoh--of both you and your wife; garbhat--from the pregnancy; mrtyuh--death; me--my; vihitah--has been ordained; kila--indeed.

TRANSLATION

O Vasudeva, you may take back your child and go home. I have no fear of your first child. It is the eighth child of you and Devaki I am concerned with because that is the child by whom I am destined to be killed.

TEXT 61

TEXT

tatheti sutam adaya
yayav anakadundubhih
nabhyanandata tad-vakyam
asato 'vijitatmanah

SYNONYMS

tatha--very well; iti--thus; sutam adaya--taking back his child; yayau--left that place; anakadundubhih--Vasudeva; na abhyanandata--did not very much value;

tat-vakyam--the words (of Kamsa); asatah--who was without character; avijita-atmanah--and without self-control.

TRANSLATION

Vasudeva agreed and took his child back home, but because Kamsa had no character and no self-control, Vasudeva knew that he could not rely on Kamsa's word.

TEXTS 62-63

TEXT

nandadya ye vraje gopa
yas camisam ca yositah
vrsnayo vasudevadya
devaky-adya yadu-striyah

sarve vai devata-praya
ubhayor api bharata
jnatayo bandhu-suhrdo
ye ca kamsam anuvratah

SYNONYMS

nanda-adyah--beginning from Nanda Maharaja; ye--all of which persons; vraje--in Vrndavana; gopah--the cowherd men; yah--which; ca--and; amisam--of all those (inhabitants of Vrndavana); ca--as well as; yositah--the women; vrsnayah--members of the Vrsni family; vasudeva-adyah--headed by Vasudeva; devaki-adyah--headed by Devaki; yadu-striyah--all the women of the Yadu dynasty; sarve--all of them; vai--indeed; devata-prayah--were inhabitants of heaven; ubhayoh--of both Nanda Maharaja and Vasudeva; api--indeed; bharata--O Maharaja Pariksit; jnatayah--the relatives; bandhu--friends; suhrdah--well-wishers; ye--all of whom; ca--and; kamsam anuvratah--even though apparently followers of Kamsa.

TRANSLATION

The inhabitants of Vrndavana, headed by Nanda Maharaja and including his associate cowherd men and their wives, were none but denizens of the heavenly planets, O Maharaja Pariksit, best of the descendants of Bharata, and so too were the descendants of the Vrsni dynasty, headed by Vasudeva, and Devaki and the other women of the dynasty of Yadu. The friends, relatives and well-wishers of both Nanda Maharaja and Vasudeva and even those who externally appeared to be followers of Kamsa were all demigods.

PURPORT

As previously discussed, the Supreme Personality of Godhead, Visnu, informed Lord Brahma that Lord Krsna would personally descend to mitigate the suffering on the earth. The Lord ordered all the denizens of the heavenly planets to take birth in different families of the Yadu and Vrsni dynasties and in Vrndavana. Now this verse informs us that all the family and friends of the Yadu dynasty, the Vrsni dynasty, Nanda Maharaja and the gopas descended from the heavenly planets to see the pastimes of the Lord. As confirmed in Bhagavad-gita (4.8), the Lord's pastimes consist of paritranaya sadhunam vinasaya ca duskrtam--saving the devotees and killing the demons. To demonstrate these activities, the Lord called for devotees from different parts of the universe.

There are many devotees who are elevated to the higher planetary systems.

prapya punya-krtam lokan
usitva sasvatih samah
sucinam srimatam gehe
yoga-bhrasto 'bhijayate

"The unsuccessful yogi, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." (Bg. 6.41) Some devotees, having failed to complete the process of devotional service, are promoted to the heavenly planets, to which the pious are elevated, and after enjoying there they may be directly promoted to the place where the Lord's pastimes are going on. When Lord Krsna was to appear, the denizens of the heavenly planets were invited to see the pastimes of the Lord, and thus it is stated here that the members of the Yadu and Vrsni dynasties and the inhabitants of Vrndavana were demigods or almost as good as demigods. Even those who externally helped the activities of Kamsa belonged to the higher planetary systems. The imprisonment and release of Vasudeva and the killing of various demons were all manifestations of the pastimes of the Lord, and because the devotees would be pleased to see these activities personally, they were all invited to take birth as friends and relatives of these families. As confirmed in the prayers of Kunti (Bhag. 1.8.19), nato natya-dharo yatha. The Lord was to play the part of a demon-killer, and a friend, son and brother to His devotees, and thus these devotees were all summoned.

TEXT 64

TEXT

etat kamsaya bhagavan
chasamsabhyetya naradah
bhumer bharayamananam
daityanam ca vadhodyamam

SYNONYMS

etat--all these words about the Yadu family and Vrsni family; kamsaya--unto King Kamsa; bhagavan--the most powerful representative of the Supreme Personality of Godhead; sasamsa--informed (Kamsa, who was in doubt); abhyetya--after approaching him; naradah--the great sage Narada; bhumeh--on the surface of the earth; bharayamananam--of those who were a burden; daityanam ca--and of the demons; vadha-udyamam--the endeavor to kill.

TRANSLATION

Once the great saint Narada approached Kamsa and informed him of how the demoniac persons who were a great burden on the earth were going to be killed. Thus Kamsa was placed into great fear and doubt.

PURPORT

It has already been discussed that mother earth implored Lord Brahma to give her relief from the distress created by the burdensome demons and that Lord Brahma informed her that Lord Krsna Himself was going to appear. Krsna says in Bhagavad-gita (4.8):

paritranaya sadhunam
vinasaya ca duskrtam

dharma-samsthapanarthaya
sambhavami yuge yuge

Whenever there is a burden created by the demons and whenever the innocent devotees are distressed by demoniac rulers, the Lord appears in due course of time to kill the demons with the assistance of His real representatives, who are technically called demigods. In the Upanisads it is stated that the demigods are different parts of the Supreme Personality of Godhead. As it is the duty of the parts of the body to serve the whole, it is the duty of Krsna's devotees to serve Krsna as He wants. Krsna's business is to kill the demons, and therefore this should be a devotee's business also. Because the people of Kali-yuga are fallen, however, Sri Caitanya Mahaprabhu, out of kindness for them, did not bring any weapon to kill them. Rather, by spreading Krsna consciousness, love of Krsna, He wanted to kill their nefarious, demoniac activities. This is the purpose of the Krsna consciousness movement. Unless the demoniac activities on the surface of the world are diminished or vanquished, no one can be happy. The program for the conditioned soul is fully described in Bhagavad-gita, and one simply has to follow these instructions to become happy. Sri Caitanya Mahaprabhu has therefore prescribed:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

Let people chant the Hare Krsna mantra constantly. Then their demoniac tendencies will be killed, and they will become first-class devotees, happy in this life and in the next.

TEXTS 65-66

TEXT

rser vinirgame kamso
yadun matva suran iti
devakya garbha-sambhutam
visnum ca sva-vadham prati

devakim vasudevam ca
nigrhya nigadair grhe
jatam jatam ahan putram
tayor ajana-sankaya

SYNONYMS

rseh--of the great sage Narada; vinirgame--on the departure (after giving information); kamsah--Kamsa; yadun--all the members of the Yadu dynasty; matva--thinking of; suran--as demigods; iti--thus; devakyah--of Devaki; garbha-sambhutam--the children born from the womb; visnum--(accepting) as Visnu; ca--and; sva-vadham prati--fearing his own death from Visnu; devakim--Devaki; vasudevam ca--and her husband, Vasudeva; nigrhya--arresting; nigadaih--by iron shackles; grhe--confined at home; jatam jatam--each one who was born, one after another; ahan--killed; putram--the sons; tayoh--of Vasudeva and Devaki; ajana-sankaya--with the doubt that they would be Visnu.

TRANSLATION

After the departure of the great saint Narada, Kamsa thought that all the members of the Yadu dynasty were demigods and that any of the children born from the womb of Devaki might be Visnu. Fearing his death, Kamsa arrested Vasudeva and Devaki and chained them with iron shackles. Suspecting each of the children to be Visnu, Kamsa killed them one after another because of the prophecy that Visnu would kill him.

PURPORT

Srila Jiva Gosvami, in his notes on this verse, has mentioned how Narada Muni gave Kamsa this information. This incident is described in the Hari-vamsa. Narada Muni went to see Kamsa by providence, and Kamsa received him very well. Narada, therefore, informed him that any one of the sons of Devaki might be Visnu. Because Visnu was to kill him, Kamsa should not spare any of Devaki's children, Narada Muni advised. Narada's intention was that Kamsa, by killing the children, would increase his sinful activities so that Krsna would soon appear to kill him. Upon receiving the instructions of Narada Muni, Kamsa killed all the children of Devaki one after another.

The word ajana-sankaya indicates that Lord Visnu never takes birth (ajana) and that He therefore appeared as Krsna, taking birth just like a human being (manusim tanum asritam). Kamsa attempted to kill all the babies born of Devaki and Vasudeva, although he knew that if Visnu were born, He would not be killed. Actually it came to pass that when Visnu appeared as Krsna, Kamsa could not kill Him; rather, as foretold, it was He who killed Kamsa. One should know in truth how Krsna, who takes His birth transcendentally, acts to kill the demons but is never killed. When one perfectly understands Krsna in this way, through the medium of sastra, one becomes immortal. As the Lord says in Bhagavad-gita (4.9):

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

TEXT 67

TEXT

mataram pitaram bhratrn
sarvams ca suhrdas tatha
ghnanti hy asutrpo lubdha
rajanah prayaso bhuvi

SYNONYMS

mataram--unto the mother; pitaram--unto the father; bhratrn--unto brothers; sarvan ca--and anyone else; suhrdah--friends; tatha--as well as; ghnanti--they kill (as it is practically seen); hi--indeed; asu-trpah--those who envy the lives of others for their personal sense gratification; lubdhah--greedy; rajanah--such kings; prayasah--almost always; bhuvi--on the earth.

TRANSLATION

Kings greedy for sense gratification on this earth almost always kill their enemies indiscriminately. To satisfy their own whims, they may kill anyone, even their mothers, fathers, brothers or friends.

PURPORT

We have seen in the history of India that Aurangzeb killed his brother and nephews and imprisoned his father to fulfill political ambitions. There have been many similar instances, and Kamsa was the same type of king. Kamsa did not hesitate to kill his nephews and imprison his sister and his father. For demons to do such things is not astonishing. Nonetheless, although Kamsa was a demon, he was aware that Lord Visnu cannot be killed, and thus he attained salvation. Even partial understanding of the activities of Lord Visnu makes one eligible for salvation. Kamsa knew a little about Krsna--that He could not be killed--and therefore he attained salvation although he thought of Visnu, Krsna, as an enemy. What then is to be said of one who knows Krsna perfectly from the descriptions of sastras like Bhagavad-gita? It is therefore the duty of everyone to read Bhagavad-gita and understand Krsna perfectly. This will make one's life successful.

TEXT 68

TEXT

atmanam iha sanjatam
janan prag visnuna hatam
mahasuram kalanemim
yadubhih sa vyarudhyata

SYNONYMS

atmanam--personally; iha--in this world; sanjatam--born again; janan--understanding well; prak--previously, before this birth; visnuna--by Lord Visnu; hatam--was killed; maha-asuram--a great demon; kalanemim--by the name Kalanemi; yadubhih--with the members of the Yadu dynasty; sah--he (Kamsa); vyarudhyata--acted inimically.

TRANSLATION

In his previous birth, Kamsa had been a great demon named Kalanemi and been killed by Visnu. Upon learning this information from Narada, Kamsa became envious of everyone connected with the Yadu dynasty.

PURPORT

Persons who are demons, enemies of the Supreme Personality of Godhead, are called asuras. As stated in Bhagavad-gita, the asuras, because of their enmity toward the Supreme Personality of Godhead, take birth after birth in asura families and therefore glide down to the darkest hellish regions.

TEXT 69

TEXT

ugrasenam ca pitaram
yadu-bhojandhakadhipam
svayam nigrhya bubhuje
surasenan maha-balah

SYNONYMS

ugrasenam--unto Ugrasena; ca--and; pitaram--who was his own father; yadu--of the Yadu dynasty; bhoja--of the Bhoja dynasty; andhaka--of the Andhaka dynasty; adhipam--the king; svayam--personally; nigrhya--subduing; bubhuje--enjoyed; surasenan--all the states known as Surasena; maha-balah--the extremely powerful Kamsa.

TRANSLATION

Kamsa, the most powerful son of Ugrasena, even imprisoned his own father, the King of the Yadu, Bhoja and Andhaka dynasties, and personally ruled the states known as Surasena.

PURPORT

The state known as Mathura was also included within the states known as Surasena.

ADDITIONAL NOTES FOR THIS CHAPTER

Regarding transmigration of the soul, Srila Madhvacarya gives the following notes. When one is awake, whatever one sees or hears is impressed upon the mind, which later works in dreams to show one different experiences, although in dreams one appears to accept a different body. For example, when one is awake one does business and talks with customers, and similarly in dreams one meets various customers, talks about business and gives quotations. Madhvacarya says, therefore, that dreams take place according to what one sees, hears and remembers. When one reawakens, of course, one forgets the body of the dream. This forgetfulness is called apasmrti. Thus we are changing bodies because we are sometimes dreaming, sometimes awake and sometimes forgetful. Forgetfulness of our previously created body is called death, and our work in the present body is called life. After death, one cannot remember the activities of one's previous body, whether imaginary or factual.

The agitated mind is compared to agitated water reflecting the sun and the moon. Actually the sun and moon reflected on the water do not exist there; nonetheless, they are reflected according to the movements of the water. Similarly, when our minds are agitated, we wander in different material atmospheres and receive different types of bodies. This is described in Bhagavad-gita as guna-sanga. Karanam guna-sango 'sya. Madhvacarya says, guna-nubaddhah san. And Sri Caitanya Mahaprabhu says, brahmanda bhramite kona bhagyavan jiva (Cc. Madhya 19.151). The living entity rotates up and down throughout the universe, sometimes in the upper planetary system, sometimes in the middle and lower planetary systems, sometimes as a man, sometimes a god, a dog, a tree and so on. This is all due to the agitation of the mind. The mind must therefore be steadily fixed. As it is said, sa vai manah krsna-padaravindayoh. One should fix one's mind at the lotus feet of Krsna, and then one will become free from agitation. This is the instruction of the Garuda Purana, and in the Naradiya purana the same process is described. As stated in Bhagavad-gita, yanti deva-vrata devan. The agitated mind goes to different planetary systems because it is attached to different kinds of demigods, but one does not go to the abode of the Supreme Personality of Godhead by worshiping the demigods, for this is not supported by any Vedic literature. Man is the architect of his own fortune. In this human life one has the facility with which to understand one's real situation, and one can decide whether to wander around the universe forever or return home, back to Godhead. This is also confirmed in Bhagavad-gita (aprapya mam nivartante mrtyu-samsara-vartmani).

There is no such thing as chance. When a tree is burning in a forest fire and although the nearest tree is spared a distant tree catches fire, this may appear to be chance. Similarly, one may seem to get different types of bodies by chance, but actually one receives these bodies because of the mind. The mind flickers between accepting and rejecting, and according to the acceptance and rejection of the mind, we receive different types of bodies, although we superficially seem to obtain these bodies by chance. Even if we accept the theory of chance, the immediate cause for the change of body is the agitation of the mind.

Notes on amsa. This chapter describes that Krsna appeared amsena, with His parts and parcels or His partial manifestation. In this connection, Sridhara Svami says that Krsna is one hundred percent Bhagavan (krsnas tu bhagavan svayam). Because of our imperfections, however, we cannot appreciate Krsna in fullness, and therefore whatever Krsna exhibited when present on earth was but a partial manifestation of His opulence. Again, Krsna appeared with His plenary expansion Baladeva. Krsna, however, is full; there is no question of His appearing partially. In the Vaisnava-tosani, Srila Sanatana Gosvami says that to accept that Krsna was partially manifested would contradict the statement krsnas tu bhagavan svayam. Srila Jiva Gosvami says that the word amsena means that Krsna appeared with all His plenary expansions. The words amsena visnoh do not mean that Krsna is a partial representative of Visnu. Rather, Krsna appeared in fullness, and He manifests Himself partially in the Vaikunthalokas. In other words, Lord Visnu is a partial representation of Krsna; Krsna is not a partial representation of Visnu. In the Caitanya-caritamrta, Adi-lila, Chapter Four, this subject matter is explained very clearly. Srila Visvanatha Cakravarti Thakura also notes that no one can describe Krsna in fullness. Whatever descriptions we find in Srimad-Bhagavatam are partial explanations of Krsna. In conclusion, therefore, the word amsena indicates that Lord Visnu is a partial representation of Krsna, not that Krsna is a partial representation of Visnu.

Srila Sanatana Gosvami's Vaisnava-tosani has explained the word dharma-silasya. The exact meaning of dharma-sila is "an unadulterated devotee." Real dharma consists of full surrender to Krsna (sarva-dharman parityajya mam ekam saranam vraja). One who has fully surrendered to Krsna is actually religious. One such religious person was Maharaja Pariksit. Anyone who accepts the principle of surrender to the lotus feet of the Lord, giving up all other systems of religion, is actually dharma-sila, perfectly religious.

The word nivrtta-tarsaih refers to one who no longer has any material desires (sarvopadhi-vinirmuktam). One may have many material desires because of contamination in this material world, but when one is completely free from all material desires, he is called nivrtta-trsna, which indicates that he no longer has any thirst for material enjoyment. Svamin krtartho 'smi varam na yace (Hari-bhakti-sudhodaya). Materialistic persons want some material profit from executing devotional service, but this is not the purpose of service. The perfection of devotional service lies in complete surrender unto the lotus feet of Krsna, with no material desires. One who surrenders in this way is already liberated. Jivan-muktah sa ucyate. One who is always busy serving Krsna, in whatever condition he may live, is understood to be liberated even in this life. Such a person, who is a pure devotee, does not need to change his body; indeed, he does not possess a material body, for his body has already been spiritualized. An iron rod kept constantly within a fire will ultimately become fire, and whatever it touches will burn. Similarly, the pure devotee is in the fire of spiritual existence, and therefore his body is cin-maya; that is, it is spiritual, not material, because the pure devotee has no desire but the transcendental desire to serve the Lord. In text four the word upagiyamanat is used: nivrtta-tarsair upagiyamanat. Who will chant the glories of the Lord unless he is a devotee? Therefore the word nivrtta-tarsaih indicates the devotee, and no one else. These are the remarks of acaryas like Viraraghava Acarya and Vijayadhvaja. To desire anything other than devotional service will

diminish one's freedom from material desires, but when one is free from all such desires one is called nivrtta-tarsaih.

Vina pasu-ghnat. The word pasu means "animal." An animal killer, pasu-ghna, cannot enter into Krsna consciousness. In our Krsna consciousness movement, therefore, animal killing is completely prohibited.

Uttamasloka-gunanuvadat. The word uttamasloka means "one who is famous as the best of those who are good." The Lord is good in all circumstances. That is His natural reputation. His goodness is unlimited, and He uses it unlimitedly. A devotee is also sometimes described as uttamasloka, meaning that he is eager to glorify the Supreme Personality of Godhead or the Lord's devotees. Glorifying the Lord and glorifying the Lord's devotees are the same. Or, rather, glorifying the devotee is more important than glorifying the Lord directly. Narottama dasa Thakura explains this fact: chadiya vaisnava-seva, nistara payeche keba. One cannot be liberated from material contamination without sincerely serving a devotee of Krsna.

Bhavausadhat means "from the universal remedy." Chanting the holy name and glorifying the Supreme Lord are the universal remedy for all the miseries of materialistic life. Persons who desire to be freed from this material world are called mumuksu. Such persons can understand the miseries of materialistic life, and by glorifying the activities of the Lord they can be released from all these miseries. The transcendental sound vibrations concerning the Lord's name, fame, form, qualities and paraphernalia are all nondifferent from the Lord. Therefore the very sound vibration of the Lord's glorification and name are pleasing to the ears, and by understanding the absolute nature of the Lord's name, form and qualities the devotee becomes joyful. Even those who are not devotees, however, enjoy the pleasing narrations of the Lord's transcendental activities. Even ordinary persons not very much advanced in Krsna consciousness take pleasure in describing the narrations depicted in Srimad-Bhagavatam. When a materialistic person is purified in this way, he engages in hearing and chanting the glories of the Lord. Because glorification of the Lord's pastimes is very pleasing to the ear and heart of the devotee, it is simultaneously his subject and object.

In this world there are three kinds of men: those who are liberated, those trying to be liberated, and those entangled in sense enjoyment. Of these three, those who are already liberated chant and hear the holy name of the Lord, knowing perfectly that to glorify the Lord is the only way to keep oneself in a transcendental position. Those who are trying to be liberated, the second class, may regard the chanting and hearing of the Lord's holy name as a process of liberation, and they too will feel the transcendental pleasure of this chanting. As for karmis and persons engaged in sense gratification, they also may take pleasure in hearing the pastimes of the Lord, like His fighting on the Battlefield of Kuruksetra and His dancing in Vrndavana with the gopis.

The word uttamasloka-gunanuvada refers to the transcendental qualities of the Supreme Lord, such as His affection for mother Yasoda and His friends the cowherd boys and His loving attitude toward the gopis. The Lord's devotees like Maharaja Yudhisthira are also described by the qualification uttamasloka-gunanuvada. The word anuvada refers to describing the qualities of the Supreme Lord or His devotees. When these qualities are described, other devotees are interested in hearing them. The more one is interested in hearing about these transcendental qualities, the more one transcendentally enjoys. Everyone, therefore, including the mumuksus, the vimuktas and the karmis, should chant and hear the glories of the Lord, and in this way everyone will benefit.

Although the sound vibration of the transcendental qualities of the Lord is equally beneficial to all, for those who are muktas, liberated, it is especially pleasing. As described in Srimad-Bhagavatam, Eighth Canto, Third Chapter, verse twenty, because pure devotees, who no longer have any material desires, surrender fully to the lotus feet of the Lord, they always merge in the ocean of bliss by chanting and hearing the Lord's holy name. According to this verse, devotees like Narada and other residents of Svetadvipa are seen always engaged

in chanting the holy name of the Lord because by such chanting they are always externally and internally blissful. The mumuksus, persons desiring to be liberated, do not depend on the pleasures of the senses; instead, they concentrate fully on becoming liberated by chanting the holy name of the Lord. Karmis like to create something pleasing to their ears and hearts, and although they sometimes like to chant or hear the glories of the Lord, they do not do it openly. Devotees, however, always spontaneously hear, chant about and remember the activities of the Lord, and by this process they are fully satisfied, even though these may seem like topics of sense gratification. Simply by hearing the transcendental narrations of the Lord's activities, Pariksit Maharaja was liberated. He was therefore srotramano-'bhirama; that is, he glorified the process of hearing. This process should be accepted by all living entities.

To distinguish persons who are bereft of these transcendental pleasures, Pariksit Maharaja has used the words virajyeta puman. The word puman refers to any person, whether man, woman or in-between. Because of the bodily conception of life, we are subject to lamentation, but one who has no such bodily conceptions can take pleasure in transcendental hearing and chanting. Therefore a person fully absorbed in the bodily concept of life is surely killing himself by not making spiritual progress. Such a person is called pasu-ghna. Especially excluded from spiritual life are the animal hunters, who are not interested in hearing and chanting the holy name of the Lord. Such hunters are always unhappy, both in this life and in the next. It is therefore said that a hunter should neither die nor live because for such persons both living and dying are troublesome. Animal hunters are completely different from ordinary karmis, and thus they have been excluded from the process of hearing and chanting. Vina pasu-ghnat. They cannot enter into the transcendental pleasure of chanting and hearing the holy name of the Lord.

The word maha-ratha refers to a great hero who can fight alone against eleven thousand other heroes, and the word atiratha, as found in text five, refers to one who can fight against an unlimited number. This is mentioned in the Mahabharata as follows:

ekadasa-sahasrani
yodhayed yas tu dhanvinam
astra-sastra-pravinas ca
maha-ratha iti smrtah
amitan yodhayed yas tu
samprokto 'tirathas tu sah

This is the description given in the Brhad-vaisnava-tosani by Srila Sanatana Gosvami.

Maya-manusyasya (10.1.17). Because of being covered by yogamaya (naham prakasah sarvasya yogamaya-samavrtah), Krsna is sometimes called maya-manusya, indicating that although He is the Supreme personality of Godhead, He appears like an ordinary person. A misunderstanding arises because yogamaya covers the vision of the general public. The Lord's position is actually different from that of an ordinary person, for although He appears to act like an ordinary man, He is always transcendental. The word maya also indicates "mercy," and sometimes it also means "knowledge." The Lord is always full of all transcendental knowledge, and therefore although He acts like a human being, He is the Supreme Personality of Godhead, full of knowledge. In His original identity, the Lord is the controller of maya (mayadhyaksena prakrtih suyate sa-caracaram). Therefore the Lord may be called maya-manusya, or the Supreme Personality of Godhead playing like an ordinary human being, although He is the controller of both the material and spiritual energies. The Lord is the Supreme Person, Purusottama, but because we are deluded by yogamaya, He appears to be an ordinary person. Ultimately, however, yogamaya induces even a nondevotee to understand the Lord

as the Supreme Person, Purusottama. In Bhagavad-gita we find two statements given by the Supreme Personality of Godhead. For the devotees, the Lord says:

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10) Thus for the willing devotee the Lord gives intelligence by which to understand Him and return home, back to Godhead. For others, for nondevotees, the Lord says, mrtyuh sarva-haras caham: "I am all-plundering, inevitable death." A devotee like Prahlada enjoys the activities of Lord Nrsimhadeva, whereas nondevotees like Prahlada's father, Hiranyakasipu, meet death before Lord Nrsimhadeva. The Lord therefore acts in two ways, by sending some onto the path of repeated birth and death and sending others back home, back to Godhead.

The word kala, meaning "black," indicates the color of the Supreme Personality of Godhead, Krsna. Lord Krsna and Lord Ramacandra, who both look blackish, give liberation and transcendental bliss to Their devotees. Among persons possessing material bodies, sometimes someone is able to subject death to his own will. For such a person, death is almost impossible because no one wants to die. But although Bhismadeva possessed this power, Bhisma, by the supreme will of the Lord, died very easily in the Lord's presence. There have also been many demons who had no hope of salvation, yet Kamsa attained salvation by the supreme will of the Lord. Not to speak of Kamsa, even Putana attained salvation and reached the level of the Lord's mother. Pariksit Maharaja, therefore, was very eager to hear about the Lord, who has inconceivable qualities by which to give liberation to anyone. Pariksit Maharaja, at the point of his death, was certainly interested in his liberation. When such a great and exalted personality as the Lord behaves like an ordinary human being although possessing inconceivable qualities, His behavior is called maya. Therefore the Lord is described as maya-manusya. This is the opinion of Srila Jiva Gosvami. Mu refers to mukti, or salvation, and ku refers to that which is bad or very obnoxious. Thus muku refers to the Supreme personality of Godhead, who saves one from the bad condition of material existence. The Lord is called mukunda because He not only saves the devotee from material existence but offers him transcendental bliss in love and service.

As for Kesava, ka means Brahma, and isa means Lord Siva. The personality of Godhead captivates both Lord Brahma and Lord Mahadeva, or Siva, by His transcendental qualities. Therefore He is called Kesava. This opinion is given by Sanatana Gosvami in his Vaisnava-tosani commentary.

It is said that all the demigods, accompanied by Tri-nayana, Lord Siva, went to the shore of the ocean of milk and offered their prayers through the mantra known as purusa-sukta. From this statement it is understood that the demigods cannot directly approach Lord Visnu, who lies on the ocean of milk, or enter His abode. This is also clearly stated in the Mahabharata, Moksa-dharma, and the next chapter of Srimad-Bhagavatam. Krsna, the Supreme Personality of Godhead, has His abode in Goloka (goloka-namni nija-dhamni tale ca tasya). From Lord Krsna come the catur-vyuha, the quadruple expansions Sankarsana, Aniruddha, Pradyumna and Vasudeva. There are innumerable brahmandas, all of which emanate from the pores of Karanodakasayi Visnu, and in every brahmanda there is a Garbhodakasayi Visnu, who is a partial expansion of Aniruddha. This Aniruddha is a partial expansion of Pradyumna, who is partially represented as Ksirodakasayi Visnu, the Supersoul of all living entities. These Visnu expansions are different from Krsna, who resides in Goloka Vrndavana. When it is said that the demigods offered prayers to the Lord by chanting the purusa-sukta, this indicates that they pleased the Lord by enunciating prayers of bhakti.

The word vrsakapi refers to one who satisfies His devotee in every way and frees His devotee from all material anxieties. Vrsa refers to religious performances like sacrifices. Even without the execution of sacrifices, the Lord can still enjoy the supermost comforts of the heavenly planets. The statement that Purusottama, Jagannatha, would appear in the house of Vasudeva distinguishes the Supreme Personality of Godhead from ordinary persons. The statement that He personally appeared indicates that He did not send His plenary expansion. The word priyartham indicates that the Lord appeared to please Rukmini and Radharani. Priya means "the most beloved."

In the commentary of Sri Viraraghava Acarya, the following extra verse is accepted after text twenty-three:

rsayo 'pi tad-adesat
kalpyantam pasu-rupinah
payo-dana-mukhenapi
visnum tarpayitum surah

"O demigods, even great sages, following the order of Visnu, appeared in the forms of cows and calves to please the Supreme Personality of Godhead by delivering milk."

Ramanujacarya sometimes accepts Baladeva as a saktyavesa-avatara, but Srila Jiva Gosvami has explained that Baladeva is an expansion of Krsna and that a part of Baladeva is Sankarsana. Although Baladeva is identical with Sankarsana, He is the origin of Sankarsana. Therefore the word svarat has been used to indicate that Baladeva always exists in His own independence. The word svarat also indicates that Baladeva is beyond the material conception of existence. Maya cannot attract Him, but because He is fully independent, He can appear by His spiritual potency wherever He likes. Maya is fully under the control of Visnu. Because the material potency and yogamaya mingle in the Lord's appearance, they are described as ekanamsa. Sometimes ekanamsa is interpreted to mean "without differentiation." Sankarsana and Sesa-naga are identical. As stated by Yamunadevi, "O Rama, O great-armed master of the world, who have extended Yourself throughout the entire universe by one plenary expansion, it is not possible to understand You fully." Therefore ekamsa refers to Sesa-naga. In other words, Baladeva, merely by His partial expansion, sustains the entire universe.

The word karyarthe refers to one who attracted the pregnancy of Devaki and bewildered mother Yasoda. These pastimes are very confidential. The Supreme personality of Godhead ordered yogamaya to bewilder His associates in His pastimes and bewilder demons like Kamsa. As stated previously, yogamayam samadisat. To give service to the Lord, yogamaya appeared along with mahamaya. Mahamaya refers to yaya sammohitam jagat, "one who bewilders the entire material world." From this statement it is to be understood that yogamaya, in her partial expansion, becomes mahamaya and bewilders the conditioned souls. In other words, the entire creation has two divisions--transcendental, or spiritual, and material. Yogamaya manages the spiritual world, and by her partial expansion as mahamaya she manages the material world. As stated in the Narada-pancaratra, mahamaya is a partial expansion of yogamaya. The Narada-pancaratra clearly states that the Supreme Personality has one potency, which is sometimes described as Durga. The Brahma-samhita says, chayeva yasya bhuvanani bibharti durga. Durga is not different from yogamaya. When one understands Durga properly, he is immediately liberated, for Durga is originally the spiritual potency, hladini-sakti, by whose mercy one can understand the Supreme Personality of Godhead very easily. Radha krsna-pranaya-vikrtir hladini-saktir asmad. The mahamaya-sakti, however, is a covering of yogamaya, and she is therefore called the covering potency. By this covering potency, the entire material world is bewildered (yaya sammohitam jagat). In conclusion, bewildering the conditioned souls and liberating the devotees are both functions belonging

to yogamaya. Transferring the pregnancy of Devaki and keeping mother Yasoda in deep sleep were both done by yogamaya; mahamaya cannot act upon such devotees, for they are always liberated. But although it is not possible for mahamaya to control liberated souls or the Supreme Personality of Godhead, she did bewilder Kamsa. The action of yogamaya in presenting herself before Kamsa was the action of mahamaya, not yogamaya. Yogamaya cannot even see or touch such polluted persons as Kamsa. In Candi, in the Markandeya Purana, Eleventh Chapter, Mahamaya says, "During the twenty-eighth yuga in the period of Vaivasvata Manu, I shall take birth as the daughter of Yasoda and be known as Vindhyacala-vasini."

The distinction between the two mayas--yogamaya and maha-maya--is described as follows. Krsna's rasa-lila with the gopis and the gopis' bewilderment in respect to their husbands, fathers-in-law and other such relatives were arrangements of yogamaya in which mahamaya had no influence. The Bhagavatam gives sufficient evidence of this when it clearly says, yogamayam upasritah. On the other hand, there were asuras headed by Salva and ksatriyas like Duryodhana who were bereft of devotional service in spite of seeing Krsna's carrier Garuda and the universal form, and who could not understand Krsna to be the Supreme Personality of Godhead. This was also bewilderment, but this bewilderment was due to mahamaya. Therefore it is to be concluded that the maya which drags a person from the Supreme Personality of Godhead is called jadamaya, and the maya which acts on the transcendental platform is called yogamaya. When Nanda Maharaja was taken away by Varuna, he saw Krsna's opulence, but nonetheless he thought of Krsna as his son. Such feelings of parental love in the spiritual world are acts of yogamaya, not of jadamaya, or mahamaya. This is the opinion of Srila Visvanatha Cakravarti Thakura.

Surasenams ca. The son of Kartaviryarjuna was Surasena, and the countries he ruled were also called Surasena. This is noted by Sanatana Gosvami in his Vaisnava-tosani commentary.

In regard to Mathura, we find this quotation:

mathyate tu jagat sarvam
brahma-jnanena yena va
tat-sara-bhutam yad yasyam
mathura sa nigadyate

When a self-realized soul acts in his transcendental position, his situation is called Mathura. In other words, when one acts in the process of bhakti-yoga, he may live anywhere, but actually he lives in Mathura, Vrndavana. Devotion to Krsna, the son of Nanda Maharaja, is the essence of all knowledge, and wherever such knowledge is manifested is called Mathura. Also, when one establishes bhakti-yoga, excluding all other methods, one's situation is called Mathura. Yatra nityam sannihito harih: the place where Hari, the Supreme Personality of Godhead, lives eternally is called Mathura. The word nitya indicates eternality. The Supreme Lord is eternal, and His abode is also eternal. Goloka eva nivasaty akhilatma-bhutah. Although the Lord is always stationed in His abode, Goloka Vrndavana, He is present everywhere in fullness. This means that when the Supreme Lord descends on the surface of the world, His original abode is not vacant, for He can remain in His original abode and simultaneously descend upon Mathura, Vrndavana, Ayodhya and other places. He does not need to descend, since He is already present there; He simply manifests Himself.

Srila Sukadeva Gosvami has addressed Maharaja Pariksit as tata, or "beloved son." This is due to parental love in the heart of Sukadeva Gosvami. Because Krsna was soon coming as the son of Vasudeva and Devaki, out of parental affection Sukadeva Gosvami addressed Maharaja Pariksit as tata, "my dear son."

In the Visva-kosa dictionary, the word garbha is explained: garbho bhrune arbhake kuksav ity adi. When Kamsa was about to kill Devaki, Vasudeva wanted to dissuade him by the diplomacy of sama and bheda. Sama means "pacifying." Vasudeva wanted to pacify Kamsa by indicating relations, gain, welfare, identity

and glorification. Reference to these five concerns constitutes sama, and Vasudeva's presentation of fear in two situations--in this life and the next--is called bheda. Thus Vasudeva used both sama and bheda to pacify Kamsa. praising Kamsa's qualifications was glorification, and praising him as a descendant of the bhoja-vamsa appealed to sambandha, relationship. Speaking of "your sister" was an appeal to identity. Speaking about killing a woman raises questions about fame and welfare, and arousing fear of the sinful act of killing one's sister during her marriage ceremony is an aspect of bheda. The Bhoja dynasty refers to those who were simply interested in sense gratification and were therefore not very aristocratic. Another meaning of bhoja is "fighting." These were indications of defamation for Kamsa. When Vasudeva addressed Kamsa as dina-vatsala, this was excessive praise. Kamsa would accept calves as a form of revenue from his poor constituents, and therefore he was called dina-vatsala. Vasudeva knew very well that he could not by force rescue Devaki from the imminent danger. Devaki was actually the daughter of Kamsa's uncle, and therefore she is described as suhrt, meaning "relative." It is stated that Kamsa refrained from killing his close relation Devaki because if he had killed her, a great fight would have ensued among the other members of the family. Kamsa refrained from provoking this great danger of a family fight, for it would have caused many persons to lose their lives.

Formerly an asura named Kalanemi had six sons, named Hamsa, Suvikrama, Kratha, Damana, Ripurmardana and Krodhahanta. They were known as the sad-garbhas, or six garbhas, and they were all equally powerful and expert in military affairs. These sad-garbhas gave up the association of Hiranyakasipu, their grandfather, and underwent great austerities to satisfy Lord Brahma, who, upon being satisfied, agreed to give them whatever benediction they might desire. When asked by Lord Brahma to state what they wanted, the sad-garbhas replied, "Dear Lord Brahma, if you want to give us a benediction, give us the blessing that we will not be killed by any demigod, maha-roga, Yaksa, Gandharva-pati, Siddha, Carana or human being, nor by great sages who are perfect in their penances and austerities." Brahma understood their purpose and fulfilled their desire. But when Hiranyakasipu came to know of these events, he was very angry at his grandsons. "You have given up my association and have gone to worship Lord Brahma," he said, "and therefore I no longer have any affection for you. You have tried to save yourselves from the hands of the demigods, but I curse you in this way: Your father will take birth as Kamsa and kill all of you because you will take birth as sons of Devaki." Because of this curse, the grandsons of Hiranyakasipu had to take birth from the womb of Devaki and be killed by Kamsa, although he was previously their father. This description is mentioned in the Hari-vamsa, Visnu-parva, Second Chapter. According to the comments of the Vaisnava-tosani, the son of Devaki known as Kirtiman was the third incarnation. In his first incarnation he was known as Smara and was the son of Marici, and later he became the son of Kalanemi. This is mentioned in the histories.

An additional verse in this chapter of Srimad-Bhagavatam is accepted by the Madhvacarya-sampradaya, represented by Vijayadhvaja Tirtha. The verse is as follows:

atha kamsam upagamya
narado brahma-nandanah
ekantam upasangamya
vakyam etad uvaca ha

atha--in this way; kamsam--unto Kamsa; upagamya--after going; naradah--the great sage Narada; brahma-nandanah--who is the son of Brahma; ekantam upasangamya--after going to a very solitary place; vakyam--the following instruction; etat--this; uvaca--said; ha--in the past.

Translation: "Thereafter, Narada, the mental son of Lord Brahma, approached Kamsa and, in a very solitary place, informed him of the following news."

The great saint Narada descended from the heavenly planets to the forest of Mathura and sent his messenger to Kamsa. When the messenger approached Kamsa and informed him of Narada's arrival, Kamsa, the leader of the asuras, was very happy and immediately came out of his palace to receive Narada, who was as bright as the sun, as powerful as fire, and free from all tinges of sinful activities. Kamsa accepted Narada as his guest, offered him respectful obeisances and gave him a golden seat, brilliant like the sun. Narada was a friend of the King of heaven, and thus he told Kamsa, the son of Ugrasena, "My dear hero, you have satisfied me with a proper reception, and therefore I shall tell you something secret and confidential. While I was coming here from Nandakanana through the Caitraratha forest, I saw a great meeting of the demigods, who followed me to Sumeru Parvata. We traveled through many holy places, and finally we saw the holy Ganges. While Lord Brahma was consulting the other demigods at the top of Sumeru Hill, I was also present with my stringed instrument, the vina. I shall tell you confidentially that the meeting was held just to plan to kill the asuras, headed by you. You have a younger sister named Devaki, and it is a fact that her eighth son will kill you." (reference: Hari-vamsa, Visnu-parva 1.2-16)

No one can blame Naradaji for encouraging Kamsa to kill the sons of Devaki. The saint Narada is always a well-wisher for human society, and he wanted the Supreme personality of Godhead, Krsna, to descend to this world as soon as possible so that the society of demigods would be pleased and would see Kamsa and his friends killed by Krsna. Kamsa would also attain salvation from his nefarious activities, and this too would very much please the demigods and their followers. Srila Visvanatha Cakravarti Thakura remarks in this connection that Narada Muni sometimes did things that were beneficial to the demigods and the demons simultaneously. Sri Viraraghava Acarya, in his commentary, has included the following half-verse in this regard: asurah sarva evaita lokopadrava-karinah. Asuras are always disturbing elements for human society.

Thus end the Bhaktivedanta purports of the Tenth Canto, First Chapter, of the Srimad-Bhagavatam, entitled "The Advent of Lord Krsna: Introduction."

Chapter Two
Prayers by the Demigods for Lord Krsna in the Womb

As described in this chapter, when the Supreme Personality of Godhead entered the womb of Devaki to kill Kamsa, all the demigods understood that the Lord was living within Devaki's womb, and therefore in veneration they offered Him the Garbha-stuti prayers.

Kamsa, under the protection of his father-in-law, Jarasandha, and with the help of his demoniac friends like Pralamba, Baka, Canura, Trnavarta, Aghasura, Mustika, Bana and Bhaumasura, began oppressing the members of the Yadu dynasty. Therefore, the members of the Yadu dynasty left their homes and sought shelter in such states as Kuru, Pancala, Kekaya, Salva and Vidarbha. Only some of them stayed with Kamsa, as nominal friends.

After Kamsa killed the sad-garbhas, the six sons of Devaki, one after another, Anantadeva entered Devaki's womb and was transferred to the womb of Rohini by the manipulation of Yogamaya, who was following the order of the Supreme Personality of Godhead. The Lord Himself, who was soon to appear as the eighth son of Devaki, ordered Yogamaya to take birth from the womb of Yasodadevi. Because Krsna and His potency, Yogamaya, appeared simultaneously as brother and sister, the world is full of Vaisnavas and saktas, and there is certainly some rivalry between them. Vaisnavas worship the Supreme Lord, whereas saktas, according to their desires, worship Yogamaya in forms like Durga, Bhadrakali and Candika. Following the orders of the Supreme Personality of Godhead, Yogamaya transferred Baladeva, Sankarsana, the seventh child of Devaki,

from the womb of Devaki to the womb of Rohini. Because Sankarsana appears in order to increase love of Krsna, He is known as Baladeva. One may take auspicious strength from Him to become a devotee of the Lord, and therefore He is also known as Balabhadra.

After Yogamaya transferred the seventh child of Devaki to the womb of Rohini, the Supreme Personality of Godhead appeared within the heart of Vasudeva and transferred Himself into the heart of Devaki. Because the Lord was present in her heart, Devaki, as her pregnancy continued, appeared effulgent. Upon seeing this effulgence, Kamsa was full of anxiety, but he could not harm Devaki because of their family relationship. Thus he began indirectly thinking of Krsna and became fully Krsna conscious.

Meanwhile, because of the Lord's presence within the womb of Devaki, all the demigods came to offer the Lord their prayers. The Supreme Personality of Godhead, they said, is eternally the Absolute Truth. The spiritual soul is more important than the gross body, and the Supersoul, Paramatma, is still more important than the soul. The Supreme Godhead is absolutely independent, and His incarnations are transcendental. The prayers of the demigods glorify and exalt devotees and explain the fate of persons who superficially consider themselves liberated from the conditions of material nature. A devotee is always safe. When a devotee fully surrenders at the lotus feet of the Lord, he is completely liberated from the fear of material existence. By explaining why the Supreme Personality of Godhead descends, the prayers of the demigods clearly confirm the Lord's statement in Bhagavad-gita (4.7):

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srjamy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself."

TEXTS 1-2

TEXT

sri-suka uvaca
pralamba-baka-canura-
trnavarta-mahasanaih
mustikarista-dvivida-
putana-kesi-dhenukaih

anyais casura-bhupalair
bana-bhaumadibhir yutah
yadunam kadanam cakre
bali magadha-samsrayah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; pralamba--by the asura named Pralamba; baka--by the asura named Baka; canura--by the asura named Canura; trnavarta--by the asura named Trnavarta; mahasanaih--by Aghasura; mustika--by the asura named Mustika; arista--by the asura Arista; dvivida--by the asura named Dvivida; putana--by Putana; kesi--by Kesi; dhenukaih--by Dhenuka; anyaih ca--and by many others; asura-bhupalaih--by demoniac kings on the surface of the globe; bana--by King Bana; bhauma--by Bhaumasura; adibhih--and by others as well; yutah--being assisted; yadunam--of the kings of the Yadu dynasty; kadanam-

-persecution; cakre--regularly performed; bali--very powerful; magadha-samsrayah--under the protection of Jarasandha, the King of Magadha.

TRANSLATION

Sukadeva Gosvami said: Under the protection of Magadharaja, Jarasandha, the powerful Kamsa began persecuting the kings of the Yadu dynasty. In this he had the cooperation of demons like Pralamba, Baka, Canura, Trnavarta, Aghasura, Mustika, Arista, Dvivida, Putana, Kesi, Dhenuka, Banasura, Narakasura and many other demoniac kings on the surface of the earth.

PURPORT

This verse supports the following statement given by the Lord in Bhagavad-gita (4.7-8):

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srjamy aham

paritranaya sadhunam
vinasaya ca duskrtam
dharma-samsthapanarthaya
sambhavami yuge yuge

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself. To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium."

The Lord's purpose in maintaining this material world is to give everyone a chance to go back home, back to Godhead, but kings and political leaders unfortunately try to hinder the purpose of the Lord, and therefore the Lord appears, either personally or with His plenary portions, to set things right. It is therefore said:

garbham sancarya rohinyam
devakya yogamayaya
tasyah kuksim gatah krsno
dvitiyo vibudhaih stutah

"Krsna appeared in the womb of Devaki after transferring Baladeva to the womb of Rohini by the power of Yogamaya." Yadubhih sa vyarudhyata. The kings of the Yadu dynasty were all devotees, but there were many powerful demons, such as Salva, who began to persecute them. At that time, Jarasandha, who was Kamsa's father-in-law, was extremely powerful, and therefore Kamsa took advantage of his protection and the help of the demons in persecuting the kings of the Yadu dynasty. The demons naturally appeared more powerful than the demigods, but ultimately, because of help received from the Supreme Personality of Godhead, the demons were defeated and the demigods triumphant.

TEXT 3

TEXT

te pidita nivivisuh
kuru-pancala-kekayan
salvan vidarbhan nisadhan

videhan kosalan api

SYNONYMS

te--they (the kings of the Yadu dynasty); piditah--being persecuted; nivivisuh--took shelter or entered (the kingdoms); kuru-pancala--the countries occupied by the Kurus and Pancalas; kekayan--the countries of the Kekayas; salvan--the countries occupied by the Salvas; vidarbhan--the countries occupied by the Vidarbhas; nisadhan--the countries occupied by the Nisadhas; videhan--the country of Videha; kosalan api--as well as the countries occupied by the Kosalas.

TRANSLATION

Persecuted by the demoniac kings, the Yadavas left their own kingdom and entered various others, like those of the Kurus, Pancalas, Kekayas, Salvas, Vidarbhas, Nisadhas, Videhas and Kosalas.

TEXTS 4-5

TEXT

eke tam anurundhana
jnatayah paryupasate
hatesu satsu balesu
devakya augrasenina

saptamo vaisnavam dhama
yam anantam pracaksate
garbho babhuva devakya
harsa-soka-vivardhanah

SYNONYMS

eke--some of them; tam--unto Kamsa; anurundhanah--exactly following his policy; jnatayah--relatives; paryupasate--began to agree with him; hatesu--having been killed; satsu--six; balesu--children; devakyah--born of Devaki; augrasenina--by the son of Ugrasena (Kamsa); saptamah--the seventh; vaisnavam--of Lord Visnu; dhama--a plenary expansion; yam--unto whom; anantam--by the name Ananta; pracaksate--is celebrated; garbhah--embryo; babhuva--there was; devakyah--of Devaki; harsa-soka-vivardhanah--simultaneously arousing pleasure and lamentation.

TRANSLATION

Some of their relatives, however, began to follow Kamsa's principles and act in his service. After Kamsa, the son of Ugrasena, killed the six sons of Devaki, a plenary portion of Krsna entered her womb as her seventh child, arousing her pleasure and her lamentation. That plenary portion is celebrated by great sages as Ananta, who belongs to Krsna's second quadruple expansion.

PURPORT

Some of the chief devotees, such as Akrura, stayed with Kamsa to satisfy him. This they did for various purposes. They all expected the Supreme Personality of Godhead to appear as the eighth child as soon as Devaki's other children were killed by Kamsa, and they were eagerly awaiting His appearance. By remaining in Kamsa's association, they would be able to see the Supreme Personality of

Godhead take birth and display His childhood pastimes, and Akrura would later go to Vrndavana to bring Krsna and Balarama to Mathura. The word paryupasate is significant because it indicates that some devotees wanted to stay near Kamsa in order to see all these pastimes of the Lord. The six children killed by Kamsa had formerly been sons of Marici, but because of having been cursed by a brahmana, they were obliged to take birth as grandsons of Hiranyakasipu. Kamsa had taken birth as Kalanemi, and now he was obliged to kill his own sons. This was a mystery. As soon as the sons of Devaki were killed, they would return to their original place. The devotees wanted to see this also. Generally speaking, no one kills his own nephews, but Kamsa was so cruel that he did so without hesitation. Ananta, Sankarsana, belongs to the second catur-vyuha, or quadruple expansion. This is the opinion of experienced commentators.

TEXT 6

TEXT

bhagavan api visvatma
viditva kamsajam bhayam
yadunam nija-nathanam
yogamayam samadisat

SYNONYMS

bhagavan--Sri Krsna, the Supreme Personality of Godhead; api--also; visvatma--who is the Supersoul of everyone; viditva--understanding the position of the Yadus and His other devotees; kamsa-jam--because of Kamsa; bhayam--fear; yadunam--of the Yadus; nija-nathanam--who had accepted Him, the Supreme Lord, as their supreme shelter; yogamayam--unto Yogamaya, the spiritual potency of Krsna; samadisat--ordered as follows.

TRANSLATION

To protect the Yadus, His personal devotees, from Kamsa's attack, the Personality of Godhead, Visvatma, the Supreme Soul of everyone, ordered Yogamaya as follows.

PURPORT

The words bhagavan api visvatma viditva kamsajam bhayam are commented upon by Srila Sanatana Gosvami. Bhagavan svayam is Krsna (krsnas tu bhagavan svayam). He is Visvatma, the original Supersoul of everyone, because his plenary portion expands as the Supersoul. This is confirmed in Bhagavad-gita (13.3): ksetra jnam capi mam viddhi sarva-ksetresu bharata. Lord Krsna is the ksetra jna, or Supersoul, of all living entities. He is the original source of all expansions of the Personality of Godhead. There are hundreds and thousands of plenary expansions of Visnu, such as Sankarsana, Pradyumna, Aniruddha and Vasudeva, but here in this material world, the Visvatma, the Supersoul for all living entities, is Ksirodakasayi Visnu. As stated in Bhagavad-gita (18.61), isvarah sarva-bhutanam hrd-dese'rjuna tisthati: "The Supreme Lord is situated in the heart of all living entities, O Arjuna." Krsna is actually Visvatma by His plenary expansion as visnu-tattva, yet because of His affection for His devotees, He acts as Supersoul to give them directions (sarvasya caham hrdi sannivisto mattah smrtir jnanam apohanam ca).

The affairs of the Supersoul pertain to Ksirodakasayi Visnu, but Krsna took compassion on Devaki, His devotee, because He understood her fear of Kamsa's persecution. A pure devotee is always fearful of material existence. No one knows what will happen next, for one may have to change his body at any moment

(tatha dehantara-praptih). Knowing this fact, a pure devotee acts in such a way that he will not have his life spoiled by being obliged to accept another body and undergo the tribulations of material existence. This is bhayam, or fear. Bhayam dvitiyabhinivesatah syat (Bhag. 11.2.37). This fear is due to material existence. Properly speaking, everyone should always be alert and fearful of material existence, but although everyone is prone to be affected by the ignorance of material existence, the Supreme Personality of Godhead, Krsna, is always alert to the protection of His devotees. Krsna is so kind and affectionate toward His devotees that He helps them by giving them the intelligence by which to exist in this material world without forgetting Him even for a moment. The Lord says:

tesam evanukampartham
aham ajnana-jam tamah
nasayamy atma-bhavastho
jnana-dipena bhasvata

"Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." (Bg. 10.11)

The word yoga means "link." Any system of yoga is an attempt to reconnect our broken relationship with the Supreme Personality of Godhead. There are different types of yoga, of which bhakti-yoga is the best. In other yoga systems, one must undergo various processes before attaining perfection, but bhakti-yoga is direct. The Lord says in Bhagavad-gita (6.47):

yoginam api sarvesam
mad-gatenantaratmana
sraddhavan bhajate yo mam
sa me yuktatamo matah

"Of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." For the bhakti-yogi, a human body is guaranteed in his next existence, as stated by Lord Krsna (sucinam srimatam gehe yoga-bhrasto 'bhijayate). Yogamaya is the spiritual potency of the Lord. Out of affection for His devotees, the Lord always stays in spiritual touch with them, although otherwise His maya potency is so strong that she bewilders even exalted demigods like Brahma. Therefore the Lord's potency is called yogamaya. Since the Lord is Visvatma, He immediately ordered Yogamaya to give protection to Devaki.

TEXT 7

TEXT

gaccha devi vrajam bhadre
gopa-gobhir alankrtam
rohini vasudevasya
bharyaste nanda-gokule
anyas ca kamsa-samvigna
vivaresu vasanti hi

SYNONYMS

gaccha--now go; devi--O you who are worshipable for the whole world; vrajam--to the land of Vraja; bhadre--O you who are auspicious for all living entities; gopa-gobhih--with cowherds and cows; alankrtam--decorated; rohini--by the name Rohini; vasudevasya--of Vasudeva, Krsna's father; bharya--one of the wives; aste--is living; nanda-gokule--in the estate of Nanda Maharaja known as Gokula,

where hundreds and thousands of cows are maintained; anyah ca--and other wives; kamsa-samvignah--being afraid of Kamsa; vivaresu--in secluded places; vasanti--are living; hi--indeed.

TRANSLATION

The Lord ordered Yogamaya: O My potency, who are worshipable for the entire world and whose nature is to bestow good fortune upon all living entities, go to Vraja, where there live many cowherd men and their wives. In that very beautiful land, where many cows reside, Rohini, the wife of Vasudeva, is living at the home of Nanda Maharaja. Other wives of Vasudeva are also living there incognito because of fear of Kamsa. Please go there.

PURPORT

Nanda-gokula, the residence of King Nanda, was itself very beautiful, and when Yogamaya was ordered to go there and encourage the devotees with fearlessness, it became even more beautiful and safe. Because Yogamaya had the ability to create such an atmosphere, the Lord ordered her to go to Nanda-gokula.

TEXT 8

TEXT

devakya jathare garbham
sesakhyam dhama mamakam
tat sannikrsya rohinya
udare sannivesaya

SYNONYMS

devakyah--of Devaki; jathare--within the womb; garbham--the embryo; sesa-akhyam--known as Sesa, the plenary expansion of Krsna; dhama--the plenary expansion; mamakam--of Me; tat--Him; sannikrsya--attracting; rohinyah--of Rohini; udare--within the womb; sannivesaya--transfer without difficulty.

TRANSLATION

Within the womb of Devaki is My partial plenary expansion known as Sankarsana or Sesa. Without difficulty, transfer Him into the womb of Rohini.

PURPORT

The first plenary expansion of Krsna is Baladeva, also known as Sesa. The Sesa incarnation of the Supreme Personality of Godhead supports the entire universe, and the eternal mother of this incarnation is mother Rohini. "Because I am going into the womb of Devaki," the Lord told Yogamaya, "the Sesa incarnation has already gone there and made suitable arrangements so that I may live there. Now He should enter the womb of Rohini, His eternal mother."

In this connection, one may ask how the Supreme Personality of Godhead, who is always situated transcendentally, could enter the womb of Devaki, which had previously been entered by the six asuras, the sad-garbhas. Does this mean that the Sad-garbhasuras were equal to the transcendental body of the Supreme Personality of Godhead? The following answer is given by Srila Visvanatha Cakravarti Thakura.

The entire creation, as well as its individual parts, is an expansion of the energy of the Supreme Personality of Godhead. Therefore, even though the Lord

enters the material world, He does not do so. This is explained by the Lord Himself in Bhagavad-gita (9.4-5):

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

na ca mat-sthani bhutani
pasya me yogam aisvaram
bhuta-bhrn na ca bhuta-stho
mamatma bhuta-bhavanah

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them. And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities, and although I am everywhere, My Self is the very source of creation." Sarvam khalv idam brahma. Everything is an expansion of Brahman, the Supreme Personality of Godhead, yet everything is not the Supreme Godhead, and He is not everywhere. Everything rests upon Him and yet does not rest upon Him. This can be explained only through the acintya-bhedabheda philosophy. Such truths cannot be understood, however, unless one is a pure devotee, for the Lord says in Bhagavad-gita (18.55), bhaktya mam abhijanati yavan yas casmi tattvatah: "One can understand the Supreme Personality as He is only by devotional service." Even though the Lord cannot be understood by ordinary persons, this principle should be understood from the statement of the sastras.

A pure devotee is always transcendentally situated because of executing nine different processes of bhakti-yoga (sravanam kirtanam visnoh smaranam pada-sevanam. arcanam vandanam dasyam sakhyam atma-nivedanam). Thus situated in devotional service, a devotee, although in the material world, is not in the material world. Yet a devotee always fears, "Because I am associated with the material world, so many contaminations affect me." Therefore he is always alert in fear, which gradually diminishes his material association.

Symbolically, mother Devaki's constant fear of Kamsa was purifying her. A pure devotee should always fear material association, and in this way all the asuras of material association will be killed, as the sad-garbhasuras were killed by Kamsa. It is said that from the mind, Marici appears. In other words, Marici is an incarnation of the mind. Marici has six sons: Kama, Krodha, Lobha, Moha, Mada and Matsarya (lust, anger, greed, illusion, madness and envy). The Supreme Personality of Godhead appears in pure devotional service. This is confirmed in the Vedas: bhaktir evainam darsayati. Only bhakti can bring one in contact with the Supreme Personality of Godhead. The Supreme Personality of Godhead appeared from the womb of Devaki, and therefore Devaki symbolically represents bhakti, and Kamsa symbolically represents material fear. When a pure devotee always fears material association, his real position of bhakti is manifested, and he naturally becomes uninterested in material enjoyment. When the six sons of Marici are killed by such fear and one is freed from material contamination, within the womb of bhakti the Supreme Personality of Godhead appears. Thus the seventh pregnancy of Devaki signifies the appearance of the Supreme Personality of Godhead. After the six sons Kama, Krodha, Lobha, Moha, Mada and Matsarya are killed, the Sesa incarnation creates a suitable situation for the appearance of the Supreme Personality of Godhead. In other words, when one awakens his natural Krsna consciousness, Lord Krsna appears. This is the explanation given by Srila Visvanatha Cakravarti Thakura.

TEXT 9

TEXT

athaham amsa-bhagena
devakyah putratam subhe
prapsyami tvam yasodayam
nanda-patnyam bhavisyasi

SYNONYMS

atha--therefore; aham--I; amsa-bhagena--by My plenary expansion; devakyah--of Devaki; putratam--the son; subhe--O all-auspicious Yogamaya; prapsyami--I shall become; tvam--you; yasodayam--in the womb of mother Yasoda; nanda-patnyam--in the wife of Maharaja Nanda; bhavisyasi--shall also appear.

TRANSLATION

O all-auspicious Yogamaya, I shall then appear with My full six opulences as the son of Devaki, and you will appear as the daughter of mother Yasoda, the queen of Maharaja Nanda.

PURPORT

The word amsa-bhagena is important in this verse. In Bhagavad-gita (10.42) the Lord says:

athava bahunaitena
kim jnatena tavarjuna
vistabhyaham idam krtsnam
ekamsena sthito jagat

"But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe." Everything is situated as a part of the Supreme Lord's potency. In regard to Lord Krsna's appearance in the womb of Devaki, Brahma played a part also because on the bank of the milk ocean he requested the Supreme Personality of Godhead to appear. A part was also played by Baladeva, the first expansion of Godhead. Similarly, Yogamaya, who appeared as the daughter of mother Yasoda, also played a part. Thus jiva-tattva, visnu-tattva and sakti-tattva are all integrated with the Supreme Personality of Godhead, and when Krsna appears, He appears with all His integrated parts. As explained in previous verses, Yogamaya was requested to attract Sankarsana, Baladeva, from the womb of Devaki to the womb of Rohini, and this was a very heavy task for her. Yogamaya naturally could not see how it was possible for her to attract Sankarsana. Therefore Krsna addressed her as subhe, auspicious, and said, "Be blessed. Take power from Me, and you will be able to do it." By the grace of the Supreme Personality of Godhead, anyone can do anything, for the Lord is present in everything, all things being His parts and parcels (amsa-bhagena) and increasing or decreasing by His supreme will. Balarama was only fifteen days older than Krsna. By the blessings of Krsna, Yogamaya became the daughter of mother Yasoda, but by the supreme will she was not able to enjoy the parental love of her father and mother. Krsna, however, although not actually born from the womb of mother Yasoda, enjoyed the parental love of mother Yasoda and Nanda. By the blessings of Krsna, Yogamaya was able to achieve the reputation of being the daughter of mother Yasoda, who also became famous by the blessings of Krsna. Yasoda means "one who gives fame."

TEXT 10

TEXT

arcisyanti manusyas tvam
sarva-kama-varesvarim
dhupopahara-balibhih
sarva-kama-vara-pradam

SYNONYMS

arcisyanti--will worship; manusyah--human society; tvam--unto you; sarva-kama-vara-isvarim--because you are the best of the demigods who can fulfill all material desires; dhupa--by incense; upahara--by presentations; balibhih--by different types of worship through sacrifice; sarva-kama--of all material desires; vara--the blessings; pradam--one who can bestow.

TRANSLATION

By sacrifices of animals, ordinary human beings will worship you gorgeously, with various paraphernalia, because you are supreme in fulfilling the material desires of everyone.

PURPORT

As stated in Bhagavad-gita (7.20), kamais tais tair hrta jnanah prapadyante 'nya-devatah: "Those whose minds are distorted by material desires surrender unto demigods." Therefore the word manusya, meaning "human being," here refers to one who does not know the actual goal of life. Such a person wants to enjoy the material world by taking birth in a highly elevated family with the benefits of education, beauty and immense wealth, which in this material world are desirable. One who has forgotten the real aim of life may worship goddess Durga, maya-sakti, under various names, for different purposes, and in different places. As there are many holy places for the worship of Krsna, there are also many holy places in India for the worship of Durgadevi, or Mayadevi, who took birth as the daughter of Yasoda. After cheating Kamsa, Mayadevi dispersed herself to various places, especially in Vindhyacala, to accept regular worship from ordinary men. A human being should actually be interested in understanding atma-tattva, the truth of atma, the spirit soul, and Paramatma, the supreme soul. Those who are interested in atma-tattva worship the Supreme Personality of Godhead (yasmin vijnate sarvam evam vijnatam bhavati). However, as explained in the next verse of this chapter, those who cannot understand atma-tattva (apasyatam atma-tattvam) worship Yogamaya in her different features. Therefore Srimad-Bhagavatam (2.1.2) says:

srotavyadini rajendra
nrnam santi sahasrasah
apasyatam atma-tattvam
grhesu grha-medhinam

"Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor." Those who are interested in remaining in this material world and are not interested in spiritual salvation have many duties, but for one who is interested in spiritual salvation, the only duty is to surrender fully unto Krsna (sarva-dharman parityajya mam ekam saranam vraja). Such a person is not interested in material enjoyment.

TEXTS 11-12

TEXT

namadheyani kurvanti
sthanani ca nara bhuvi
durgeti bhadrakaliti
vijaya vaisnaviti ca

kumuda candika krsna
madhavi kanyaketi ca
maya narayanisani
saradety ambiketi ca

SYNONYMS

namadheyani--different names; kurvanti--will give; sthanani--in different places; ca--also; narah--persons interested in material enjoyment; bhuvi--on the surface of the globe; durga iti--the name Durga; bhadrakali iti--the name Bhadrakali; vijaya--the name Vijaya; vaisnavi iti--the name Vaisnavi; ca--also; kumuda--the name Kumuda; candika--the name Candika; krsna--the name Krsna; madhavi--the name Madhavi; kanyaka iti--the name Kanyaka or Kanya-kumari; ca--also; maya--the name Maya; narayani--the name Narayani; isani--the name Isani; sarada--the name Sarada; iti--thus; ambika--the name Ambika; iti--also; ca--and.

TRANSLATION

Lord Krsna blessed Mayadevi by saying: In different places on the surface of the earth, people will give you different names, such as Durga, Bhadrakali, Vijaya, Vaisnavi, Kumuda, Candika, Krsna, Madhavi, Kanyaka, Maya, Narayani, Isani, Sarada and Ambika.

PURPORT

Because Krsna and His energy appeared simultaneously, people have generally formed two groups--the saktas and the Vaisnavas--and sometimes there is rivalry between them. Essentially, those who are interested in material enjoyment are saktas, and those interested in spiritual salvation and attaining the spiritual kingdom are Vaisnavas. Because people are generally interested in material enjoyment, they are interested in worshiping Mayadevi, the energy of the Supreme Personality of Godhead. Vaisnavas, however, are suddha-saktas, or pure bhaktas, because the Hare Krsna maha-mantra indicates worship of the Supreme Lord's energy, Hara. A Vaisnava prays to the energy of the Lord for the opportunity to serve the Lord along with His spiritual energy. Thus Vaisnavas all worship such Deities as Radha-Krsna, Sita-Rama, Laksmi-Narayana and Rukmini-Dvarakadhisa, whereas durga-saktas worship the material energy under different names.

The names by which Mayadevi is known in different places have been listed by Vallabhacarya as follows. In Varanasi she is known as Durga, in Avanti she is known as Bhadrakali, in Orissa she is known as Vijaya, and in Kulahapura she is known as Vaisnavi or Mahalaksmi. (The representatives of Mahalaksmi and Ambika are present in Bombay.) In the country known as Kamarupa she is known as Candika, in Northern India as Sarada, and in Cape Comorin as Kanyaka. Thus she is distributed according to various names in various places.

Srila Vijayadhvaja Tirthapada, in his pada-ratnavali-tika, has explained the meanings of the different representations. Maya is known as Durga because she is approached with great difficulty, as Bhadra because she is auspicious, and as Kali because she is deep blue. Because she is the most powerful energy, she is known as Vijaya; because she is one of the different energies of Visnu, she is known as Vaisnavi; and because she enjoys in this material world and gives facilities for material enjoyment, she is known as Kumuda. Because she is very severe to her enemies, the asuras, she is known as Candika, and because she gives all sorts of material facilities, she is called Krsna. In this way the

material energy is differently named and situated in different places on the surface of the globe.

TEXT 13

TEXT

garbha-sankarsanat tam vai
prahuh sankarsanam bhuvi
rameti loka-ramanad
balabhadram balocchrayat

SYNONYMS

garbha-sankarsanat--because He will be taken from the womb of Devaki to that of Rohini; tam--Him (Rohini-nandana, the son of Rohini); vai--indeed; prahuh--people will call; sankarsanam--by the name Sankarsana; bhuvi--in the world; rama iti--He will also be called Rama; loka-ramanat--because of His special mercy in enabling people in general to become devotees; balabhadram--He will also be called Balabhadra; bala-ucchrayat--because of extensive bodily strength.

TRANSLATION

The son of Rohini will also be celebrated as Sankarsana because of being sent from the womb of Devaki to the womb of Rohini. He will be called Rama because of His ability to please all the inhabitants of Gokula, and He will be known as Balabhadra because of His extensive physical strength.

PURPORT

These are some of the reasons why Balarama is known as Sankarsana, Balarama or sometimes Rama. In the maha-mantra--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare--people sometimes object when Rama is accepted as Balarama. But although devotees of Lord Rama may object, they should know that there is no difference between Balarama and Lord Rama. Here Srimad-Bhagavatam clearly states that Balarama is also known as Rama (rameti). Therefore, it is not artificial for us to speak of Lord Balarama as Lord Rama. Jayadeva Gosvami also speaks of three Ramas: Parasurama, Raghupati Rama and Balarama. All of them are Ramas.

TEXT 14

TEXT

sandistaivam bhagavata
tathety om iti tad-vacah
pratigrhya parikramya
gam gata tat tathakarot

SYNONYMS

sandista--having been ordered; evam--thus; bhagavata--by the Supreme Personality of Godhead; tatha iti--so be it; om--affirmation by the mantra om; iti--thus; tat-vacah--His words; pratigrhya--accepting the order; parikramya--after circumambulating Him; gam--to the surface of the globe; gata--she immediately went; tat--the order, as given by the Supreme Personality of Godhead; tatha--just so; akarot--executed.

TRANSLATION

Thus instructed by the Supreme Personality of Godhead, Yogamaya immediately agreed. With the Vedic mantra om, she confirmed that she would do what He asked. Thus having accepted the order of the Supreme Personality of Godhead, she circumambulated Him and started for the place on earth known as Nanda-gokula. There she did everything just as she had been told.

PURPORT

After receiving the orders of the Supreme Personality of Godhead, Yogamaya twice confirmed her acceptance by saying, "Yes, sir, I shall do as You order," and then saying om. Srila Visvanatha Cakravarti Thakura comments that om signifies Vedic confirmation. Thus Yogamaya very faithfully received the Lord's order as a Vedic injunction. It is a fact that whatever is spoken by the Supreme Personality of Godhead is a Vedic injunction that no one should neglect. In Vedic injunctions there are no mistakes, illusions, cheating or imperfection. Unless one understands the authority of the Vedic version, there is no purpose in quoting sastra. No one should violate the Vedic injunctions. Rather, one should strictly execute the orders given in the Vedas. As stated in Bhagavad-gita (16.24):

tasmac chastram pramanam te
karyakarya-vyavasthitau
jnatva sastra-vidhanoktam
karma kartum iharhasi

"One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that one may gradually be elevated."

TEXT 15

TEXT

garbhe pranite devakya
rohinim yoga-nidraya
aho visramsito garbha
iti paura vicukrusuh

SYNONYMS

garbhe--when the embryo; pranite--was carried from the womb; devakyah--of Devaki; rohinim--to the womb of Rohini; yoga-nidraya--by the spiritual energy called Yogamaya; aho--alas; visramsitah--is lost; garbhah--the embryo; iti--thus; paurah--all the inhabitants of the house; vicukrusuh--lamented.

TRANSLATION

When the child of Devaki was attracted and transferred into the womb of Rohini by Yogamaya, Devaki seemed to have a miscarriage. Thus all the inhabitants of the palace loudly lamented, "Alas, Devaki has lost her child!"

PURPORT

"All the inhabitants of the palace" includes Kamsa. When everyone lamented, Kamsa joined in compassion, thinking that perhaps because of drugs or some other external means, Devaki had undergone this abortion. The real story of what

happened after Yogamaya attracted the child of Devaki into the womb of Rohini in the seventh month of Rohini's pregnancy is described as follows in the Hari-vamsa. At midnight, while Rohini was deeply sleeping, she experienced, as if in a dream, that she had undergone a miscarriage. After some time, when she awoke, she saw that this had indeed happened, and she was in great anxiety. But Yogamaya then informed her, "O auspicious lady, your child is now being replaced. I am attracting a child from the womb of Devaki, and therefore your child will be known as Sankarsana."

The word yoga-nidra is significant. When one is spiritually reconnected through self-realization, one regards his material life as having been like a dream. As stated in Bhagavad-gita (2.69):

ya nisa sarva-bhutanam
tasyam jagarti samyami
yasyam jagrati bhutani
sa nisa pasyato muneh

"What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage." The stage of self-realization is called yoga-nidra. All material activities appear to be a dream when one is spiritually awakened. Thus yoga-nidra may be explained to be Yogamaya.

TEXT 16

TEXT

bhagavan api visvatma
bhaktanam abhayankarah
avivesamsa-bhagena
mana anakadundubheh

SYNONYMS

bhagavan--the Supreme Personality of Godhead; api--also; visvatma--the Supersoul of all living entities; bhaktanam--of His devotees; abhayam-karah--always killing the causes of fear; avivesa--entered; amsa-bhagena--with all of His potential opulences (Sad-aisvarya-purna); manah--in the mind; anakadundubheh--of Vasudeva.

TRANSLATION

Thus the Supreme Personality of Godhead, who is the Supersoul of all living entities and who vanquishes all the fear of His devotees, entered the mind of Vasudeva in full opulence.

PURPORT

The word visvatma refers to one who is situated in everyone's heart (isvarah sarva-bhutanam hrd-dese 'rjuna tisthati). Another meaning of visvatma is "the only lovable object for everyone." Because of forgetfulness of this object, people are suffering in this material world, but if one fortunately revives his old consciousness of loving Krsna and connects with Visvatma, one becomes perfect. The Lord is described in the Third Canto (3.2.15) as follows: paravareso mahad-amsa-yukto hy ajo 'pi jato bhagavan. Although unborn, the Lord, the master of everything, appears like a born child by entering the mind of a devotee. The Lord is already there within the mind, and consequently it is not astonishing for Him to appear as if born from a devotee's body. The word avivesa

signifies that the Lord appeared within the mind of Vasudeva. There was no need for a discharge of semen. That is the opinion of Sripada Sridhara Svami and Srila Visvanatha Cakravarti Thakura. In the Vaisnava-tosani, Srila Sanatana Gosvami says that consciousness was awakened within the mind of Vasudeva. Srila Viraraghava Acarya also says that Vasudeva was one of the demigods and that within his mind the Supreme Personality of Godhead appeared as an awakening of consciousness.

TEXT 17

TEXT

sa bibhrat paurusam dhama
bhrajamano yatha ravih
durasado 'tidurdharso
bhutanam sambabhuva ha

SYNONYMS

sah--he (Vasudeva); bibhrat--carried; paurusam--pertaining to the Supreme Person; dhama--the spiritual effulgence; bhrajamanah--illuminating; yatha--as; ravih--the sunshine; durasadah--very difficult even to look at, difficult to understand by sensory perception; ati-durdharsah--approachable with great difficulty; bhutanam--of all living entities; sambabhuva--so he became; ha--positively.

TRANSLATION

While carrying the form of the Supreme Personality of Godhead within the core of his heart, Vasudeva bore the Lord's transcendentally illuminating effulgence, and thus he became as bright as the sun. He was therefore very difficult to see or approach through sensory perception. Indeed, he was unapproachable and unperceivable even for such formidable men as Kamsa, and not only for Kamsa but for all living entities.

PURPORT

The word dhama is significant. Dhama refers to the place where the Supreme Personality of Godhead resides. In the beginning of Srimad-Bhagavatam (1.1.1) it is said, dhamna svena sada nirasta-kuhakam satyam param dhimahi. In the abode of the Supreme Personality of Godhead, there is no influence of material energy (dhamna svena sada nirasta-kuhakam). Any place where the Supreme Personality of Godhead is present by His name, form, qualities or paraphernalia immediately becomes a dhama. For example, we speak of Vrndavana-dhama, Dvaraka-dhama and Mathura-dhama because in these places the name, fame, qualities and paraphernalia of the Supreme Godhead are always present. Similarly, if one is empowered by the Supreme Personality of Godhead to do something, the core of his heart becomes a dhama, and thus he becomes so extraordinarily powerful that not only his enemies but also people in general are astonished to observe his activities. Because he is unapproachable, his enemies are simply struck with wonder, as explained here by the words durasado 'tidurdharsah.

The words paurusam dhama have been explained by various acaryas. Sri Viraraghava Acarya says that these words refer to the effulgence of the Supreme Personality of Godhead. Vijayadhvaja says that they signify visnu-tejas, and Sukadeva says bhagavat-svarupa. The Vaisnava-tosani says that these words indicate the influence of the Supreme Lord's effulgence, and Visvanatha Cakravarti Thakura says that they signify the appearance of the Supreme Personality of Godhead.

TEXT 18

TEXT

tato jagan-mangalam acyutamsam
samahitam sura-sutena devi
dadhara sarvatmakam atma-bhutam
kastha yathananda-karam manastah

SYNONYMS

tatah--thereafter; jagat-mangalam--auspiciousness for all living entities in all the universes of the creation; acyuta-amsam--the Supreme Personality of Godhead, who is never bereft of the six opulences, all of which are present in all His plenary expansions; samahitam--fully transferred; sura-sutena--by Vasudeva, the son of Surasena; devi--Devaki-devi; dadhara--carried; sarva-atmakam--the Supreme Soul of everyone; atma-bhutam--the cause of all causes; kastha--the east; yatha--just as; ananda-karam--the blissful (moon); manastah--being placed within the mind.

TRANSLATION

Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva to the mind of Devaki. Devaki, having thus been initiated by Vasudeva, became beautiful by carrying Lord Krsna, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon.

PURPORT

As indicated here by the word manastah, the Supreme Personality of Godhead was transferred from the core of Vasudeva's mind or heart to the core of the heart of Devaki. We should note carefully that the Lord was transferred to Devaki not by the ordinary way for a human being, but by diksa, initiation. Thus the importance of initiation is mentioned here. Unless one is initiated by the right person, who always carries within his heart the Supreme Personality of Godhead, one cannot acquire the power to carry the Supreme Godhead within the core of one's own heart.

The word acyutamsam is used because the Supreme Personality of Godhead is Sad-aisvarya-purna, full in the opulences of wealth, strength, fame, knowledge, beauty and renunciation. The Supreme Godhead is never separated from His personal opulences. As stated in the Brahma-samhita (5.39), ramadi-murtisu kala-niyamena tisthan: the Lord is always situated with all His plenary expansions, such as Rama, Nrsimha and Varaha. Therefore the word acyutamsam is specifically used here, signifying that the Lord is always present with His plenary expansions and opulences. There is no need to think of the Lord artificially as yogis do. Dhyanavasthita-tad-gatena manasa pasyanti yam yoginah (Bhag. 12.13.1). Yogis meditate upon the Supreme person within the mind. For a devotee, however, the Lord is present, and His presence need only be awakened through initiation by a bona fide spiritual master. The Lord did not need to live within the womb of Devaki, for His presence within the core of her heart was sufficient to carry Him. One is here forbidden to think that Krsna was begotten by Vasudeva within the womb of Devaki and that she carried the child within her womb.

When Vasudeva was sustaining the form of the Supreme Personality of Godhead within his heart, he appeared just like the glowing sun, whose shining rays are always unbearable and scorching to the common man. The form of the Lord situated

in the pure, unalloyed heart of Vasudeva is not different from the original form of Krsna. The appearance of the form of Krsna anywhere, and specifically within the heart, is called dhama. Dhama refers not only to Krsna's form, but to His name, His form, His quality and His paraphernalia. Everything becomes manifest simultaneously.

Thus the eternal form of the Supreme Personality of Godhead with full potencies was transferred from the mind of Vasudeva to the mind of Devaki, exactly as the setting sun's rays are transferred to the full moon rising in the east.

Krsna, the Supreme Personality of Godhead, entered the body of Devaki from the body of Vasudeva. He was beyond the conditions of the ordinary living entity. When Krsna is there, it is to be understood that all His plenary expansions, such as Narayana, and incarnations like Lord Nrsimha and Varaha, are with Him, and they are not subject to the conditions of material existence. In this way, Devaki became the residence of the Supreme Personality of Godhead, who is one without a second and the cause of all creation. Devaki became the residence of the Absolute Truth, but because she was within the house of Kamsa, she looked just like a suppressed fire, or like misused education. When fire is covered by the walls of a pot or is kept in a jug, the illuminating rays of the fire cannot be very much appreciated. Similarly, misused knowledge, which does not benefit the people in general, is not very much appreciated. So Devaki was kept within the prison walls of Kamsa's palace, and no one could see her transcendental beauty, which resulted from her conceiving the Supreme Personality of Godhead.

Commenting upon this verse, Sri Viraraghava Acarya writes, vasudeva-devaki jatharayor hrdayayor bhagavatah sambandhah. The Supreme Lord's entrance into the womb of Devaki from the heart of Vasudeva was a heart-to-heart relationship.

TEXT 19

TEXT

sa devaki sarva-jagan-nivasa-
nivasa-bhuta nitaram na reje
bhojendra-gehe 'gni-sikheva ruddha
sarasvati jnana-khale yatha sati

SYNONYMS

sa devaki--that Devakidevi; sarva-jagat-nivasa--of the Supreme Personality of Godhead, the sustainer of all the universes (mat-sthani sarva-bhutani); nivasa-bhuta--the womb of Devaki has now become the residence; nitaram--extensively; na--not; reje--became illuminated; bhojendra-gehe--within the limits of the house of Kamsa; agni-sikha iva--like the flames of a fire; ruddha--covered; sarasvati--knowledge; jnana-khale--in a person known as jnana-khala, one who possesses knowledge but cannot distribute it; yatha--or just as; sati--so being.

TRANSLATION

Devaki then kept within herself the Supreme Personality of Godhead, the cause of all causes, the foundation of the entire cosmos, but because she was under arrest in the house of Kamsa, she was like the flames of a fire covered by the walls of a pot, or like a person who has knowledge but cannot distribute it to the world for the benefit of human society.

PURPORT

In this verse the word jnana-khala is most significant. Knowledge is meant for distribution. Although there is already much scientific knowledge, whenever scientists or philosophers awaken to a particular type of knowledge, they try to distribute it throughout the world, for otherwise the knowledge gradually dries up and no one benefits from it. India has the knowledge of Bhagavad-gita, but unfortunately, for some reason or other, this sublime knowledge of the science of God was not distributed throughout the world, although it is meant for all of human society. Therefore Krsna Himself appeared as Sri Caitanya Mahaprabhu and ordered all Indians to take up the cause of distributing the knowledge of Bhagavad-gita throughout the entire world.

yare dekha, tare kaha 'krsna'-upadesa
amara ajnaya guru hana tara' ei desa

"Instruct everyone to follow the orders of Lord Sri Krsna as they are given in Bhagavad-gita and Srimad-Bhagavatam. In this way become a spiritual master and try to liberate everyone in this land." (Cc. Madhya 7.128) Although India has the sublime knowledge of Bhagavad-gita, Indians have not done their proper duty of distributing it. Now, therefore, the Krsna consciousness movement has been set up to distribute this knowledge as it is, without distortion. Although previously there were attempts to distribute the knowledge of Bhagavad-gita, these attempts involved distortion and compromise with mundane knowledge. But now the Krsna consciousness movement, without mundane compromises, is distributing Bhagavad-gita as it is, and people are deriving the benefits of awakening to Krsna consciousness and becoming devotees of Lord Krsna. Therefore the proper distribution of knowledge has begun by which not only will the whole world benefit, but India's glory will be magnified in human society. Kamsa tried to arrest Krsna consciousness within his house (bhojendra-gehe), with the result that Kamsa, with all his opulences, was later vanquished. Similarly, the real knowledge of Bhagavad-gita was being choked by unscrupulous Indian leaders, with the result that India's culture, and knowledge of the Supreme were being lost. Now, however, because Krsna consciousness is spreading, the proper use of Bhagavad-gita is being attempted.

TEXT 20

TEXT

tam viksya kamsah prabhayajitantaram
virocayantim bhavanam suci-smitam
aha isa me prana-haro harir guham
dhruvam srito yan na pureyam idrsi

SYNONYMS

tam--her (Devaki); viksya--after seeing; kamsah--her brother Kamsa; prabhaya--with the enhancement of her beauty and influence; ajita-antaram--because of keeping Ajita, the Supreme Personality of Godhead, Visnu, within herself; virocayantim--illuminating; bhavanam--the whole atmosphere of the house; suci-smitam--smiling and brilliant; aha--said to himself; esah--this (Supreme Person); me--my; prana-harah--who will kill me; harih--Lord Visnu; guham--within the womb of Devaki; dhruvam--certainly; sritah--has taken shelter; yat--because; na--was not; pura--formerly; iyam--Devaki; idrsi--like this.

TRANSLATION

Because the Supreme Personality of Godhead was within her womb, Devaki illuminated the entire atmosphere in the place where she was confined. Seeing

her jubilant, pure and smiling, Kamsa thought, "The Supreme Personality of Godhead, Visnu, who is now within her, will kill me. Devaki has never before looked so brilliant and jubilant."

PURPORT

The Lord says in Bhagavad-gita (4.7):

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srjamy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself." In this age, at the present moment, there are inordinate discrepancies in the discharge of human duties. Human life is meant for God realization, but unfortunately the materialistic civilization is stressing only the senses of the body, not understanding the living force within the body. As clearly stated in Bhagavad-gita (dehino 'smin yatha dehe), within the body is the body's proprietor, the living force, which is more important. But human society has become so fallen that instead of understanding the living force within the body, people have become busy with external things. This is a discrepancy in human duties. Therefore Krsna has taken birth or taken shelter within the womb of the Krsna consciousness movement. Men of Kamsa's class, therefore, are very much afraid and are busy trying to stop this movement, especially in the Western countries. One politician has remarked that the Krsna consciousness movement is spreading like an epidemic and that if not checked immediately, within ten years it may capture governmental power. There is, of course, such potency in the Krsna consciousness movement. As stated by authorities (Cc. Adi 17.22), kali-kale nama-rupe krsna-avatara: in this age, Krsna has appeared in the Hare Krsna maha-mantra. The Krsna consciousness movement is spreading like wildfire all over the world, and it will go on doing so. Men who are like Kamsa are very much afraid of the movement's progress and acceptance by the younger generation, but as Krsna could not be killed by Kamsa, this movement cannot be checked by men of Kamsa's class. The movement will go on increasing more and more, provided the leaders of the movement remain firmly Krsna conscious by following the regulative principles and the primary activities of chanting the Hare Krsna mantra regularly.

TEXT 21

TEXT

kim adya tasmin karaniyam asu me
yad artha-tantro na vihanti vikramam
striyah svasur gurumatya vadho 'yam
yasah sriyam hanty anukalam ayuh

SYNONYMS

kim--what; adya--now, immediately; tasmin--in this situation; karaniyam--is to be done; asu--without delay; me--my duty; yat--because; artha-tantrah--the Supreme Personality of Godhead, who is always determined to protect the sadhus and kill the asadhus; na--does not; vihanti--give up; vikramam--His prowess; striyah--of a woman; svasuh--of my sister; guru-matyah--especially when she is pregnant; vadhah ayam--the killing; yasah--fame; sriyam--opulence; hanti--will vanquish; anukalam--forever; ayuh--and the duration of life.

TRANSLATION

Kamsa thought: What is my duty now? The Supreme Lord, who knows His purpose [paritranaya sadhunam vinasaya ca duskrtam], will not give up His prowess. Devaki is a woman, she is my sister, and moreover she is now pregnant. If I kill her, my reputation, opulence and duration of life will certainly be vanquished.

PURPORT

According to Vedic principles, a woman, a brahmana, an old man, a child and a cow should never be killed. It appears that Kamsa, although a great enemy of the Supreme Personality of Godhead, was aware of the Vedic culture and conscious of the fact that the soul transmigrates from one body to another and that one suffers in the next life according to the karmas of this life. Therefore he was afraid of killing Devaki, since she was a woman, she was his sister, and she was pregnant. A ksatriya becomes famous by performing heroic acts. But what would be heroic about killing a woman who, while confined in his custody, was under his shelter? Therefore, he did not want to act drastically by killing Devaki. Kamsa's enemy was within Devaki's womb, but killing an enemy in such a nescient state would not be an exhibition of prowess. According to ksatriya rules, an enemy should be fought face to face and with proper weapons. Then if the enemy is killed, the victor becomes famous. Kamsa very conscientiously deliberated upon these facts and therefore refrained from killing Devaki, although he was completely confident that his enemy had already appeared within her womb.

TEXT 22

TEXT

sa esa jivan khalu sampareto
varteta yo 'tyanta-nrsamsitena
dehe mrte tam manujah sapanti
ganta tamo 'ndham tanu-manino dhruvam

SYNONYMS

sah--he; esah--that jealous person; jivan--while living; khalu--even; samparetah--is dead; varteta--continues to live; yah--anyone who; atyanta--very much; nrsamsitena--by executing cruel activities; dehe--when the body; mrte--is finished; tam--him; manujah--all human beings; sapanti--condemn; ganta--he will go; tamah andham--to hellish life; tanu-maninah--of a person in the bodily concept of life; dhruvam--without a doubt.

TRANSLATION

A person who is very cruel is regarded as dead even while living, for while he is living or after his death, everyone condemns him. And after the death of a person in the bodily concept of life, he is undoubtedly transferred to the hell known as Andhatama.

PURPORT

Kamsa considered that if he killed his sister, while living he would be condemned by everyone, and after death he would go to the darkest region of hellish life because of his cruelty. It is said that a cruel person like a butcher is advised not to live and not to die. While living, a cruel person creates a hellish condition for his next birth, and therefore he should not

live; but he is also advised not to die, because after death he must go to the darkest region of hell. Thus in either circumstance he is condemned. Kamsa, therefore, having good sense about the science of the soul's transmigration, deliberately refrained from killing Devaki.

In this verse the words ganta tamo 'ndham tanu-manino dhruvam are very important and require extensive understanding. Srila Jiva Gosvami, in his Vaisnava-tosani-tika, says: tatra tanu-maninah papina iti dehatma-buddhyaiva papabhiniveso bhavati. One who lives in the bodily concept, thinking, "I am this body," involves himself, by the very nature of this conception, in a life of sinful activities. Anyone living in such a conception is to be considered a candidate for hell.

adanta-gobhir visatam tamisram
punah punas carvita-carvananam

(Bhag. > 7.5.30)

One who is in a bodily concept of life has no control over sense gratification. Such a person can do anything sinful to eat, drink, be merry and enjoy a life of sense gratification, not knowing of the soul's transmigration from one body to another. Such a person does whatever he likes, whatever he imagines, and therefore, being subject to the laws of nature, he suffers miserably again and again in different material bodies.

yavat kriyas tavad idam mano vai
karmatmakam yena sarira-bandhah

(Bhag. 5.5.5)

In the bodily concept of life, a person is karmanubandha, or conditioned by karma, and as long as the mind is absorbed in karma, one must accept a material body. Sarira-bandha, bondage to the material body, is a source of misery (klesa-da).

na sadhu manye yata atmano 'yam
asann api klesada asa dehah

Although the body is temporary, it always gives one trouble in many ways, but human civilization is now unfortunately based on tanu-mani, the bodily concept of life, by which one thinks, "I belong to this nation," "I belong to this group," "I belong to that group," and so on. Each of us has his own ideas, and we are becoming increasingly involved, individually, socially, communally and nationally, in the complexities of karmanubandha, sinful activities. For the maintenance of the body, men are killing so many other bodies and becoming implicated in karmanubandha. Therefore Srila Jiva Gosvami says that tanu-mani, those in the bodily concept of life, are papi, sinful persons. For such sinful persons, the ultimate destination is the darkest region of hellish life (ganta tamo 'ndham). In particular, a person who wants to maintain his body by killing animals is most sinful and cannot understand the value of spiritual life. In Bhagavad-gita (16.19-20) the Lord says:

tan aham dvisatah kruran
samsaresu naradhaman
ksipamy ajasram asubhan
asurisv eva yonisu

asurim yonim apanna
mudha janmani janmani
mam aprapyaiva kaunteya
tato yanty adhamam gatim

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life. Attaining repeated birth among the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence." A human being is meant to understand the value of human life, which is a boon obtained after many, many births. Therefore one must free oneself from tanu-mani, the bodily concept of life, and realize the Supreme Personality of Godhead.

TEXT 23

TEXT

iti ghoratamad bhavat
sannivrttah svayam prabhuh
aste pratiksams taj-janma
harer vairanubandha-krt

SYNONYMS

iti--thus (thinking in the above-mentioned way); ghora-tamat bhavat--from the most ghastly contemplation of how to kill his sister; sannivrttah--refrained; svayam--personally deliberating; prabhuh--one who was in full knowledge (Kamsa); aste--remained; pratiksan--awaiting the moment; tat-janma--until the birth of Him; hareh--of the Supreme Personality of Godhead, Hari; vaira-anubandha-krt--determined to continue such enmity.

TRANSLATION

Sukadeva Gosvami said: Deliberating in this way, Kamsa, although determined to continue in enmity toward the Supreme Personality of Godhead, refrained from the vicious killing of his sister. He decided to wait until the Lord was born and then do what was needed.

TEXT 24

TEXT

asinah samvisams tisthan
bhunjanah paryatan mahim
cintayano hrsikesam
apasyat tanmayam jagat

SYNONYMS

asinah--while sitting comfortably in his sitting room or on the throne; samvisan--or lying on his bed; tisthan--or staying anywhere; bhunjanah--while eating; paryatan--while walking or moving; mahim--on the ground, going hither and thither; cintayanah--always inimically thinking of; hrsikesam--the Supreme Personality of Godhead, the controller of everything; apasyat--observed; tat-mayam--consisting of Him (Krsna), and nothing more; jagat--the entire world.

TRANSLATION

While sitting on his throne or in his sitting room, while lying on his bed, or, indeed, while situated anywhere, and while eating, sleeping or walking,

Kamsa saw only his enemy, the Supreme Lord, Hrsikesa. In other words, by thinking of his all-pervading enemy, Kamsa became unfavorably Krsna conscious.

PURPORT

Srila Rupa Gosvami has described the finest pattern of devotional service as anukulyena krsnanusilanam, or cultivating Krsna consciousness favorably. Kamsa, of course, was also Krsna conscious, but because he regarded Krsna as his enemy, even though he was fully absorbed in Krsna consciousness, his Krsna consciousness was not favorable for his existence. Krsna consciousness, favorably cultivated, makes one completely happy, so much so that a Krsna conscious person does not consider kaivalya-sukham, or merging into the existence of Krsna, to be a great gain. Kaivalyam narakayate. For a Krsna conscious person, even merging into the existence of Krsna, or Brahman, as impersonalists aspire to do, is uncomfortable. Kaivalyam narakayate tridasa-pur akasa-puspayate. Karmis hanker to be promoted to the heavenly planets, but a Krsna conscious person considers such promotion a will-o'-the-wisp, good for nothing. Durdantendriya-kala-sarpa-patali protkhata-damstrayate. Yogis try to control their senses and thus become happy, but a Krsna conscious person neglects the methods of yoga. He is unconcerned with the greatest of enemies, the senses, which are compared to snakes. For a Krsna conscious person who is cultivating Krsna consciousness favorably, the happiness conceived by the karmis, jnanis and yogis is treated as less than a fig. Kamsa, however, because of cultivating Krsna consciousness in a different way--that is, inimically--was uncomfortable in all the affairs of his life; whether sitting, sleeping, walking or eating, he was always in danger. This is the difference between a devotee and a nondevotee. A nondevotee or atheist also cultivates God consciousness--by trying to avoid God in everything. For example, so-called scientists who want to create life by a combination of chemicals regard the external, material elements as supreme. Such scientists do not like the idea that life is part and parcel of the Supreme Lord. As clearly stated in Bhagavad-gita (mamaivamso jiva-loke jiva-bhutah), the living entities do not arise from a combination of material elements, such as earth, water, air and fire, but are separated portions of the Supreme Personality of Godhead. If one can understand the position of the living entity as a separated portion of the Supreme Personality of Godhead, by studying the nature of the living entity one can understand the nature of the Supreme Godhead, since the living entity is a fragmental sample of the Godhead. But because atheists are not interested in God consciousness, they try to be happy by cultivating Krsna consciousness in various unfavorable ways.

Although Kamsa was always absorbed in thoughts of Hari, the Supreme Personality of Godhead, he was not happy. A devotee, however, whether sitting on a throne or beneath a tree, is always happy. Srila Rupa Gosvami resigned from office as a government minister to sit beneath a tree, yet he was happy. Tyaktva turnam asesa-mandalapati-srenim sada tucchavat (Sad-gosvamy-astaka 4). He did not care for his comfortable position as minister; he was happy even beneath a tree in Vrndavana, favorably serving the Supreme Personality of Godhead. This is the difference between a devotee and a nondevotee. For a nondevotee, the world is full of problems, whereas for a devotee the entire world is full of happiness.

visvam purna-sukhayate vidhi-mahendradis ca kitayate
yat-karunya-kataksa-vaibhavavatam tam gauram eva stumah

(Caitanya-candramrta 95)

This comfortable position of a devotee can be established by the mercy of Lord Caitanya Mahaprabhu. Yasmin sthito na duhkhena gurunapi vicalyate (Bg. 6.22). Even when a devotee is superficially put into great difficulty, he is never disturbed.

TEXT 25

TEXT

brahma bhavas ca tatraitya
munibhir naradadibhih
devaih sanucaraih sakam
girbhir vrsanam aidayan

SYNONYMS

brahma--the supreme four-headed demigod; bhavah ca--and Lord Siva; tatra--there; etya--arriving; munibhih--accompanied by great sages; narada-adibhih--by Narada and others; devaih--and by demigods like Indra, Candra and Varuna; sa-anucaraih--with their followers; sakam--all together; girbhih--by their transcendental prayers; vrsanam--the Supreme Personality of Godhead, who can bestow blessings upon everyone; aidayan--pleased.

TRANSLATION

Lord Brahma and Lord Siva, accompanied by great sages like Narada, Devala and Vyasa and by other demigods like Indra, Candra and Varuna, invisibly approached the room of Devaki, where they all joined in offering their respectful obeisances and prayers to please the Supreme Personality of Godhead, who can bestow blessings upon everyone.

PURPORT

Dvau bhuta-sargau loke 'smin daiva asura eva ca (Padma Purana). There are two classes of men--the daivas and the asuras--and there is a great difference between them. Kamsa, being an asura, was always planning how to kill the Supreme Personality of Godhead or His mother, Devaki. Thus he was also Krsna conscious. But devotees are Krsna conscious favorably (visnu-bhaktah smrto daivah). Brahma is so powerful that he is in charge of creating an entire universe, yet he personally came to receive the Supreme Personality of Godhead. Bhava, Lord Siva, is always jubilant in chanting the holy name of the Lord. And what to speak of Narada? Narada-muni, bajaya vina, radhika-ramana-name. Narada Muni is always chanting the glories of the Lord, and his engagement is to travel all over the universe and find a devotee or make someone a devotee. Even a hunter was made a devotee by the grace of Narada. Srila Sanatana Gosvami, in his Tosani, says that the word narada-adibhih means that Narada and the demigods were accompanied by other saintly persons, like Sanaka and Sanatana, all of whom came to congratulate or welcome the Supreme Personality of Godhead. Even though Kamsa was planning to kill Devaki, he too awaited the arrival of the Supreme Personality of Godhead (pratiksams taj janma).

TEXT 26

TEXT

satya-vratam satya-param tri-satyam
satyasya yonim nihitam ca satye
satyasya satyam rta-satya-netram
satyatmakam tvam saranam prapannah

SYNONYMS

satya-vratam--the Personality of Godhead, who never deviates from His vow

).
To honor this vow, the Lord appeared.

*; satya-param--who is the Absolute Truth (as stated in the beginning of Srimad-Bhagavatam, satyam param dhimahi); tri-satyam--He is always present as the Absolute Truth, before the creation of this cosmic manifestation, during its maintenance, and even after its annihilation; satyasya--of all relative truths, which are emanations from the Absolute Truth, Krsna; yonim--t;he cause; nihitam--entered). Therefore He is called antaryami, the inner force. *; ca--and; satye--in the factors that create this material world (namely, the five elements--earth, water, fire, air and ether); satyasya--of all that is accepted as the truth; satyam--the Lord is the original truth; rta-satya-netram--He is the origin of whatever truth is pleasing (sunetram); satya-atmakam--everything pertaining to the Lord is truth (sac-cid-ananda: His body is truth, His knowledge is truth, and His pleasure is truth); tvam--unto you, O Lord; saranam--offering our full surrender; prapannah--we are completely under Your protection.

TRANSLATION

The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation--creation, maintenance and annihilation--You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryami, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection.

PURPORT

The demigods or devotees know perfectly well that the Supreme Personality of Godhead is the true substance, whether within this material world or in the spiritual world. Srimad-Bhagavatam begins, therefore, with the words om namo bhagavate vasudevaya. .. satyam param dhimahi. Vasudeva, Krsna, is the param satyam, the Supreme Truth. The Supreme Truth can be approached or understood by the supreme method, as declared by the Supreme Truth: bhaktya mam abhijanati yavan yas casmi tattvatah (Bg. 18.55). Bhakti, devotional service, is the only way to understand the Absolute Truth. For protection, therefore, the demigods surrender to the Supreme Truth, not to the relative truth. There are persons who worship various demigods, but the Supreme Truth, Krsna, declares in Bhagavad-gita (7.23), antavat tu phalam tesam tad bhavaty alpa-medhasam: "Men of small intelligence worship the demigods, and their fruits are limited and temporary." Worship of demigods may be useful for a limited time, but the result is antavat, perishable. This material world is impermanent, the demigods are impermanent, and the benedictions derived from the demigods are also impermanent, whereas the living entity is eternal (nityo nityanam cetanas cetananam). Every living entity, therefore, must search for eternal happiness, not temporary happiness.

The words satyam param dhimahi indicate that one should search for the Absolute Truth, not the relative truth.

While offering prayers to the Supreme Personality of Godhead, Nrsimhadeva, Prahlada Maharaja said:

balasya neha saranam pitarau nrsimha
nartasya cagadam udanvati majjato nauh

Generally it is understood that the protectors for a child are his parents, but this is not actually the fact. The real protector is the Supreme Personality of Godhead.

taptasya tat-prativid hir ya ihanjasestas
tavad vibho tanu-bhrtam tvad-upeksitanam

(Bhag. 7.9.19)

If neglected by the Supreme Personality of Godhead, a child, despite the presence of his parents, will suffer, and a diseased person, despite all medical help, will die. In this material world, where there is a struggle for existence, men have invented many means for protection, but these are useless if the Supreme Personality of Godhead rejects them. Therefore the demigods purposefully say, satyatmakam tvam saranam prapannah: "Real protection can be obtained from You, O Lord, and therefore we surrender unto You,"

The Lord demands that one surrender unto Him (sarva-dharman parityajya mam ekam saranam vraja), and He further says:

sakrd eva prapanno yas
tavasmiti ca yacate
abhayam sarvada tasmai
dadamy etad vratam mama

"If one surrenders unto Me sincerely, saying, 'My Lord, from this day I am fully surrendered unto You,' I always give him protection. That is My vow." (Ramayana, Yuddha-kanda 18.33) The demigods offered their prayers to the Supreme Personality of Godhead because He had now appeared in the womb of His devotee Devaki to protect all the devotees harassed by Kamsa and his lieutenants. Thus the Lord acts as satyavrata. The protection given by the Supreme Personality of Godhead cannot be compared to the protection given by the demigods. It is said that Ravana was a great devotee of Lord Siva, but when Lord Ramacandra went to kill him, Lord Siva could not give him protection.

Lord Brahma and Lord Siva, accompanied by great sages like Narada and followed by many other demigods, had now invisibly appeared in the house of Kamsa. They began to pray for the Supreme Personality of Godhead in select prayers which are very pleasing to the devotees and which award fulfillment of devotional desires. The first words they spoke acclaimed that the Lord is true to His vow. As stated in the Bhagavad-gita, Krsna descends upon this material world just to protect the pious and destroy the impious. That is His vow. The demigods could understand that the Lord had taken His residence within the womb of Devaki to fulfill this vow. They were very glad that the Lord was appearing to fulfill His mission, and they addressed Him as satyam param, or the Supreme Absolute Truth.

Everyone is searching after the truth. That is the philosophical way of life. The demigods give information that the Supreme Absolute Truth is Krsna. One who becomes fully Krsna conscious can attain the Absolute Truth. Krsna is the Absolute Truth. Relative truth is not truth in all the three phases of eternal time. Time is divided into past, present and future. Krsna is Truth always, past, present and future. In the material world, everything is being controlled by supreme time, in the course of past, present and future. But before the

creation, Krsna was existing, and when there is creation, everything is resting in Krsna, and when this creation is finished, Krsna will remain. Therefore, He is Absolute Truth in all circumstances, If there is any truth within this material world, it emanates from the Supreme Truth, Krsna. If there is any opulence within this material world, the cause of the opulence is Krsna. If there is any reputation within this material world, the cause of the reputation is Krsna. If there is any strength within this material world, the cause of such strength is Krsna. If there is any wisdom and education within this material world, the cause of such wisdom and education is Krsna. Therefore Krsna is the source of all relative truths.

Devotees, therefore, following in the footsteps of Lord Brahma, pray, govindam adi-purusam tam aham bhajami, worshiping the adi-purusa, the supreme truth, Govinda. Everything, everywhere, is performed in terms of three principles, jnana-bala-kriya--knowledge, strength and activity. In every field, if there is not full knowledge, full strength and full activity, an endeavor is never successful. Therefore, if one wants success in everything, one must be backed by these three principles. In the Vedas (Svetasvatara Upanisad 6.8) there is this statement about the Supreme Personality of Godhead:

na tasya karyam karanam ca vidyate
na tat samas cabhyadhikas ca drsyate
parasya saktir vividhaiva sruyate
svabhaviki jnana-bala-kriya ca

The Supreme Personality of Godhead does not need to do anything personally, for He has such potencies that anything He wants done will be done perfectly well through the control of material nature (svabhaviki jnana-bala-kriya ca). Similarly, those who are engaged in the service of the Lord are not meant to struggle for existence. The devotees who are fully engaged in spreading the Krsna consciousness movement, more than ten thousand men and women all over the world, have no steady or permanent occupation, yet we actually see that they are maintained very opulently. The Lord says in Bhagavad-gita (9.22):

ananyas cintayanto mam
ye janah paryupasate
tesam nityabhiyuktanam
yoga-ksemam vahamy aham

"For those who worship Me with devotion, meditating on My transcendental form, I carry to them what they lack and preserve what they have." The devotees have no anxiety over what will happen next, where they will stay or what they will eat, for everything is maintained and supplied by the Supreme Personality of Godhead, who has promised, kaunteya pratijanihi na me bhaktah pranasyati: "O son of Kunti, declare it boldly that My devotee never perishes." (Bg. 9.31) From all angles of vision, therefore, in all circumstances, if one fully surrenders unto the Supreme Personality of Godhead, there is no question of one's struggling for existence. In this connection, the commentary by Sripada Madhvacarya, who quotes from the Tantra-bhagavata, is very meaningful:

sac-chadba uttamam bruyad
anandantiti vai vadet
yetijnanam samuddistam
purnananda-drsis tatah

attrtvac ca tada danat
satyattya cocyate vibhuh

Explaining the words satyasya yonim, Srila Visvanatha Cakravarti Thakura says that Krsna is the avatari, the origin of all incarnations. All incarnations are the Absolute Truth, yet the Supreme Personality of Godhead Krsna is the origin of all incarnations. Diparcir eva hi dasantaram abhyupetya dipayate (Brahma-samhita 5.46). There may be many lamps, all equal in power, yet there is a first lamp, a second lamp, a third lamp and so on. Similarly, there are many incarnations, who are compared to lamps, but the first lamp, the original Personality of Godhead, is Krsna. Govindam adi-purusam tam aham bhajami.

The demigods must offer worship in obedience to the Supreme Personality of Godhead, but one might argue that since the Supreme Godhead was within the womb of Devaki, He was also coming in a material body. Why then should He be worshiped? Why should one make a distinction between an ordinary living entity and the Supreme Personality of Godhead? These questions are answered in the following verses.

TEXT 27

TEXT

ekayano 'sau dvi-phalas tri-mulas
catu-rasah panca-vidhah sad-atma
sapta-tvag asta-vitapo navakso
dasa-cchadi dvi-khago hy adi-vrksah

SYNONYMS

eka-ayanah--the body of an ordinary living being is fully dependent on the material elements; asau--that; dvi-phalah--in this body we are subject to material happiness and distress, which result from karma; tri-mulah--having three roots, the three modes of nature (goodness, passion and ignorance), upon which the body is created; catuh-rasah--four rasas, or tastes; panca-vidhah--consisting of five senses for acquiring knowledge (the eyes, ears, nose, tongue and touch); sat-atma--six circumstances (lamentation, illusion, old age, death, hunger and thirst); sapta-tvak--having seven coverings (skin, blood, muscle, fat, bone, marrow and semen); asta-vitapah--eight branches (the five gross elements--earth, water, fire, air and ether--and also the mind, intelligence and ego); nava-aksah--nine holes; dasa-chadi--ten kinds of life air, resembling the leaves of a tree; dvi-khagah--two birds (the individual soul and the Supersoul); hi--indeed; adi-vrksah --this is the original tree or construction of the material body, whether individual or universal.

TRANSLATION

The body [the total body and the individual body are of the same composition] may figuratively be called "the original tree." From this tree, which fully depends on the ground of material nature, come two kinds of fruit--the enjoyment of happiness and the suffering of distress. The cause of the tree, forming its three roots, is association with the three modes of material nature--goodness, passion and ignorance. The fruits of bodily happiness have four tastes--religiosity, economic development, sense gratification and liberation--which are experienced through five senses for acquiring knowledge in the midst of six circumstances: lamentation, illusion, old age, death, hunger and thirst. The seven layers of bark covering the tree are skin, blood, muscle, fat, bone, marrow and semen, and the eight branches of the tree are the five gross and three subtle elements--earth, water, fire, air, ether, mind, intelligence and false ego. The tree of the body has nine hollows--the eyes, the ears, the nostrils, the mouth, the rectum and the genitals--and ten leaves, the ten airs

passing through the body. In this tree of the body there are two birds: one is the individual soul, and the other is the Supersoul.

PURPORT

This material world is composed of five principal elements--earth, water, fire, air and ether--all of which are emanations from Krsna. Although materialistic scientists may accept these five primary elements as the cause of the material manifestation, these elements in their gross and subtle states are produced by Krsna, whose marginal potency also produces the living entities working within this material world. The Seventh Chapter of Bhagavad-gita clearly states that the entire cosmic manifestation is a combination of two of Krsna's energies--the superior energy and the inferior energy. The living entities are the superior energy, and the inanimate material elements are His inferior energy. In the dormant stage, everything rests in Krsna.

Material scientists cannot give such a thorough analysis of the material structure of the body. The analysis of the material scientists concerns itself only with inanimate matter, but this is inadequate because the living entity is completely separate from the material bodily structure. In Bhagavad-gita (7.5) the Lord says:

apareyam itas tv anyam
prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all the living entities who are struggling with material nature and are sustaining the universe." Although the material elements emanate from the Supreme Personality of Godhead, Krsna, they are separated elements and are sustained by the living elements.

As indicated by the word dvi-khagah, the living elements within the body resemble two birds in a tree. Kha means "sky," and ga means "one who flies." Thus the word dvi-khagah refers to birds. In the tree of the body there are two birds, or two living elements, and they are always different. In Bhagavad-gita (13.3), the Lord says, ksetra jnam capi mam viddhi sarva-ksetresu bharata: "O scion of Bharata, you should understand that I am also the knower in all bodies." The ksetra jna, the owner of the body, is also called the khaga, the living entity. Within the body there are two such ksetra jnas--the individual soul and the Supersoul. The individual soul is the owner of his individual body, but the Supersoul is present within the bodies of all living entities. Such a thorough analysis and understanding of the bodily structure cannot be obtained anywhere but in the Vedic literature.

When two birds enter a tree, one may foolishly think that the birds become one or merge with the tree, but actually they do not. Rather, each bird keeps its individual identity. Similarly, the individual soul and the Supersoul do not become one, nor do they merge with matter. The living entity lives close to matter, but this does not mean that he merges or mixes with it (asango hy ayam purusah), although material scientists mistakenly see the organic and inorganic, or animate and inanimate, to be mixed.

Vedic knowledge has been kept imprisoned or concealed, but every human being needs to understand it in truth. The modern civilization of ignorance is simply engaged in analyzing the body, and thus people come to the erroneous conclusion that the living force within the body is generated under certain material conditions. People have no information of the soul, but this verse gives the perfect explanation that there are two living forces (dvi-khaga): the individual soul and the Supersoul. The Supersoul is present in every body (isvarah sarva-

bhutanam hrd-dese 'rjuna tisthati), whereas the individual soul is situated only in his own body (dehi) and is transmigrating from one body to another.

TEXT 28

TEXT

tvam eka evasya satah prasutis
tvam sannidhanam tvam anugrahas ca
tvan-mayaya samvrta-cetasas tvam
pasyanti nana na vipascito ye

SYNONYMS

tvam--You (O Lord); ekah--being one without a second, You are everything; eva--indeed; asya satah--of this cosmic manifestation now visible; prasutih--the original source; tvam--Your Lordship; sannidhanam--the conservation of all such energy when everything is annihilated; tvam--Your Lordship; anugrahah ca--and the maintainer; tvat-mayaya--by Your illusory, external energy; samvrta-cetasah--those whose intelligence is covered by such illusory energy; tvam--unto You; pasyanti--observe; nana--many varieties; na--not; vipascitah--learned scholars or devotees; ye--who are.

TRANSLATION

The efficient cause of this material world, manifested with its many varieties as the original tree, is You, O Lord. You are also the maintainer of this material world, and after annihilation You are the one in whom everything is conserved. Those who are covered by Your external energy cannot see You behind this manifestation, but theirs is not the vision of learned devotees.

PURPORT

Various demigods, beginning from Lord Brahma, Lord Siva and even Visnu, are supposed to be the creator, maintainer and annihilator of this material world, but actually they are not. The fact is that everything is the Supreme Personality of Godhead, manifested in varieties of energy. Ekam evadvitiyam brahma. There is no second existence. Those who are truly vipascit, learned, are those who have reached the platform of understanding and observing the Supreme Personality of Godhead in any condition of life. premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti (Brahma-samhita 5.38). Learned devotees accept even conditions of distress as representing the presence of the Supreme Lord. When a devotee is in distress, he sees that the Lord has appeared as distress just to relieve or purify the devotee from the contamination of the material world. While one is within this material world, one is in various conditions, and therefore a devotee sees a condition of distress as but another feature of the Lord. Tat te'nukampam susamiksamanah (Bhag. 10.14.8). A devotee, therefore, regards distress as a great favor of the Lord because he understands that he is being cleansed of contamination. Tesam aham samuddharta mrtyu-samsara-sagarat (Bg. 12.7). The appearance of distress is a negative process intended to give the devotee relief from this material world, which is called mrtyu-samsara, or the constant repetition of birth and death. To save a surrendered soul from repeated birth and death, the Lord purifies him of contamination by offering him a little distress. This cannot be understood by a nondevotee, but a devotee can see this because he is vipascit, or learned. A nondevotee, therefore, is perturbed in distress, but a devotee welcomes distress as another feature of the Lord. Sarvam khalv idam brahma. A devotee can actually see that there is only the Supreme Personality of Godhead and no second entity.

Ekam evadvitiyam. There is only the Lord, who presents Himself in different energies.

Persons who are not in real knowledge think that Brahma is the creator, Visnu the maintainer and Siva the annihilator and that the different demigods are intended to fulfill diverse purposes. Thus they create diverse purposes and worship various demigods to have these purposes fulfilled (kamais tais tair hrta jnanah prapadyante 'nya-devatah). A devotee, however, knows that these various demigods are but different parts of the Supreme Personality of Godhead and that these parts need not be worshiped. As the Lord says in Bhagavad-gita (9.23):

ye 'py anya-devata bhakta
yajante sraddhayanvitah
te 'pi mam eva kaunteya
yajanty avidhi-purvakam

"Whatever a man may sacrifice to other gods, O son of Kunti, is really meant for Me alone, but it is offered without true understanding." There is no need to worship the demigods, for this is avidhi, not in order. Simply by surrendering oneself at the lotus feet of Krsna, one can completely discharge one's duties; there is no need to worship various deities or demigods. These various divinities are observed by the mudhas, fools, who are bewildered by the three modes of material nature (tribhir gunamayair bhavair ebhih sarvam idam jagat). Such fools cannot understand that the real source of everything is the Supreme Personality of Godhead (mohitam nabhijanati mam ebhyah param avyayam). Not being disturbed by the Lord's various features, one should concentrate upon and worship the Supreme Lord (mam ekam saranam vraja). This should be the guiding principle of one's life.

TEXT 29

TEXT

bibharsi rupany avabodha atma
ksemaya lokasya caracarasya
sattvopapannani sukhavahani
satam abhadrani muhuh khalanam

SYNONYMS

bibharsi--You accept; rupani--varieties of forms, such as Matsya, Kurma, Varaha, Rama and Nrsimha; avabodhah atma--in spite of having different incarnations, You remain the Supreme, full of knowledge; ksemaya--for the benefit of everyone, and especially the devotees; lokasya--of all living entities; cara-acarasya--moving and nonmoving; sattva-upapannani--all such incarnations are transcendental (suddha-sattva); sukha-avahani--full of transcendental bliss; satam--of the devotees; abhadrani--all inauspiciousness or annihilation; muhuh--again and again; khalanam--of the nondevotees.

TRANSLATION

O Lord, You are always in full knowledge, and to bring all good fortune to all living entities, You appear in different incarnations, all of them transcendental to the material creation. When You appear in these incarnations, You are pleasing to the pious and religious devotees, but for nondevotees You are the annihilator.

PURPORT

This verse explains why the Supreme Personality of Godhead appears as an incarnation again and again. The incarnations of the Supreme Personality of Godhead all function differently, but their main purpose is paritranaya sadhunam vinasaya ca duskrtam--to protect the devotees and annihilate the miscreants. Yet even though the duskrtis, or miscreants, are annihilated, this is ultimately good for them.

TEXT 30

TEXT

tvayy ambujaksakhila-sattva-dhamni
samadhinavesita-cetasaike
tvat-pada-potena mahat-krtena
kurvanti govatsa-padam bhavabdhim

SYNONYMS

tvayi--in You; ambuja-aksa--O lotus-eyed Lord; akhila-sattva-dhamni--who are the original cause of all existence, from whom everything emanates and in whom all potencies reside; samadhina--by constant meditation and complete absorption (in thoughts of You, the Supreme Personality of Godhead); avesita--fully absorbed, fully engaged; cetasa--but by such a mentality; eke--the one process of always thinking of Your lotus feet; tvat-pada-potena--by boarding such a boat as Your lotus feet; mahat-krtena--by that action which is considered the most powerful original existence or which is executed by mahajanas; kurvanti--they make; govatsa-padam--like the hoofprint of a calf; bhava-abdhim--the great ocean of nescience.

TRANSLATION

O lotus-eyed Lord, by concentrating one's meditation on Your lotus feet, which are the reservoir of all existence, and by accepting those lotus feet as the boat by which to cross the ocean of nescience, one follows in the footsteps of mahajanas [great saints, sages and devotees]. By this simple process, one can cross the ocean of nescience as easily as one steps over the hoofprint of a calf.

PURPORT

The true mission in life is to cross the ocean of nescience, of repeated birth and death. Those in the darkness of ignorance, however, do not know this mission. Instead, being carried away by the waves of material nature (prakrteh kriyamanani gunaih karmani sarvasah), they are undergoing the tribulations of mrtyu-samsara-vartmani, repeated birth and death. But persons who have achieved knowledge by the association of devotees follow the mahajanas (mahat-krtena). Such a person always concentrates his mind upon the lotus feet of the Lord and executes one or more of the nine varieties of devotional service (sravanam kirtanam visnoh smaranam pada-sevanam). Simply by this process, one can cross the insurmountable ocean of nescience.

Devotional service is powerful in any form. Sri-visnoh sravane pariksid abhavad vaiyasakih kirtane (Bhakti-rasamrta-sindhu 1.2.265). According to this verse, Maharaja Pariksit became liberated by fully concentrating his mind on hearing the Lord's holy name, attributes and pastimes. Similarly, Sukadeva Gosvami simply glorified the Lord, and by speaking on the subject matters of Krsna that constitute the entire Srimad-Bhagavatam, he too was liberated. One may also be liberated simply by sakhya, friendly behavior with the Lord. Such is

the power of devotional service, as we learn from the examples set by the Lord's many pure devotees.

svayambhur naradah sambhuh
kumarah kapilo manuh
prahlado janako bhismo
balir vaiyasakir vayam

(Bhag. 6.3.20)

We have to follow in the footsteps of such devotees, for by this one easy process one can cross the great ocean of nescience just as one might cross a small hole created by the hoof of a calf.

Here the Lord is described as ambujaksa, or lotus-eyed. By seeing the eyes of the Lord, which are compared to lotus flowers, one becomes so satisfied that one does not want to turn his eyes to anything else. Simply by seeing the transcendental form of the Lord, a devotee is at once fully absorbed in the Lord in his heart. This absorption is called samadhi. Dhyanavasthita-tad-gatena manasa pasyanti yam yoginah (Bhag. 12.13.1). A yogi is fully absorbed in thoughts of the Supreme Personality of Godhead, for he has no other business than to think of the Lord always within the heart. It is also said:

samasrita ye pada-pallava-plavam
mahat-padam punya-yaso murareh
bhavambudhir vatsa-padam param padam
padam padam yad vipadam na tesam

"For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murari, the enemy of the demon Mura, the ocean of the material world is like the water contained in a calf's hoofprint. His goal is param padam, or Vaikuntha, the place where there are no material miseries, not the place where there is danger at every step." (Bhag. 10.14.58) This process is recommended here by authorities like Lord Brahma and Lord Siva (svayambhur naradah sambhuh), and therefore we must take to this process in order to transcend nescience. This is very easy, but we must follow in the footsteps of great personalities, and then success will be possible.

In regard to the word mahat-krtena, it is also significant that the process shown by great devotees is not only for them but also for others. If things are made easy, this affords facility for the person who has made them easy and also for others who follow the same principles. The process recommended in this verse for crossing the ocean of nescience is easy not only for the devotee but also for common persons who follow the devotee (mahajano yena gatah sa panthah).

“**Srimad-Bhagavatam — Canto Ten**” by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life’s work.

COPYRIGHT NOTICE: This is an evaluation copy of the printed version of this book, and is NOT FOR RESALE. This evaluation copy is intended for personal non-commercial use only, under the “fair use” guidelines established by international copyright laws. You may use this electronic file to evaluate the printed version of this book, for your own private use, or for short excerpts

used in academic works, research, student papers, presentations, and the like. You can distribute this evaluation copy to others over the Internet, so long as you keep this copyright information intact. You may not reproduce more than ten percent (10%) of this book in any media without the express written permission from the copyright holders. Reference any excerpts in the following way: "Excerpted from "Srimad-Bhagavatam" by A.C. Bhaktivedanta Swami Prabhupada, courtesy of the Bhaktivedanta Book Trust International, www.Krishna.com."

This book and electronic file is Copyright 1977-2003 Bhaktivedanta Book Trust International, 3764 Watseka Avenue, Los Angeles, CA 90034, USA.
All rights reserved. For any questions, comments, correspondence, or to evaluate dozens of other books in this collection, visit the website of the publishers, www.Krishna.com.

TEXT 31

TEXT

svayam samuttirya sudustaram dyuman
bhavarnavam bhimam adabhra-sauhrdah
bhavat-padambhoruha-navam atra te
nidhaya yatah sad-anugraho bhavan

SYNONYMS

svayam--personally; samuttirya--perfectly crossing; su-dustaram--which is very difficult to cross; dyuman--O Lord, who appear exactly like the sun, illuminating the darkness of this world of ignorance; bhava-arnavam--the ocean of nescience; bhimam--which is extremely fierce; adabhra-sauhrdah--devotees who are incessantly friendly to the fallen souls; bhavat-pada-ambhoruha--Your lotus feet; navam--the boat for crossing; atra--in this world; te--they (the Vaisnavas); nidhaya--leaving behind; yatah--on to the ultimate destination, Vaikuntha; sat-anugrahah--who are always kind and merciful to the devotees; bhavan--You.

TRANSLATION

O Lord, who resemble the shining sun, You are always ready to fulfill the desire of Your devotee, and therefore You are known as a desire tree [vancha-kalpataru]. When acaryas completely take shelter under Your lotus feet in order to cross the fierce ocean of nescience, they leave behind on earth the method by which they cross, and because You are very merciful to Your other devotees, You accept this method to help them.

PURPORT

This statement reveals how the merciful acaryas and the merciful Supreme Personality of Godhead together help the serious devotee who wants to return home, back to Godhead. Sri Caitanya Mahaprabhu, in His teachings to Rupa Gosvami, said:

brahmanda bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija

(Cc. Madhya 19.151)

One can achieve the seed of bhakti-lata, devotional service, by the mercy of guru and Krsna. The duty of the guru is to find the means, according to the time, the circumstances and the candidate, by which one can be induced to render devotional service, which Krsna accepts from a candidate who wants to be successful in going back home, back to Godhead. After wandering throughout the universe, a fortunate person within this material world seeks shelter of such a guru, or acarya, who trains the devotee in the suitable ways to render service according to the circumstances so that the Supreme Personality of Godhead will accept the service. This makes it easier for the candidate to reach the ultimate destination. The acarya's duty, therefore, is to find the means by which devotees may render service according to references from sastra. Rupa Gosvami, for example, in order to help subsequent devotees, published such devotional books as Bhakti-rasamrta-sindhu. Thus it is the duty of the acarya to publish books that will help future candidates take up the method of service and become eligible to return home, back to Godhead, by the mercy of the Lord. In our Krsna consciousness movement, this same path is being prescribed and followed. Thus the devotees have been advised to refrain from four sinful activities--illicit sex, intoxication, meat-eating and gambling--and to chant sixteen rounds a day. These are bona fide instructions. Because in the Western countries constant chanting is not possible, one should not artificially imitate Haridasa Thakura, but should follow this method. Krsna will accept a devotee who strictly follows the regulative principles and the method prescribed in the various books and literatures published by the authorities. The acarya gives the suitable method for crossing the ocean of nescience by accepting the boat of the Lord's lotus feet, and if this method is strictly followed, the followers will ultimately reach the destination, by the grace of the Lord. This method is called acarya-sampradaya. It is therefore said, sampradaya-vihina ye mantras te nisphala matah (Padma Purana). The acarya-sampradaya is strictly bona fide. Therefore one must accept the acarya-sampradaya; otherwise one's endeavor will be futile. Srila Narottama dasa Thakura therefore sings:

tandera carana sevi bhakta sane vasa
janame janame haya, ei abhilasa

One must worship the lotus feet of the acarya and live within the society of devotees. Then one's endeavor to cross over nescience will surely be successful.

TEXT 32

TEXT

ye 'nye 'ravindaksa vimukta-maninas
tvayy asta-bhavad avisuddha-buddhayah
aruhya krcchrena param padam tatah
patanty adho 'nadrta-yusmad-anghrayah

SYNONYMS

ye anye--anyone, or all others; aravinda-aksa--O lotus-eyed one; vimukta-maninah--falsely considering themselves free from the bondage of material contamination; tvayi--unto You; asta-bhavat--speculating in various ways but not knowing or desiring more information of Your lotus feet; avisuddha-buddhayah--whose intelligence is still not purified and who do not know the goal of life; aruhya--even though achieving; krcchrena--by undergoing severe austerities, penances and hard labor; param padam--the highest position (according to their imagination and speculation); tatah--from that position; patanti--they fall; adhah--down into material existence again; anadrta--neglecting devotion to; yusmat--Your; anghrayah--lotus feet.

TRANSLATION

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahma and the other demigods said:] O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet.

PURPORT

Aside from devotees, there are many others, nondevotees, known as karmis, jnanis or yogis, philanthropists, altruists, politicians, impersonalists and voidists. There are many varieties of nondevotees who have their respective ways of liberation, but simply because they do not know the shelter of the Lord's lotus feet, although they falsely think that they have been liberated and elevated to the highest position, they fall down. As clearly stated by the Lord Himself in Bhagavad-gita (9.3):

asraddadhanah purusa
dharmasyasya parantapa
aprapya mam nivartante
mrtyu-samsara-vartmani

"Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world." It doesn't matter whether one is a karmi, jnani, yogi, philanthropist, politician or whatever; if one has no love for the lotus feet of the Lord, one falls down. That is the verdict given by Lord brahma in this verse.

There are persons who advocate accepting any process and who say that whatever process one accepts will lead to the same goal, but that is refuted in this verse, where such persons are referred to as vimukta-maninah, signifying that although they think they have attained the highest perfection, in fact they have not. In the present day, big, big politicians all over the world think that by scheming they can occupy the highest political post, that of president or prime minister, but we actually see that even in this life such big prime ministers, presidents and other politicians, because of being nondevotees, fall down (patanty adhah). To become president or prime minister is not easy; one must work very hard (aruhya krcchrena) to achieve the post. And even though one may reach his goal, at any moment one may be kicked down by material nature. In human society there have been many instances in which great, exalted politicians have fallen from government and become lost in historical oblivion. The cause of this is avisuddha-buddhayah: their intelligence is impure. The sastra says, na te viduh svartha-gatim hi visnum (Bhag. 7.5.31). One achieves the perfection of life by becoming a devotee of Visnu, but people do not know this. Therefore, as stated in Bhagavad-gita (12.5), kleso 'dhikataras tesam avyaktasakta-cetasam. Persons who do not ultimately accept the Supreme Personality of Godhead and take to devotional service, but who instead are attached to impersonalism and voidism, must undergo great labor to achieve their goals.

sreyah-srtim bhaktim udasya te vibho
klisyanti ye kevala-bodha-labdhaye

(Bhag. 10.14.4)

To achieve understanding, such persons work very hard and undergo severe austerities, but their hard labor and austerities themselves are their only achievement, for they do not actually achieve the real goal of life.

Dhruva Maharaja at first wanted to achieve the greatest material kingdom and greater material possessions than his father, but when he was actually favored by the Lord, who appeared before him to give him the benediction he desired, Dhruva Maharaja refused it, saying, svamin krtartho'smi varam na yace: "Now I am fully satisfied. I do not want any material benediction." (Hari-bhakti-sudhodaya 7.28) This is the perfection of life. Yam labdhva caparam labham manyate nadhikam tatah (Bg. 6.22). If one achieves the shelter of the Lord's lotus feet, one is fully satisfied and does not need to ask for any material benediction.

At night, no one can see a lotus, for lotuses blossom only during the daytime. Therefore the word aravindaksa is significant. One who is not captivated by the lotus eyes or transcendental form of the Supreme Lord is in darkness, exactly like one who cannot see a lotus. One who has not come to the point of seeing the lotus eyes and transcendental form of Syamasundara is a failure. premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti. Those who are attached to the Supreme Personality of Godhead in love always see the Lord's lotus eyes and lotus feet, whereas others cannot see the Lord's beauty and are therefore classified as anadrta-yusmad-anghrayah, or neglectful of the Lord's personal form. Those who neglect the Lord's form are surely failures on every path in life, but if one develops even a little love for the Supreme Personality of Godhead, one is liberated without difficulty (svalpam apy asya dharmasya trayate mahato bhayat). Therefore the Supreme Personality of Godhead recommends in Bhagavad-gita (9.34), man-mana bhava mad-bhakto mad-yaji mam namaskuru: "Simply think of Me, become My devotee, worship Me and offer some slight homage to Me." Simply by this process, one is guaranteed to return home, back to Godhead, and thus attain the highest perfection. The Lord further affirms in Bhagavad-gita (18.54-55):

brahma-bhutah prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me. One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God."

TEXT 33

TEXT

tatha na te madhava tavakah kvacid
bhrasyanti margat tvayi baddha-sauhrdah
tvayabhigupta vicaranti nirbhaya
vinayakanikapa-murdhasu prabho

SYNONYMS

tatha--like them (the nondevotees); na--not; te--they (the devotees); madhava--O Lord, husband of the goddess of fortune; tavakah--the followers of the devotional path, the devotees; kvacit--in any circumstances; bhrasyanti--fall down; margat--from the path of devotional service; tvayi--unto You; baddha-sauhrdah--because of being fully attached to Your lotus feet; tvaya--by You; abhiguptah--always protected from all dangers; vicaranti--they move; nirbhayah--without fear; vinayaka-anikapa--the enemies who maintain paraphernalia to oppose the bhakti cult; murdhasu--on their heads; prabho--O Lord.

TRANSLATION

O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.

PURPORT

Devotees generally do not fall down, but if circumstantially they do, the Lord, because of their strong attachment to Him, gives them protection in all circumstances. Thus even if devotees fall down, they are still strong enough to traverse the heads of their enemies. We have actually seen that our Krsna consciousness movement has many opponents, such as the "deprogrammers," who instituted a strong legal case against the devotees. We thought that this case would take a long time to settle, but because the devotees were protected by the Supreme Personality of Godhead, we unexpectedly won the case in one day. Thus a case that was expected to continue for years was settled in a day because of the protection of the Supreme Personality of Godhead, who has promised in Bhagavad-gita (9.31), kaunteya pratijanihi na me bhaktah pranasyati: "O son of Kunti, declare it boldly that My devotee never perishes." In history there are many instances of devotees like Citraketu, Indradyumna and Maharaja Bharata who circumstantially fell down but were still protected. Maharaja Bharata, for example, because of his attachment to a deer, thought of the deer at the time of death, and therefore in his next life he became a deer (yam yam vapi smaran bhavam tyajaty ante kalevaram). Because of protection by the Supreme Personality of Godhead, however, the deer remembered his relationship with the Lord and next took birth in a good brahminical family and performed devotional service (sucinam srimatam gehe yoga-bhrasto 'bhijayate). Similarly, Citraketu fell down and became a demon, Vrtrasura, but he too was protected. Thus even if one falls down from the path of bhakti-yoga, one is ultimately saved. If a devotee is strongly situated in devotional service, the Supreme Personality of Godhead has promised to protect him (kaunteya pratijanihi na me bhaktah pranasyati). But even if a devotee circumstantially falls down, he is protected by Madhava.

The word Madhava is significant. Ma, mother Laksmi, the mother of all opulences, is always with the Supreme Personality of Godhead, and if a devotee is in touch with the Supreme Personality of Godhead, all the opulences of the Lord are ready to help him.

yatra yogesvarah krsno
yatra partho dhanur-dharah
tatra srir vijayo bhutir
dhruva nitir matir mama

(Bg. 18.78)

Wherever there is the Supreme Personality of Godhead, Krsna, and His devotee Arjuna, Partha, there is victory, opulence, extraordinary power and morality. The opulences of a devotee are not a result of karma-kanda-vicara. A devotee is

always protected by all of the Supreme Lord's opulences, of which no one can deprive him (tesam nityabhiyuktanam yoga-ksemam vahamy aham). Thus a devotee cannot be defeated by any opponents. A devotee, therefore, should not deviate knowingly from the path of devotion. The adherent devotee is assured all protection from the Supreme Personality of Godhead.

TEXT 34

TEXT

sattvam visuddham srayate bhavan sthitau
saririnam sreya-upayanam vapuh
veda-kriya-yoga-tapah-samadhibhis
tavarhanam yena janah samihate

SYNONYMS

sattvam--existence; visuddham--transcendental, beyond the three modes of material nature; srayate--accepts; bhavan--Your Lordship; sthitau--during the maintenance of this material world; saririnam--of all living entities; sreyah--of supreme auspiciousness; upayanam--for the benefit; vapuh--a transcendental form or body; veda-kriya--by ritualistic ceremonies according to the directions of the Vedas; yoga--by practice of devotion; tapah--by austerities; samadhibhih--by becoming absorbed in transcendental existence; tava--Your; arhanam--worship; yena--by such activities; janah--human society; samihate--offers (its obligation unto You).

TRANSLATION

O Lord, during the time of maintenance You manifest several incarnations, all with transcendental bodies, beyond the material modes of nature. When You appear in this way, You bestow all good fortune upon the living entities by teaching them to perform Vedic activities such as ritualistic ceremonies, mystic yoga, austerities, penances, and ultimately samadhi, ecstatic absorption in thoughts of You. Thus You are worshiped by the Vedic principles.

PURPORT

As stated in Bhagavad-gita (18.3), yajna-dana-tapah-karma na tyajyam: the Vedic ritualistic ceremonies, charity, austerity and all such prescribed duties are never to be given up. Yajno danam tapas caiva pavanani manisinam (18.5): even one who is very much advanced in spiritual realization must still execute the Vedic principles. Even in the lowest stage, the karmis are advised to work for the sake of the Lord.

yajnarthat karmano 'nyatra
loko 'yam karma-bandhanah

"Work done as a sacrifice for Visnu has to be performed, otherwise work binds one to this material world." (Bg. 3.9) The words yajnarthat karmanah indicate that while performing all kinds of duties, one should remember that these duties should be performed to satisfy the Supreme Lord (sva-karmana tam abhyarcya). According to Vedic principles, there must be divisions of human society (catur-varnyam maya srstam). There should be brahmanas, ksatriyas, vaisyas and sudras, and everyone should learn to worship the Supreme Personality of Godhead (tam abhyarcya). This is real human society, and without this system we are left with animal society.

The modern activities of human society are described in Srimad-Bhagavatam as the activities of go-khara, cows and asses (sa eva go-kharah). Everyone is acting in a bodily concept of life involving society, friendship and love for the improvement of economic and political conditions, and thus all activities are enacted in ignorance. The Supreme Personality therefore comes to teach us how to act according to the Vedic principles. In this age of Kali, the Supreme Personality of Godhead appeared as Sri Caitanya Mahaprabhu and preached that in this age the Vedic activities cannot be systematically performed because people are so fallen. He gave this recommendation from the sastras:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." The Krsna consciousness movement is therefore teaching people all over the world how to chant the Hare Krsna mantra, and this has proved very much effective in all places at all times. The Supreme Personality of Godhead appears in order to teach us Vedic principles intended for understanding Him (vedais ca sarvair aham eva vedyah). We should always know that when Krsna and Lord Caitanya appeared, They appeared in suddha-sattva bodies. One should not mistake the body of Krsna or Caitanya Mahaprabhu to be a material body like ours, for Krsna and Caitanya Mahaprabhu appeared as needed for the benefit of the entire human society. Out of causeless mercy, the Lord appears in different ages in His original suddha-sattva transcendental body to elevate human society to the spiritual platform upon which they can truly benefit. Unfortunately, modern politicians and other leaders stress the bodily comforts of life (yasyatma-buddhih kunape tri-dhatuke) and concentrate on the activities of this ism and that ism, which they describe in different kinds of flowery language. Essentially such activities are the activities of animals (sa eva go-kharah). We should learn how to act from Bhagavad-gita, which explains everything for human understanding. Thus we can become happy even in this age of Kali.

TEXT 35

TEXT

sattvam na ced dhatar idam nijam bhaved
vijnanam ajnana-bhidapamarjanam
guna-prakasair anumiyate bhavan
prakasate yasya ca yena va gunah

SYNONYMS

sattvam--suddha-sattva, transcendental; na--not; cet--if; dhatah--O reservoir of all energies, cause of all causes; idam--this; nijam--personal, spiritual; bhavet--could have been; vijnanam--transcendental knowledge; ajnana-bhida--which drives away the ignorance of the material modes; apamarjanam--completely vanquished; guna-prakasaih--by the awakening of such transcendental knowledge; anumiyate--becomes manifested; bhavan--Your Lordship; prakasate--exhibit; yasya--whose; ca--and; yena--by which; va--either; gunah--quality or intelligence.

TRANSLATION

O Lord, cause of all causes, if Your transcendental body were not beyond the modes of material nature, one could not understand the difference between matter and transcendence. Only by Your presence can one understand the transcendental nature of Your Lordship, who are the controller of material nature. Your transcendental nature is very difficult to understand unless one is influenced by the presence of Your transcendental form.

PURPORT

It is said, traigunya-visaya veda nistraigunyo bhavarjuna. Unless one is situated in transcendence, one cannot understand the transcendental nature of the Lord. As stated in Srimad-Bhagavatam (10.14.29):

athapi te deva padambuja-dvaya-
prasada-lesanugrhita eva hi
janati tattvam bhagavan-mahimno
na canya eko 'pi ciram vicinvan

Only by the mercy of the Supreme Personality of Godhead can one understand Him. Those who are in the modes of material nature, although speculating for thousands of years, cannot understand Him. The Lord has innumerable forms (ramadi-murtisu kala-niyamena tisthan), and unless these forms, such as Lord Ramacandra, Nrsimhadeva, Krsna and Balarama, were transcendental, how could they be worshiped by devotees since time immemorial? Bhaktya mam abhijanati yavan yas casmi tattvatah (Bg. 18.55). Devotees who awaken their transcendental nature in the presence of the Lord and who follow the rules and regulations of devotional service can understand Lord Krsna, Lord Ramacandra and other incarnations, who are not of this material world but who come from the spiritual world for the benefit of people in general. If one does not take to this process, one imagines or manufactures some form of God according to material qualities and can never awaken a real understanding of the Supreme Personality of Godhead. The words bhaktya mam abhijanati yavan yas casmi tattvatah signify that unless one worships the Lord according to the regulative devotional principles, one cannot awaken the transcendental nature. Deity worship, even in the absence of the Supreme Personality of Godhead, awakens the transcendental nature of the devotee, who thus becomes increasingly attached to the Lord's lotus feet.

The appearance of Krsna is the answer to all imaginative iconography of the Supreme Personality of Godhead. Everyone imagines the form of the Supreme Personality of Godhead according to his mode of material nature. In the Brahma-samhita it is said that the Lord is the oldest person. Therefore a section of religionists imagine that God must be very old, and therefore they depict a form of the Lord like a very old man. But in the same Brahma-samhita, that is contradicted; although He is the oldest of all living entities, He has His eternal form as a fresh youth. The exact words used in this connection in the Srimad-Bhagavatam are vijnanam ajnana-bhidapamarjanam. Vijnana means transcendental knowledge of the Supreme Personality; vijnana is also experienced knowledge. Transcendental knowledge has to be accepted by the descending process of disciplic succession as Brahma presents the knowledge of Krsna in the Brahma-samhita. Brahma-samhita is vijnana as realized by Brahma's transcendental experience, and in that way he presented the form and the pastimes of Krsna in the transcendental abode. Ajnana-bhida means "that which can match all kinds of speculation." In ignorance, people are imagining the form of the Lord; sometimes He has no form and sometimes He has form, according to their different imaginations. But the presentation of Krsna in the Brahma-samhita is vijnana--scientific, experienced knowledge given by Lord Brahma and accepted by Lord Caitanya. There is no doubt about it. Sri Krsna's form, Sri Krsna's flute, Krsna's color--everything is reality. Here it is said that this vijnanam is always defeating all kinds of speculative knowledge. "Therefore," the demigods

prayed, "without Your appearing as Krsna, as You are, neither ajnana-bhida (the nescience of speculative knowledge) nor vijnanam would be realized. Ajnana-bhidapamarjanam--by Your appearance the speculative knowledge of ignorance will be vanquished, and the real, experienced knowledge of authorities like Lord Brahma will be established. Men influenced by the three modes of material nature imagine their own God according to the modes of material nature. In this way God is presented in various ways, but Your appearance will establish what the real form of God is."

The highest blunder committed by the impersonalist is to think that when the incarnation of God comes, He accepts a form of matter in the mode of goodness. Actually the form of Krsna or Narayana is transcendental to any material idea. Even the greatest impersonalist, Sankaracarya, has admitted, narayanah paro 'vyaktat: the material creation is caused by the avyakta, the impersonal manifestation of matter or the nonphenomenal total reservoir of matter, and Krsna is transcendental to that material conception. This is expressed in the Srimad-Bhagavatam as suddha-sattva, or transcendental. The Lord does not belong to the material mode of goodness, for He is above the position of material goodness. He belongs to the transcendental, eternal status of bliss and knowledge.

"Dear Lord," the demigods prayed, "when You appear in Your different incarnations, You take different names and forms according to different situations. Lord Krsna is Your name because You are all-attractive; You are called Syamasundara because of Your transcendental beauty. Syama means blackish, yet they say that You are more beautiful than thousands of cupids. Kandarpa-koti-kamaniya. Although You appear in a color which is compared to that of a blackish cloud, You are the transcendental Absolute, and therefore Your beauty is many, many times more attractive than the delicate body of Cupid. Sometimes You are called Giridhari because You lifted the hill known as Govardhana. You are sometimes called Nanda-nandana or Vasudeva or Devaki-nandana because You appear as the son of Maharaja Nanda or Devaki or Vasudeva. Impersonalists think that Your many names or forms are according to a particular type of work and quality because they accept You from the position of a material observer.

"Our dear Lord, the way of understanding is not to study Your absolute nature, form and activities by mental speculation. One must engage himself in devotional service; then one can understand Your absolute nature and Your transcendental form, name and quality. Actually, only a person who has a little taste for the service of Your lotus feet can understand Your transcendental nature or form and quality. Others may go on speculating for millions of years, but it is not possible for them to understand even a single part of Your actual position." In other words, the Supreme Personality of Godhead, Krsna, cannot be understood by the nondevotees because there is a curtain of yogamaya which covers Krsna's actual features. As confirmed in the Bhagavad-gita (7.25), naham prakasah sarvasya. The Lord says, "I am not exposed to anyone and everyone." When Krsna came, He was actually present on the battlefield of Kuruksetra, and everyone saw Him. But not everyone could understand that He was the Supreme Personality of Godhead. Still, everyone who died in His presence attained complete liberation from material bondage and was transferred to the spiritual world.

Because foolish mudhas do not awaken their spiritual nature, they do not understand Krsna or Rama (avajananti mam mudha manusim tanum asritam). Even big academic scholars, not considering the endeavors of the acaryas who have recommended devotional service in many elaborate commentaries and notes, think that Krsna is fictitious. This is due to a lack of transcendental knowledge and a failure to awaken Krsna consciousness. One should have the common sense to ask why, if Krsna or Rama were fictitious, stalwart scholars like Sridhara Svami, Rupa Gosvami, Sanatana Gosvami, Viraraghava, Vijayadhvaja, Vallabhacarya and many other recognized acaryas would have spent so much time to write about Krsna in notes and commentaries on Srimad-Bhagavatam.

TEXT 36

TEXT

na nama-rupe guna-janma-karmabhir
nirupitavye tava tasya saksinah
mano-vacobhyam anumeya-vartmano
deva kriyayam pratiyanty athapi hi

SYNONYMS

na--not; nama-rupe--the name and form; guna--with attributes; janma--appearance; karmabhih--activities or pastimes; nirupitavye--are not able to be ascertained; tava--Your; tasya--of Him; saksinah--who is the direct observer; manah--of the mind; vacobhyam--words; anumeya--hypothesis; vartmanah--the path; deva--O Lord; kriyayam--in devotional activities; pratiyanti--they realize; atha api--still; hi--indeed (You can be realized by the devotees).

TRANSLATION

O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of imagination. Your name, form and attributes can be ascertained only through devotional service.

PURPORT

As stated in the Padma Purana:

atah sri-krsna-namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah

"One cannot understand the transcendental nature of the name, form, quality and pastimes of Sri Krsna through one's materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." Since Krsna and His transcendental name, form and activities are all of a transcendental nature, ordinary persons or those who are only slightly advanced cannot understand them. Even big scholars who are nondevotees think that Krsna is fictitious. Yet although so-called scholars and commentators do not believe that Krsna was factually a historical person whose presence on the Battlefield of Kuruksetra is recorded in the history of Mahabharata, they feel compelled to write commentaries on Bhagavad-gita and other historical records. Sevonmukhe hi jihvadau svayam eva sphuraty adah: Krsna's transcendental name, form, attributes and activities can be revealed only when one engages in His service in full consciousness. This confirms Krsna's own words in Bhagavad-gita (18.55):

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram

"One can understand the Supreme Personality of Godhead as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." Only by sevonmukha, by

engaging oneself in the Lord's service, can one realize the name, form and qualities of the Supreme Personality of Godhead.

"O Lord," the demigods say, "the impersonalists, who are nondevotees, cannot understand that Your name is identical with Your form." Since the Lord is absolute, there is no difference between His name and His actual form. In the material world there is a difference between form and name. The mango fruit is different from the name of the mango. One cannot taste the mango fruit simply by chanting, "Mango, mango, mango." But the devotee who knows that there is no difference between the name and the form of the Lord chants Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare, and realizes that he is always in Krsna's company.

For persons who are not very advanced in absolute knowledge of the Supreme, Lord Krsna exhibits His transcendental pastimes. They can simply think of the pastimes of the Lord and get the full benefit. Since there is no difference between the transcendental name and form of the Lord, there is no difference between the transcendental pastimes and the form of the Lord. For those who are less intelligent (like women, laborers or the mercantile class), the great sage Vyasadeva wrote Mahabharata. In the Mahabharata, Krsna is present in His different activities. Mahabharata is history, and simply by studying, hearing, and memorizing the transcendental activities of Krsna, the less intelligent can also gradually rise to the standard of pure devotees.

The pure devotees, who are always absorbed in the thought of the transcendental lotus feet of Krsna and who are always engaged in devotional service in full Krsna consciousness, are never to be considered to be in the material world. Srila Rupa Gosvami has explained that those who are always engaged in Krsna consciousness by body, mind and activities are to be considered liberated even within this body. This is also confirmed in the Bhagavad-gita: those who are engaged in the devotional service of the Lord have already transcended the material position.

Krsna appears in order to give a chance to both the devotees and the nondevotees for realization of the ultimate goal of life. The devotees get the direct chance to see Him and worship Him. Those who are not on that platform get the chance to become acquainted with His activities and thus become elevated to the same position.

The Brahma-samhita (5.38) says:

premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam syamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami

Although Krsna's transcendental form is presented as black, devotees who are in love with the Supreme Personality of Godhead appreciate the Lord as Syamasundara, having a very beautiful blackish form. The Lord's form is so beautiful that the Brahma-samhita (5.30) also states:

venum kvanantam aravinda-dalayataksam
barhavatamsam asitambuda-sundarangam
kandarpa-koti-kamaniya-visesa-sobham
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who plays on His transcendental flute. His eyes are like lotus flowers, He is decorated with peacock plumes, and His bodily color resembles the color of a fresh black cloud, although His bodily features are more beautiful than millions of Cupids." This beauty of the Supreme Lord can be seen by devotees who are in love with Him, devotees whose eyes are anointed with love of Godhead (premanjana-cchurita-bhakti-vilocanena).

The Lord is also known as Giridhari or Girivara-dhari. Because Krsna, for the sake of His devotees, lifted Govardhana Hill, the devotees appreciate the Lord's inconceivable strength; but nondevotees, in spite of directly perceiving the Lord's inconceivable strength and power, regard the Lord's activities as fictitious. This is the difference between a devotee and a nondevotee. Nondevotees cannot give any nomenclature for the Supreme Personality of Godhead, yet the Lord is known as Syamasundara and Giridhari. Similarly, the Lord is known as Devaki-nandana and Yasoda-nandana because He accepted the role of son for mother Devaki and mother Yasoda, and He is known as Gopala because He enjoyed the sport of maintaining the cows and calves. Therefore, although He has no mundane name, He is addressed by devotees as Devaki-nandana, Yasoda-nandana, Gopala and Syamasundara. These are all transcendental names that only devotees can appreciate and nondevotees cannot.

The history of Krsna the person has been openly seen by everyone, yet only those who are in love with the Supreme Personality of Godhead can appreciate this history, whereas nondevotees, who have not developed their loving qualities, think that the activities, form and attributes of the Supreme Personality of Godhead are fictitious. Therefore this verse explains, na nama-rupe guna janma-karmabhir nirupitavye tava tasya saksinah. In this connection, Srila Visvanatha Cakravarti Thakura has given the example that persons suffering from jaundice cannot taste the sweetness of sugar candy, although everyone knows that sugar candy is sweet. Similarly, because of the material disease, nondevotees cannot understand the transcendental name, form, attributes and activities of the Supreme Personality of Godhead, although they actually see the Lord's activities, either through authority or through history. The Puranas are old, authentic histories, but nondevotees cannot understand them, especially Srimad-Bhagavatam, which is the essence of Vedic knowledge. Nondevotees cannot understand even the preliminary study of transcendental knowledge, Bhagavad-gita. They simply speculate and present commentaries with absurd distortions. In conclusion, unless one elevates himself to the transcendental platform by practicing bhakti-yoga, one cannot understand the Supreme Personality of Godhead or His name, form, attributes or activities. But if by chance, by the association of devotees, one can actually understand the Lord and His features, one immediately becomes a liberated person. As the Lord says in Bhagavad-gita (4.9):

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

Srila Rupa Gosvami has therefore said that by affection and love for the Supreme Personality of Godhead, devotees can express their mind to Him with their words. Others, however, cannot do this, as confirmed in Bhagavad-gita (bhaktya mam abhijanati yavan yas casmi tattvatah).

TEXT 37

TEXT

srnvan grnan samsmarayams ca cintayan
namani rupani ca mangalani te
kriyasu yas tvac-caranaravindayor
avista-ceta na bhavaya kalpate

SYNONYMS

srnvan--constantly hearing about the Lord (sravanam kirtanam visnoh); grnan--chanting or reciting (the holy name of the Lord and His activities); samsmarayan--remembering (constantly thinking of the Lord's lotus feet and His form); ca--and; cintayan--contemplating (the transcendental activities of the Lord); namani--His transcendental names; rupani--His transcendental forms; ca--also; mangalani--which are all transcendental and therefore auspicious; te--of Your Lordship; kriyasu--in being engaged in the devotional service; yah--he who; tvat-carana-aravindayoh--at Your lotus feet; avista-cetah--the devotee who is completely absorbed (in such activities); na--not; bhavaya--for the material platform; kalpate--is fit.

TRANSLATION

Even while engaged in various activities, devotees whose minds are completely absorbed at Your lotus feet, and who constantly hear, chant, contemplate and cause others to remember Your transcendental names and forms, are always on the transcendental platform, and thus they can understand the Supreme Personality of Godhead.

PURPORT

How bhakti-yoga can be practiced is explained in this verse. Srila Rupa Gosvami has said that anyone who has dedicated his life to the service of the Lord (iha yasya harer dasye) by his activities, his mind and his words (karmana manasa gira) may stay in any condition of life (nikhilasv apy avasthasu) and yet is no longer actually conditioned but is liberated (jivan-muktah sa ucyate). Even though such a devotee is in a material body, he has nothing to do with this body, for he is transcendentally situated. Narayana-parah sarve na kutascana bibhyati: because a devotee is engaged in transcendental activities, he is not afraid of being materially embodied. (Bhag. 6.17.28) Illustrating this liberated position, Sri Caitanya Mahaprabhu prayed, mama janmani janmanisvare bhavatad bhaktir ahaituki tvayi: "All I want is Your causeless devotional service in My life, birth after birth." (Siksastaka 4) Even if a devotee, by the supreme will of the Lord, takes birth in this material world, he continues his devotional service. When King Bharata made a mistake and in his next life became a deer, his devotional service did not stop, although some slight chastisement was given to him because of his negligence. Narada Muni says that even if one falls from the platform of devotional service, he is not lost, whereas nondevotees are lost entirely because they are not engaged in service. Bhagavad-gita (9.14) therefore recommends that one always engage at least in chanting the Hare Krsna maha-mantra:

satatam kirtayanto mam
yatantas ca drdha-vratah
namasyantas ca mam bhaktya
nitya-yukta upasate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, the great souls perpetually worship Me with devotion."

One should not give up the process of devotional service, which is performed in nine different ways (sravanam kirtanam visnoh smaranam pada-sevanam, etc.). The most important process is hearing (sravanam) from the guru, sadhu and sastra--the spiritual master, the saintly acaryas and the Vedic literature. Sadhu-sastra-guru-vakya, cittete kariya aikya. We should not hear the commentaries and explanations of nondevotees, for this is strictly forbidden by Srila Sanatana Gosvami, who quotes from the padma purana:

avaisnava-mukhodgirnam
putam hari-kathamrtam
sravanam naiva kartavyam
sarpocchistam yatha payah

We should strictly follow this injunction and never try to hear from Mayavadis, impersonalists, voidists, politicians or so-called scholars. Strictly avoiding such inauspicious association, we should simply hear from pure devotees. Srila Rupa Gosvami therefore recommends, sri-guru-padasrayah: one must seek shelter at the lotus feet of a pure devotee who can be one's guru. Caitanya Mahaprabhu advises that a guru is one who strictly follows the instructions of Bhagavad-gita: yare dekha, tare kaha, 'krsna'--upadesa (Cc. Madhya 7.128). A juggler, a magician or one who speaks nonsense as an academic career is not a guru. Rather, a guru is one who presents Bhagavad-gita, Krsna's instructions, as it is. Sravana is very important; one must hear from the Vaisnava sadhu, guru and sastra.

The word kriyasu, meaning "by manual labor" or "by work," is important in this verse. One should engage in practical service to the Lord. In our Krsna consciousness movement, all our activities are concentrated upon distributing Krsna literature. This is very important. One may approach any person and induce him to read Krsna literature so that in the future he also may become a devotee. Such activities are recommended in this verse. Kriyasu yas tvac-caranaravindayoh. Such activities will always remind the devotees of the Lord's lotus feet. By fully concentrating on distributing books for Krsna, one is fully absorbed in Krsna. This is samadhi.

TEXT 38

TEXT

distya hare 'sya bhavatah pado bhuvo
bharo 'panitas tava janmanesituh
distyankitam tvat-padakaih susobhanair
draksyama gam dyam ca tavanukampitam

SYNONYMS

distya--by fortune; hare--O Lord; asyah--of this (world); bhavatah--of Your Lordship; padah--of the place; bhuvah--on this earth; bharah--the burden created by the demons; apanitah--now removed; tava--of Your Lordship; janmana--by appearance as an incarnation; isituh--You, the controller of everything; distya--and by fortune; ankitam--marked; tvat-padakaih--by Your lotus feet; su-sobhanaih--which are transcendentally decorated with the marks of conchshell, disc, lotus and club; draksyama--we shall surely observe; gam--upon this earth; dyam ca--in heaven also; tava anukampitam--due to Your causeless mercy upon us.

TRANSLATION

O Lord, we are fortunate because the heavy burden of the demons upon this earth is immediately removed by Your appearance. Indeed, we are certainly fortunate, for we shall be able to see upon this earth and in the heavenly planets the marks of lotus, conchshell, club and disc that adorn Your lotus feet.

PURPORT

The soles of the Lord's lotus feet are marked with sankha-cakra-gada-padma--conchshell, disc, club and lotus--and also by a flag and a thunderbolt. When Krsna walks on this earth or in the heavenly planets, these marks are visible wherever He goes. Vrndavana-dhama is a transcendental place because of Krsna's walking on this land frequently. The inhabitants of Vrndavana were fortunate to see these marks here and there. When Akrura went to Vrndavana to take Krsna and Balarama away to the festival arranged by Kamsa, upon seeing the marks of the Lord's lotus feet on the ground of Vrndavana, he fell down and began to groan. These marks are visible to devotees who receive the causeless mercy of the Supreme Personality of Godhead (tavanukampitam). The demigods were jubilant not only because the appearance of the Supreme Lord would do away with the burdensome demons, but also because they would be able to see upon the ground the transcendental marks from the soles of the Lord's lotus feet. The gopis always thought of the Lord's lotus feet when He was walking in the pasturing grounds, and, as described in the previous verse, simply by thinking of the Lord's lotus feet, the gopis were fully absorbed in transcendence (avista-ceta na bhavaya kalpate). Like the gopis, one who is always absorbed in thought of the Lord is beyond the material platform and will not remain in this material world. It is our duty, therefore, always to hear, chant and think about the Lord's lotus feet, as actually done by Vaisnavas who have decided to live in Vrndavana always and think of the Lord's lotus feet twenty-four hours a day.

TEXT 39

TEXT

na te 'bhavasyesa bhavasya karanam
vina vinodam bata tarkayamahe
bhavo nirodhah sthitir apy avidyaya
krta yatas tvayy abhayasrayatmani

SYNONYMS

na--not; te--of Your Lordship; abhavasya--of whom there is no birth, death or maintenance as for an ordinary being; isa--O Supreme Lord; bhavasya--of Your appearance, Your birth; karanam--the cause; vina--without; vinodam--the pastimes (despite what is said, You are not forced to come to this world by any cause); bata--however; tarkayamahe--we cannot argue (but must simply understand that these are Your pastimes); bhavah--birth; nirodhah--death; sthitih--maintenance; api--also; avidyaya--by the external, illusory energy; krtah--done; yatah--because; tvayi--unto You; abhaya-asraya--O fearless shelter of all; atmani--of the ordinary living entity.

TRANSLATION

O Supreme Lord, You are not an ordinary living entity appearing in this material world as a result of fruitive activities. Therefore Your appearance or birth in this world has no other cause than Your pleasure potency. Similarly, the living entities, who are part of You, have no cause for miseries like birth, death and old age, except when these living entities are conducted by Your external energy.

PURPORT

As stated in Bhagavad-gita (15.7), mamaivamso jiva-loke jiva-bhutah sanatanah: the living entities are parts and parcels of the Supreme Lord, and thus they are qualitatively one with the Lord. We can understand that when the Supreme Lord appears or disappears as an incarnation, there is no other cause

than His pleasure potency. We cannot force the Supreme Personality of Godhead to appear. As He says in Bhagavad-gita (4.7):

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srjamy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself." When there is a need to diminish a burden created by the demons, the Supreme Godhead can do it in many ways because He has multifarious energies. There is no need for Him to come as an incarnation, since He is not forced to do anything like ordinary living entities. The living entities come to this material world in the spirit of enjoyment, but because they want to enjoy without Krsna (krsna-bahirmukha haiya bhoja-vancha kare), they suffer birth, death, old age and disease under the control of the illusory energy. When the Supreme Personality of Godhead appears, however, no such causes are involved; His descent is an act of His pleasure potency. We should always remember this distinction between the Lord and the ordinary living entity and not uselessly argue that the Lord cannot come. There are philosophers who do not believe in the Lord's incarnation and who ask, "Why should the Supreme Lord come?" But the answer is, "Why should He not come? Why should He be controlled by the desire of the living entity?" The Lord is free to do whatever He likes. Therefore this verse says, vina vinodam bata tarkayamahe. It is only for His pleasure that He comes although He does not need to come.

When the living entities come to this world for material enjoyment, they are entangled in karma and karma-phala by the Lord's illusory energy. But if one seeks shelter at the Lord's lotus feet, one is again situated in his original, liberated state. As stated here, krta yatas tvayy abhayasrayatmani: one who seeks shelter at the lotus feet of the Lord is always fearless. Because we are dependent on the Supreme Personality of Godhead, we should give up the idea that without Krsna we can enjoy freedom in this material world. This idea is the reason we have become entangled. Now it is our duty to seek shelter again at the Lord's lotus feet. This shelter is described as abhaya, or fearless. Since Krsna is not subject to birth, death, old age or disease, and since we are part and parcel of Krsna, we also are not subject to birth, death, old age and disease, but we have become subject to these illusory problems because of our forgetfulness of Krsna and our position as His eternal servants (jivera 'svarupa' haya--krsnera 'nitya-dasa'). Therefore, if we practice devotional service by always thinking of the Lord, always glorifying Him and always chanting about Him, as described in text 37 (srnvan grnan samsmarayams ca cintayan), we will be reinstated in our original, constitutional position and thus be saved. The demigods, therefore, encouraged Devaki not to fear Kamsa, but to think of the Supreme Personality of Godhead, who was already within her womb.

TEXT 40

TEXT

matsyasva-kacchapa-nrsimha-varaha-hamsa-
rajanya-vipra-vibudhesu krtavatarah
tvam pasi nas tri-bhuvanam ca yathadhunesa
bharam bhuvo hara yaduttama vandanam te

SYNONYMS

matsya--the fish incarnation; asva--the horse incarnation; kacchapa--the tortoise incarnation; nrsimha--the Narasimha incarnation; varaha--the Varaha incarnation; hamsa--the swan incarnation; rajanya--incarnations as Lord Ramacandra and other ksatriyas; vipra--incarnations as brahmanas like Vamanadeva; vibudhesu--among the demigods; krta-avatarah--appeared as incarnations; tvam--Your Lordship; pasi--please save; nah--us; tri-bhuvanam ca--and the three worlds; yatha--as well as; adhuna--now; isa--O Supreme Lord; bharam--burden; bhuvah--of the earth; hara--please diminish; yadu-uttama--O Lord Krsna, best of the Yadus; vandanam te--we offer our prayers unto You.

TRANSLATION

O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasimhadeva, a boar, a swan, Lord Ramacandra, Parasurama and, among the demigods, Vamanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Krsna, best of the Yadus, we respectfully offer our obeisances unto You.

PURPORT

In every incarnation, the Supreme Personality of Godhead has a particular mission to execute, and this was true in His appearance as the son of Devaki in the family of the Yadus. Thus all the demigods offered their prayers to the Lord, bowing down before Him, and requested the Lord to do the needful. We cannot order the Supreme personality of Godhead to do anything for us. We can simply offer Him our obeisances, as advised in Bhagavad-gita (man-mana bhava mad-bhakto mad-yaji mam namaskuru), and pray to Him for annihilation of dangers.

TEXT 41

TEXT

distyamba te kuksi-gatah parah puman
amsena saksad bhagavan bhavaya nah
mabhud bhayam bhoja-pater mumursor
gopta yadunam bhavita tavatmajah

SYNONYMS

distya--by fortune; amba--O mother; te--your; kuksi-gatah--in the womb; parah--the Supreme; puman--Personality of Godhead; amsena--with all His energies, His parts and parcels; saksat--directly; bhagavan--the Supreme Personality of Godhead; bhavaya--for the auspiciousness; nah--of all of us; ma abhut--never be; bhayam--fearful; bhoja-pateh--from Kamsa, King of the Bhoja dynasty; mumursoh--who has decided to be killed by the Lord; gopta--the protector; yadunam--of the Yadu dynasty; bhavita--will become; tava atmajah--your son.

TRANSLATION

O mother Devaki, by your good fortune and ours, the Supreme Personality of Godhead Himself, with all His plenary portions, such as Baladeva, is now within your womb. Therefore you need not fear Kamsa, who has decided to be killed by the Lord. Your eternal son, Krsna, will be the protector of the entire Yadu dynasty.

PURPORT

The words parah puman amsena signify that Krsna is the original Supreme Personality of Godhead. This is the verdict of the sastra (krsnas tu bhagavan svayam). Thus the demigods assured Devaki, "Your son is the Supreme Personality of Godhead, and He is appearing with Baladeva, His plenary portion. He will give you all protection and kill Kamsa, who has decided to continue his enmity toward the Lord and thus be killed by Him."

TEXT 42

TEXT

sri-suka uvaca
ity abhistuya purusam
yad-rupam anidam yatha
brahmesanau purodhaya
devah pratiyayur divam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--in this way; abhistuya--offering prayers; purusam--unto the Supreme Personality; yat-rupam--whose form; anidam--transcendental; yatha--as; brahma--Lord Brahma; isanau--and Lord Siva; purodhaya--keeping them in front; devah--all the demigods; pratiyayuh--returned; divam--to their heavenly homes.

TRANSLATION

After thus offering prayers to the Supreme Personality of Godhead, Lord Visnu, the Transcendence, all the demigods, with Lord Brahma and Lord Siva before them, returned to their homes in the heavenly planets.

PURPORT

It is said:

adyapiha caitanya ei saba lila kare
yan'ra bhagye thake, se dekhaye nirantare

(Caitanya-bhagavata, Madhya 23.513)

The incarnations of the Supreme Personality of Godhead appear continuously, like the waves of a river or an ocean. There is no limit to the Lord's incarnations, but they can be perceived only by devotees who are fortunate. The devatas, the demigods, fortunately understood the incarnation of the Supreme Personality of Godhead, and thus they offered their prayers. Then Lord Siva and Lord Brahma led the demigods in returning to their homes.

The word kuksi-gatah, meaning "within the womb of Devaki," has been discussed by Sri Jiva Gosvami in his Krama-sandarbha commentary. Since it was said at first that Krsna was present within the heart of Vasudeva and was transferred to the heart of Devaki, Sri Jiva Gosvami writes, how is it that Krsna was now in the womb? He replies that there is no contradiction. From the heart the Lord can go to the womb, or from the womb He can go to the heart. Indeed, He can go or stay anywhere. As confirmed in the Brahma-samhita (5.35), andantara-stha-paramanu-cayantara-stham govindam adi-purusam tam aham bhajami. The Lord can stay wherever He likes. Devaki, therefore, in accordance with the desire of her former life, now had the opportunity to seek the benediction of having the Supreme Personality of Godhead as her son, Devaki-nandana.

Thus end the Bhaktivedanta purports of the Tenth Canto, Second Chapter, of the Srimad-Bhagavatam, entitled "Prayers by the Demigods for Lord Krsna in the Womb."

Chapter Three
The Birth of Lord Krsna

As described in this chapter, the Supreme Personality of Godhead, Krsna, Hari in His original form, appeared as Visnu so that His father and mother could understand that their son was the Supreme Personality of Godhead. Because they were afraid of Kamsa, when the Lord appeared as an ordinary child they took Him to Gokula, the home of Nanda Maharaja.

Mother Devaki, being fully transcendental, sac-cid-ananda, does not belong to this material world. Thus the Supreme Personality of Godhead appeared with four hands, as if born from her womb. Upon seeing the Lord in that Visnu form, Vasudeva was struck with wonder, and in transcendental happiness he and Devaki mentally gave ten thousand cows in charity to the brahmanas. Vasudeva then offered prayers to the Lord, addressing Him as the Supreme Person, Parabrahman, the Supersoul, who is beyond duality and who is internally and externally all-pervading. The Lord, the cause of all causes, is beyond material existence, although He is the creator of this material world. When He enters this world as Paramatma, He is all-pervading (andantara-stha-paramanu-cayantara-stham), yet He is transcendentally situated. For the creation, maintenance and annihilation of this material world, the Lord appears as the guna-avataras--Brahma, Visnu and Mahesvara. Thus Vasudeva offered prayers full of meaning to the Supreme Personality of Godhead. Devaki followed her husband by offering prayers describing the transcendental nature of the Lord. Fearing Kamsa and desiring that the Lord not be understood by atheistic and materialistic nondevotees, she prayed that the Lord withdraw His transcendental four-armed form and appear like an ordinary child with two hands.

The Lord reminded Vasudeva and Devaki of two other incarnations in which He had appeared as their son. He had appeared as Prsnigarbha and Vamanadeva, and now this was the third time He was appearing as the son of Devaki to fulfill their desire. The Lord then decided to leave the residence of Vasudeva and Devaki, in the prison house of Kamsa, and at this very time, Yogamaya took birth as the daughter of Yasoda. By the arrangement of Yogamaya, Vasudeva was able to leave the prison house and save the child from the hands of Kamsa. When Vasudeva brought Krsna to the house of Nanda Maharaja, he saw that by Yogamaya's arrangement, Yasoda, as well as everyone else, was deeply asleep. Thus he exchanged the babies, taking Yogamaya from Yasoda's lap and placing Krsna there instead. Then Vasudeva returned to his own place, having taken Yogamaya as his daughter. He placed Yogamaya on Devaki's bed and prepared to be a prisoner as before. In Gokula, Yasoda could not understand whether she had given birth to a male or a female child.

TEXTS 1-5

TEXT

sri-suka uvaca
atha sarva-gunopetah
kalah parama-sobhanah
yarhy evajana-janmarksam
santarksa-graha-tarakam

disah prasedur gaganam
nirmalodu-ganodayam
mahi mangala-bhuyistha-
pura-grama-vrajakara

nadyah prasanna-salila
hrada jalaruha-sriyah
dvijali-kula-sannada-
stavaka vana-rajayah

vavau vayuh sukha-sparsah
punya-gandhavahah sucih
agnayas ca dvijatinam
santas tatra samindhata

manamsy asan prasannani
sadhunam asura-druham
jayamane 'jane tasmin
nedur dundubhayah samam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; atha--on the occasion of the Lord's appearance; sarva--all around; guna-upetah--endowed with material attributes or facilities; kalah--a favorable time; parama-sobhanah--all-auspicious and very favorable from all points of view; yarhi--when; eva--certainly; ajana janma-rksam--the constellation of stars known as Rohini; santa-rksa--none of the constellations were fierce (all of them were peaceful); graha-tarakam--and the planets and stars like Asvini; disah--all directions; praseduh--appeared very auspicious and peaceful; gaganam--all of outer space or the sky; nirmala-udu-gana-udayam--in which all the auspicious stars were visible (in the upper strata of the universe); mahi--the earth; mangala-bhuyistha-pura-grama-vraja-akarah--whose many cities, towns, pasturing grounds and mines became auspicious and very neat and clean; nadyah--the rivers; prasanna-salilah--the waters became clear; hradah--the lakes or large reservoirs of water; jalaruha-sriyah--appeared very beautiful because of blooming lotuses all around; dvija-ali-kula-sannada-stavakah--the birds, especially the cuckoos, and swarms of bees began to chant in sweet voices, as if praying to the Supreme Personality of Godhead; vana-rajayah--the green trees and plants were also very pleasing to see; vavau--blew; vayuh--the breeze; sukha-sparsah--very pleasing to the touch; punya-gandha-vahah--which was full of fragrance; sucih--without pollution by dust; agnayah ca--and the fires (at the places of sacrifice); dvijatinam--of the brahmanas; santah--undisturbed, steady, calm and quiet; tatra--there; samindhata--blazed; manamsi--the minds of the brahmanas (who because of Kamsa had always been afraid); asan--became; prasannani--fully satisfied and free from disturbances; sadhunam--of the brahmanas, who were all Vaisnava devotees; asura-druham--who had been oppressed by Kamsa and other demons disturbing the discharge of religious rituals; jayamane--because of the appearance or birth; ajane--of Lord Visnu, who is always unborn; tasmin--in that situation; neduh--resounded; dundubhayah--kettledrums; samam--simultaneously (from the upper planets).

TRANSLATION

Thereafter, at the auspicious time for the appearance of the Lord, the entire universe was surcharged with all the qualities of goodness, beauty and peace. The constellation Rohini appeared, as did stars like Asvini. The sun, the moon and the other stars and planets were very peaceful. All directions appeared extremely pleasing, and the beautiful stars twinkled in the cloudless sky. Decorated with towns, villages, mines and pasturing grounds, the earth seemed all-auspicious. The rivers flowed with clear water, and the lakes and vast reservoirs, full of lilies and lotuses, were extraordinarily beautiful. In the

trees and green plants, full of flowers and leaves, pleasing to the eyes, birds like cuckoos and swarms of bees began chanting with sweet voices for the sake of the demigods. A pure breeze began to blow, pleasing the sense of touch and bearing the aroma of flowers, and when the brahmanas engaging in ritualistic ceremonies ignited their fires according to Vedic principles, the fires burned steadily, undisturbed by the breeze. Thus when the birthless Lord Visnu, the Supreme Personality of Godhead, was about to appear, the saints and brahmanas, who had always been disturbed by demons like Kamsa and his men, felt peace within the core of their hearts, and kettledrums simultaneously vibrated from the upper planetary system.

PURPORT

As stated in the Bhagavad-gita, the Lord says that His appearance, birth, and activities are all transcendental and that one who factually understands them is immediately eligible to be transferred to the spiritual world. The Lord's appearance or birth is not like that of an ordinary man, who is forced to accept a material body according to his past deeds. The Lord's appearance is explained in the previous chapter: He appears out of His own sweet pleasure.

When the time was mature for the appearance of the Lord, the constellations became very auspicious. The astrological influence of the constellation known as Rohini was also predominant because this constellation is considered very auspicious. Rohini is under the direct supervision of Brahma, who is born of Visnu, and it appears at the birth of Lord Visnu, who in fact is birthless. According to the astrological conclusion, besides the proper situation of the stars, there are auspicious and inauspicious moments due to the different situations of the different planetary systems. At the time of Krsna's birth, the planetary systems were automatically adjusted so that everything became auspicious.

At that time, in all directions, east, west, south, north, everywhere, there was an atmosphere of peace and prosperity. Auspicious stars were visible in the sky, and on the surface in all towns and villages or pasturing grounds and within the mind of everyone there were signs of good fortune. The rivers were flowing full of water, and the lakes were beautifully decorated with lotus flowers. The forests were full with beautiful birds and peacocks. All the birds within the forests began to sing with sweet voices, and the peacocks began to dance with their consorts. The wind blew very pleasantly, carrying the aroma of different flowers, and the sensation of bodily touch was very pleasing. At home, the brahmanas, who were accustomed to offer sacrifices in the fire, found their homes very pleasant for offerings. Because of disturbances created by the demoniac kings, the sacrificial fire had been almost stopped in the houses of brahmanas, but now they could find the opportunity to start the fire peacefully. Being forbidden to offer sacrifices, the brahmanas were very distressed in mind, intelligence and activities. But just on the point of Krsna's appearance, automatically their minds became full of joy because they could hear loud vibrations in the sky of transcendental sounds proclaiming the appearance of the Supreme Personality of Godhead.

On the occasion of Lord Krsna's birth, seasonal changes took place throughout the entire universe. Krsna was born during the month of September, yet it appeared like springtime. The atmosphere, however, was very cool, although not chilly, and the rivers and reservoirs appeared just as they would in sarat, the fall. Lotuses and lilies blossom during the day, but although Krsna appeared at twelve o'clock midnight, the lilies and lotuses were in bloom, and thus the wind blowing at that time was full of fragrance. Because of Kamsa's disturbances, the Vedic ritualistic ceremonies had almost stopped. The brahmanas and saintly persons could not execute the Vedic rituals with peaceful minds. But now the brahmanas were very pleased to perform their daily ritualistic ceremonies undisturbed. The business of the asuras is to disturb the suras, the devotees

and brahmanas, but at the time of Krsna's appearance these devotees and brahmanas were undisturbed.

TEXT 6

TEXT

jaguh kinnara-gandharvas
tustuvuh siddha-caranah
vidyadharyas ca nanrtur
apsarobhih samam muda

SYNONYMS

jaguh--recited auspicious songs; kinnara-gandharvah--the Kinnaras and Gandharvas, inhabitants of various planets in the heavenly planetary system; tustuvuh--offered their respective prayers; siddha-caranah--the Siddhas and Caranas, other inhabitants of the heavenly planets; vidyadharyah ca--and the Vidyadharis, another group of inhabitants of the heavenly planets; nanrtuh--danced in transcendental bliss; apsarobhih--the Apsaras, beautiful dancers in the heavenly kingdom; samam--along with; muda--in great jubilation.

TRANSLATION

The Kinnaras and Gandharvas began to sing auspicious songs, the Siddhas and Caranas offered auspicious prayers, and the Vidyadharis, along with the Apsaras, began to dance in jubilation.

TEXTS 7-8

TEXT

mumucur munayo devah
sumanamsi mudanvitah
mandam mandam jaladhara
jagarjur anusagaram

nisithe tama-udbhute
jayamane janardane
devakyam deva-rupinyam
visnuh sarva-guha-sayah
avirasid yatha pracyam
disindur iva puskalah

SYNONYMS

mumucuh--showered; munayah--all the great sages and saintly persons; devah--and the demigods; sumanamsi--very beautiful and fragrant flowers; muda anvitah--being joyous in their attitude; mandam mandam--very mildly; jala-dharah--the clouds; jagarjuh--vibrated; anusagaram--following the vibrations of the sea waves; nisithe--late at night; tamah-udbhute--when it was densely dark; jayamane--on the appearance of; janardane--the Supreme Personality of Godhead, Visnu; devakyam--in the womb of Devaki; deva-rupinyam--who was in the same category as the Supreme Personality of Godhead (ananda-cinmaya-rasa-pratibhavitabhih); visnuh--Lord Visnu, the Supreme Lord; sarva-guha-sayah--who is situated in the core of everyone's heart; avirasit--appeared; yatha--as; pracyam disi--in the east; induh iva--like the full moon; puskalah--complete in every respect.

TRANSLATION

The demigods and great saintly persons showered flowers in a joyous mood, and clouds gathered in the sky and very mildly thundered, making sounds like those of the ocean's waves. Then the Supreme Personality of Godhead, Visnu, who is situated in the core of everyone's heart, appeared from the heart of Devaki in the dense darkness of night, like the full moon rising on the eastern horizon, because Devaki was of the same category as Sri Krsna.

PURPORT

As stated in the Brahma-samhita (5.37):

ananda-cinmaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasaty akhilatma-bhuto
govindam adi-purusam tam aham bhajami

This verse indicates that Krsna and His entourage are of the same spiritual potency (ananda-cinmaya-rasa). Krsna's father, His mother, His friends the cowherd boys, and the cows are all expansions of Krsna, as will be explained in the brahma-vimohana-lila. When Brahma took away Krsna's associates to test the supremacy of Lord Krsna, the Lord expanded Himself again in the forms of the many cowherd boys and calves, all of whom, as Brahma saw, were visnu-murtis. Devaki is also an expansion of Krsna, and therefore this verse says, devakyam deva-rupinyam visnuh sarva-guha-sayah.

At the time for the Lord's appearance, the great sages and the demigods, being pleased, began to shower flowers. At the seashore, there was the sound of mild waves, and above the sea there were clouds in the sky which began to thunder very pleasingly.

When things were adjusted like this, Lord Visnu, who is residing within the heart of every living entity, appeared in the darkness of night as the Supreme Personality of Godhead before Devaki, who appeared as one of the demigoddesses. The appearance of Lord Visnu at that time could be compared to the rising of the full moon in the sky on the eastern horizon. The objection may be raised that since Lord Krsna appeared on the eighth day of the waning moon, there could be no rising of the full moon. In answer to this it may be said that Lord Krsna appeared in the dynasty which is in the hierarchy of the moon; therefore, although the moon was incomplete on that night, because of the Lord's appearance in the dynasty wherein the moon is himself the original person, the moon was in an overjoyous condition, so by the grace of Krsna he could appear as a full moon. To welcome the Supreme Personality of Godhead, the waning moon became a full moon in jubilation.

Instead of deva-rupinyam, some texts of Srimad-Bhagavatam clearly say visnu-rupinyam. In either case, the meaning is that Devaki has the same spiritual form as the Lord. The Lord is sac-cid-ananda-vigraha, and Devaki is also sac-cid-ananda-vigraha. Therefore no one can find any fault in the way the Supreme Personality of Godhead, sac-cid-ananda-vigraha, appeared from the womb of Devaki.

Those who are not in full knowledge that the appearance and disappearance of the Lord are transcendental (janma karma ca me divyam) are sometimes surprised that the Supreme Personality of Godhead can take birth like an ordinary child. Actually, however, the Lord's birth is never ordinary. The Supreme Personality of Godhead is already situated within the core of everyone's heart as antaryami, the Supersoul. Thus because He was present in full potency in Devaki's heart, He was also able to appear outside her body.

One of the twelve great personalities is Bhismadeva (svayambhur naradah sambhuh kumarah kapilo manuh prahlada, janako bhismah). In Srimad-Bhagavatam (1.9.42), Bhisma, a great authority to be followed by devotees, says that the Supreme Personality of Godhead is situated in the core of everyone's heart, just as the sun may be on everyone's head. Yet although the sun may be on the heads of millions and millions of people, this does not mean that the sun is variously situated. Similarly, because the Supreme Personality of Godhead has inconceivable potencies, He can be within everyone's heart and yet not be situated variously. Ekatvam anupasyatah (Isopanisad 7). The Lord is one, but He can appear in everyone's heart by His inconceivable potency. Thus although the Lord was within the heart of Devaki, He appeared as her child. According to the Visnu purana, therefore, as quoted in the Vaisnava-tosani, the Lord appeared like the sun (anugrahasaya). The Brahma-samhita (5.35) confirms that the Lord is situated even within the atom (andantara-stha-paramanu-cayantara-stham). He is situated in Mathura, in Vaikuntha and in the core of the heart. Therefore one should clearly understand that He did not live like an ordinary child in the heart or the womb of Devaki. Nor did He appear like an ordinary human child, although He seemed to do so in order to bewilder asuras like Kamsa. I he asuras wrongly think that Krsna took birth like an ordinary child and passed away from this world like an ordinary man. Such asuric conceptions are rejected by persons in knowledge of the Supreme Personality of Godhead. Ajo 'pi sann avyayatma bhutanam isvaro 'pi san (Bg. 4.6). As stated in Bhagavad-gita, the Lord is aja, unborn, and He is the supreme controller of everything. Nonetheless, He appeared as the child of Devaki. This verse describes the inconceivable potency of the Lord, who appeared like the full moon. Understanding the special significance of the appearance of the Supreme Godhead, one should never regard Him as having taken birth like an ordinary child.

TEXTS 9-10

TEXT

tam adbhutam balakam ambujeksanam
catur-bhujam sankha-gadady-udayudham
srivatsa-laksmam gala-sobhi-kaustubham
pitambaram sandra-payoda-saubhagam

maharha-vaidurya-kirita-kundala-
tvisa parisvakta-sahasra-kuntalam
uddama-kancy-angada-kankanadibhir
virocamanam vasudeva aiksata

SYNONYMS

tam--that; adbhutam--wonderful; balakam--child; ambuja-iksanam--with eyes resembling lotuses; catuh-bhujam--with four hands; sankha-gada-adi--bearing a conchshell, club, disc and lotus (in those four hands); udayudham--different weapons; srivatsa-laksmam--decorated with a particular type of hair called Srivatsa, which is visible only on the chest of the Supreme Personality of Godhead; gala-sobhi-kaustubham--on His neck was the Kaustubha gem, which is particularly available in Vaikunthaloka; pita-ambaram--His garments were yellow; sandra-payoda-saubhagam--very beautiful, being present with the hue of blackish clouds; maha-arha-vaidurya-kirita-kundala--of His helmet and earrings, which were studded with very valuable Vaidurya gems; tvisa--by the beauty; parisvakta-sahasra-kuntalam--brilliantly illuminated by scattered, fully grown hair; uddama-kanci-angada-kankana-adibhih--with a brilliant belt on His waist, armbands on His arms, bracelets on His wrists, etc.; virocamanam--very beautifully decorated; vasudevah--Vasudeva, the father of Krsna; aiksata--saw.

TRANSLATION

Vasudeva then saw the newborn child, who had very wonderful lotuslike eyes and who bore in His four hands the four weapons sankha, cakra, gada and padma. On His chest was the mark of Srivatsa and on His neck the brilliant Kaustubha gem. Dressed in yellow, His body blackish like a dense cloud, His scattered hair fully grown, and His helmet and earrings sparkling uncommonly with the valuable gem Vaidurya, the child, decorated with a brilliant belt, armlets, bangles and other ornaments, appeared very wonderful.

PURPORT

To support the word adbhutam, meaning "wonderful," the decorations and opulences of the newborn child are fully described. As confirmed in the Brahma-samhita (5.30), barhavatamsam asitambuda-sundarangam: the hue of the Lord's beautiful form resembles the blackish color of dense clouds (asita means "blackish," and ambuda means "cloud"). It is clear from the word catur-bhujam that Krsna first appeared with four hands, as Lord Visnu. No ordinary child in human society has ever been born with four hands. And when is a child born with fully grown hair? The descent of the Lord, therefore, is completely distinct from the birth of an ordinary child. The Vaidurya gem, which sometimes appears bluish, sometimes yellow and sometimes red, is available in Vaikunthaloka. The Lord's helmet and earrings were decorated with this particular gem.

TEXT 11

TEXT

sa vismayotphulla-vilocano harim
sutam vilokyanakadundubhis tada
krsnavatarotsava-sambhramo 'sprsan
muda dvijebhyo 'yutam apluto gavam

SYNONYMS

sah--he (Vasudeva, also known as Anakadundubhi); vismaya-utphulla-vilocanah--his eyes being struck with wonder at the beautiful appearance of the Supreme Personality of Godhead; harim--Lord Hari, the Supreme Personality of Godhead; sutam--as his son; vilokya--observing; anakadundubhih--Vasudeva; tada--at that time; krsna-avatara-utsava--for a festival to be observed because of Krsna's appearance; sambhramah--wishing to welcome the Lord with great respect; asprsat--took advantage by distributing; muda--with great jubilation; dvijebhyah--to the brahmanas; ayutam--ten thousand; aplutah--overwhelmed, surcharged; gavam--cows.

TRANSLATION

When Vasudeva saw his extraordinary son, his eyes were struck with wonder. In transcendental jubilation, he mentally collected ten thousand cows and distributed them among the brahmanas as a transcendental festival.

PURPORT

Srila Visvanatha Cakravarti Thakura has analyzed the wonder of Vasudeva upon seeing his extraordinary child. Vasudeva was shivering with wonder to see a newborn child decorated so nicely with valuable garments and gems. He could immediately understand that the Supreme Personality of Godhead had appeared, not as an ordinary child but in His original, fully decorated, four-handed form. The

first wonder was that the Lord was not afraid to appear within the prison house of Kamsa, where Vasudeva and Devaki were interned. Second, although the Lord, the Supreme Transcendence, is all-pervading, He had appeared from the womb of Devaki. The third point of wonder, therefore, was that a child could take birth from the womb so nicely decorated. Fourth, the Supreme Personality of Godhead was Vasudeva's worshipable Deity yet had taken birth as his son. For all these reasons, Vasudeva was transcendentally jubilant, and he wanted to perform a festival, as ksatriyas do to celebrate the birth of a child, but because of his imprisonment he was unable to do it externally, and therefore he performed the festival within his mind. This was just as good. If one cannot externally serve the Supreme Personality of Godhead, one can serve the Lord within one's mind, since the activities of the mind are as good as those of the other senses. This is called the nondual or absolute situation (advaya jnana). People generally perform ritualistic ceremonies for the birth of a child. Why then should Vasudeva not have performed such a ceremony when the Supreme Lord appeared as his son?

TEXT 12

TEXT

athainam astaud avadharya purusam
param natangah krta-dhih krtanjalih
sva-rocisa bharata sutika-grham
virocayantam gata-bhih prabhava-vit

SYNONYMS

atha--thereafter; enam--to the child; astaut--offered prayers; avadharya--understanding surely that the child was the Supreme Personality of Godhead; purusam--the Supreme Person; param--transcendental; nata-angah--falling down; krta-dhih--with concentrated attention; krta-anjalih--with folded hands; sva-rocisa--by the brilliance of His personal beauty; bharata--O Maharaja Pariksit, descendant of Maharaja Bharata; sutika-grham--the place where the Lord was born; virocayantam--illuminating all around; gata-bhih--all his fear disappeared; prabhava-vit--he could now understand the influence (of the Supreme Personality of Godhead).

TRANSLATION

O Maharaja Pariksit, descendant of King Bharata, Vasudeva could understand that this child was the Supreme Personality of Godhead, Narayana. Having concluded this without a doubt, he became fearless. Bowing down with folded hands and concentrating his attention, he began to offer prayers to the child, who illuminated His birthplace by His natural influence.

PURPORT

Struck with such great wonder, Vasudeva now concentrated his attention on the Supreme Personality of Godhead. Understanding the influence of the Supreme Lord, he was surely fearless, since he understood that the Lord had appeared to give him protection (gata-bhih prabhava-vit). Understanding that the Supreme Personality of Godhead was present, he appropriately offered prayers as follows.

TEXT 13

TEXT

sri-vasudeva uvaca
vidito 'si bhavan saksat
purusah prakrteh parah
kevalanubhavananda-
svarupah sarva-buddhi-drk

SYNONYMS

sri-vasudevah uvaca--Sri Vasudeva prayed; viditah asi--now I am fully conscious of You; bhavan--Your Lordship; saksat--directly; purusah--the Supreme Person; prakrteh--to material nature; parah--transcendental, beyond everything material; kevala-anubhava-ananda-svarupah--Your form is sac-cid-ananda-vigraha, and whoever perceives You becomes transcendentally blissful; sarva-buddhi-drk--the supreme observer, the Supersoul, the intelligence of everyone.

TRANSLATION

Vasudeva said: My Lord, You are the Supreme Person, beyond material existence, and You are the Supersoul. Your form can be perceived by transcendental knowledge, by which You can be understood as the Supreme Personality of Godhead. I now understand Your position perfectly.

PURPORT

Within Vasudeva's heart, affection for his son and knowledge of the Supreme Lord's transcendental nature both awakened In the beginning Vasudeva thought, "Such a beautiful child has been born, but now Kamsa will come and kill Him." But when he understood that this was not an ordinary child but the Supreme Personality of Godhead, he became fearless. Regarding his son as the Supreme Lord, wonderful in everything, he began offering prayers appropriate for the Supreme Lord. Completely free from fear of Kamsa's atrocities, he accepted the child simultaneously as an object of affection and as an object of worship by prayers.

TEXT 14

TEXT

sa eva svaprakrtyedam
srstvagre tri-gunatmakam
tad anu tvam hy apravistah
pravista iva bhavyase

SYNONYMS

sah--He (the Supreme Personality of Godhead); eva--indeed; sva-prakrtya--by Your personal energy (mayadhyaksena prakrtih suyate sa-caracaram); idam--this material world; srstva--after creating; agre--in the beginning; tri-guna-atmakam--made of three modes of energy (sattva-rajas-tamo-guna); tat anu--thereafter; tvam--Your Lordship; hi--indeed; apravistah--although You did not enter; pravistah iva--You appear to have entered; bhavyase--are so understood.

TRANSLATION

My Lord, You are the same person who in the beginning created this material world by His personal external energy. After the creation of this world of three gunas [sattva, rajas and tamas], You appear to have entered it, although in fact You have not.

PURPORT

In Bhagavad-gita (7.4) the Supreme Personality of Godhead clearly explains:

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

This material world of three modes of nature--sattva-guna, rajo-guna and tamo-guna--is a composition of earth, water, fire, air, mind, intelligence and false ego, all of which are energies coming from Krsna, yet Krsna, being always transcendental, is aloof from this material world. Those who are not in pure knowledge think that Krsna is a product of matter and that His body is material like ours (avajananti mam mudhah). In fact, however, Krsna is always aloof from this material world.

In the Vedic literature, we find the creation described in relationship to Maha-Visnu. As stated in the Brahma-samhita (5.35):

eko 'py asau racayitum jagad-anda-kotim
yac-chaktir asti jagad-anda-caya yad-antah
andantara-stha-paramanu-cayantara-stham
govindam adi-purusam tam aham bhajami

"I worship the primeval Lord, Govinda, the original Personality of Godhead. By His partial plenary expansion as Maha-Visnu, He enters into material nature. Then He enters every universe as Garbhodakasayi Visnu, and He enters all the elements, including every atom of matter, as Ksirodakasayi Visnu. Such manifestations of cosmic creation are innumerable, both in the universes and in the individual atoms." Govinda is partially exhibited as antaryami, the Supersoul, who enters this material world (andantara-stha) and who is also within the atom. The Brahma-samhita (5.48) further says:

yasyaika-nisvasita-kalam athavalambya
jivanti loma-vilaja jagad-anda-nathah
visnur mahan sa iha yasya kala-viseso
govindam adi-purusam tam aham bhajami

This verse describes Maha-Visnu as a plenary expansion of Krsna. Maha-Visnu lies on the Causal Ocean, and when He exhales, millions of brahmandas, or universes, come from the pores of His body. Then, when Maha-Visnu inhales, all these brahmandas disappear. Thus the millions of brahmandas controlled by the Brahmas and other demigods come and go in this material world through the breathing of Maha-Visnu.

Foolish persons think that when Krsna appears as the son of Vasudeva, He is limited like an ordinary child. But Vasudeva was aware that although the Lord had appeared as his son, the Lord had not entered Devaki's womb and then come out. Rather, the Lord was always there. The Supreme Lord is all-pervading, present within and without. pravista iva bhavyase: He only seemed to have entered the womb of Devaki and to have now appeared as Vasudeva's child. The expression of this knowledge by Vasudeva indicates that Vasudeva knew how these events took place. Vasudeva was certainly a devotee of the Lord in full knowledge, and we must learn from devotees like him. Bhagavad-gita (4.34) therefore recommends:

tad viddhi pranipatena
pariprasnena sevaya

upadeksyanti te jnanam
jnaninas tattva-darsinah

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Vasudeva begot the Supreme Personality of Godhead, yet he was in full knowledge of how the Supreme Lord appears and disappears. He was therefore tattva-darsi, a seer of the truth, because he personally saw how the Supreme Absolute Truth appeared as his son. Vasudeva was not in ignorance, thinking that because the Supreme Godhead had appeared as his son, the Lord had become limited. The Lord is unlimitedly existing and all-pervading, inside and outside. Thus there is no question of His appearance or disappearance.

TEXTS 15-17

TEXT

yatheme 'vikrta bhavas
tatha te vikrtaih saha
nana-viryah prthag-bhuta
virajam janayanti hi

sannipatya samutpadya
drsyante 'nugata iva
prag eva vidyamanatvan
na tesam iha sambhavah

evam bhavan buddhy-anumeya-laksanair
grahyair gunaih sann api tad-gunagrahah
anavrtatvad bahir antaram na te
sarvasya sarvatmana atma-vastunah

SYNONYMS

yatha--as; ime--these material creations, made of material energy; avikrtah--actually not disintegrated; bhavah--with such a conception; tatha--similarly; te--they; vikrtaih saha--association with these different elements coming from the total material energy; nana-viryah--every element is full of different energies; prthak--separated; bhutah--becoming; virajam--the whole cosmic manifestation; janayanti--create; hi--indeed; sannipatya--because of association with the spiritual energy; samutpadya--after being created; drsyante--they appear; anugatah--entered within it; iva--as if; prak--from the very beginning, before the creation of this cosmic manifestation; eva--indeed; vidyamanatvat--due to the existence of the Supreme Personality of Godhead; na--not; tesam--of these material elements; iha--in this matter of creation; sambhavah--entering would have been possible; evam--in this way; bhavan--O my Lord; buddhi-anumeya-laksanaih--by real intelligence and by such symptoms; grahyaih--with the objects of the senses; gunaih--with the modes of material nature; san api--although in touch; tat-guna-agrahah--are not touched by the material qualities; anavrtatvat--because of being situated everywhere; bahih antaram--within the external and internal; na te--there is no such thing for You; sarvasya--of everything; sarva-atmanah--You are the root of everything; atma-vastunah--everything belongs to You, but You are outside and inside of everything.

TRANSLATION

The mahat-tattva, the total material energy, is undivided, but because of the material modes of nature, it appears to separate into earth, water, fire, air and ether. Because of the living energy [jiva-bhuta], these separated energies combine to make the cosmic manifestation visible, but in fact, before the creation of the cosmos, the total energy is already present. Therefore, the total material energy never actually enters the creation. Similarly, although You are perceived by our senses because of Your presence, You cannot be perceived by the senses, nor experienced by the mind or words [avan-manasa-gocara]. With our senses we can perceive some things, but not everything; for example, we can use our eyes to see, but not to taste. Consequently, You are beyond perception by the senses. Although in touch with the modes of material nature, You are unaffected by them. You are the prime factor in everything, the all-pervading, undivided Supersoul. For You, therefore, there is no external or internal. You never entered the womb of Devaki; rather, You existed there already.

PURPORT

This same understanding is explained by the Lord Himself in Bhagavad-gita (9.4):

maya tatam idam sarvam
jagad-avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

The Supreme Personality of Godhead is not perceivable through the gross material senses. It is said that Lord Sri Krsna's name, fame, pastimes, etc., cannot be understood by material senses. Only to one who is engaged in pure devotional service under proper guidance is He revealed. As stated in Brahma-samhita (5.38):

premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti

One can see the Supreme Personality of Godhead, Govinda, always, within oneself and outside oneself, if one has developed the transcendental loving attitude toward Him. Thus for people in general, He is not visible. In the above-mentioned verse from Bhagavad-gita, therefore, it is said that although He is all-pervading, everywhere present, He is not conceivable by the material senses. But actually, although we cannot see Him, everything is resting in Him. As discussed in the Seventh Chapter of Bhagavad-gita, the entire material cosmic manifestation is only a combination of His two different energies, the superior, spiritual energy and the inferior, material energy. Just as the sunshine is spread all over the universe, the energy of the Lord is spread all over the creation, and everything is resting in that energy.

Yet one should not conclude that because He is spread all over He has lost His personal existence. To refute such arguments, the Lord says, "I am everywhere, and everything is in Me, but still I am aloof." For example, a king heads a government which is but the manifestation of the king's energy; the different governmental departments are nothing but the energies of the king, and each department is resting on the king's power. But still one cannot expect the king to be present in every department personally. That is a crude example. Similarly, all the manifestations that we see, and everything that exists, both in this material world and in the spiritual world, are resting on the energy of the Supreme Personality of Godhead. The creation takes place by the diffusion of

His different energies, and, as stated in the Bhagavad-gita, He is everywhere present by His personal representation, the diffusion of His different energies.

One may argue that the Supreme Personality of Godhead, who creates the whole cosmic manifestation simply by His glance, cannot come within the womb of Devaki, the wife of Vasudeva. To eradicate this argument, Vasudeva said, "My dear Lord, it is not very wonderful that You appeared within the womb of Devaki, for the creation was also made in that way. You were lying in the Causal Ocean as Maha-Visnu, and by Your breathing, innumerable universes came into existence. Then You entered into each of the universes as Garbhodakasayi Visnu. Then again You expanded Yourself as Ksirodakasayi Visnu and entered into the heart of all living entities and entered even within the atoms. Therefore Your entrance into the womb of Devaki is understandable in the same way. You appear to have entered, but You are simultaneously all-pervading. We can understand Your entrance and nonentrance from material examples. The total material energy remains intact even after being divided into sixteen elements. The material body is nothing but a combination of the five gross elements--namely earth, water, fire, air and ether. Whenever there is a material body, it appears that such elements are newly created, but actually the elements are always existing outside of the body. Similarly, although You appear as a child in the womb of Devaki, You are also existing outside. You are always in Your abode, but still You can simultaneously expand Yourself into millions of forms.

"One has to understand Your appearance with great intelligence because the material energy is also emanating from You. You are the original source of the material energy, just as the sun is the source of the sunshine. The sunshine cannot cover the sun globe, nor can the material energy--being an emanation from You--cover You. You appear to be in the three modes of material energy, but actually the three modes of material energy cannot cover You. This is understood by the highly intellectual philosophers. In other words, although You appear to be within the material energy, You are never covered by it."

We hear from the Vedic version that the Supreme Brahman exhibits His effulgence and therefore everything is illuminated. We can understand from Brahma-samhita that the brahmajyoti, or the Brahman effulgence, emanates from the body of the Supreme Lord. And from the Brahman effulgence, all creation takes place. It is further stated in the Bhagavad-gita that the Lord is the support of the Brahman effulgence. Originally He is the root cause of everything. But persons who are less intelligent think that when the Supreme Personality of Godhead comes within this material world, He accepts material qualities. Such conclusions are not mature, but are, made by the less intelligent.

TEXT 18

TEXT

ya atmano drsya-gunesu sann iti
vyavasyate sva-vyatirekato 'budhah
vinanuvadam na ca tan manisitam
samyag yatas tyaktam upadadat puman

SYNONYMS

yah--anyone who; atmanah--of his own real identity, the soul; drsya-gunesu--among the visible objects, beginning with the body; san--being situated in that position; iti--thus; vyavasyate--continues to act; sva-vyatirekatah--as if the body were independent of the soul; abudhah--a rascal; vina anuvadam--without proper analytical study; na--not; ca--also; tat--the body and other visible objects; manisitam--such considerations having been discussed; samyak--fully;

yatah--because he is a fool; tyaktam--are rejected; upadadat--accepts this body as reality; puman--a person.

TRANSLATION

One who considers his visible body, which is a product of the three modes of nature, to be independent of the soul is unaware of the basis of existence, and therefore he is a rascal. Those who are learned have rejected his conclusion because one can understand through full discussion that with no basis in soul, the visible body and senses would be insubstantial. Nonetheless, although his conclusion has been rejected, a foolish person considers it a reality.

PURPORT

Without the basic principle of soul, the body cannot be produced. So-called scientists have tried in many ways to produce a living body in their chemical laboratories, but no one has been able to do it because unless the spirit soul is present, a body cannot be prepared from material elements. Since scientists are now enamored of theories about the chemical composition of the body, we have challenged many scientists to make even a small egg. The chemicals in eggs can be found very easily. There is a white substance and a yellow substance, covered by a shell, and modern scientists should very easily be able to duplicate all this. But even if they were to prepare such an egg and put it in an incubator, this man-made chemical egg would not produce a chicken. The soul must be added because there is no question of a chemical combination for life. Those who think that life can exist without the soul have therefore been described here as abudhah, foolish rascals.

Again, there are those who reject the body, regarding it as insubstantial. They are of the same category of fools. One can neither reject the body nor accept it as substantial. The substance is the Supreme Personality of Godhead, and both the body and the soul are energies of the Supreme Godhead, as described by the Lord Himself in Bhagavad-gita (7.4-5):

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

apareyam itas tv anyam
prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

"Earth, water, fire, air, ether, mind, intelligence and false ego--all together these eight comprise My separated material energies. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe."

The body, therefore, has a relationship with the Supreme Personality of Godhead, just as the soul does. Since both of them are energies of the Lord, neither of them is false, because they come from the reality. One who does not know this secret of life is described as abudhah. According to the Vedic injunctions, aitadatmyam idam sarvam, sarvam khalv idam brahma: everything is the Supreme Brahman. Therefore, both the body and the soul are Brahman, since matter and spirit emanate from Brahman.

Not knowing the conclusions of the Vedas, some people accept the material nature as substance, and others accept the spirit soul as substance, but actually Brahman is the substance. Brahman is the cause of all causes. The

ingredients and the immediate cause of this manifested material world are Brahman, and we cannot make the ingredients of this world independent of Brahman. Furthermore, since the ingredients and the immediate cause of this material manifestation are Brahman, both of them are truth, satya; there is no validity to the expression brahma satyam jagan mithya. The world is not false.

Jnanis reject this world, and foolish persons accept this world as reality, and in this way they are both misguided. Although the body is not as important as the soul, we cannot say that it is false. Yet the body is temporary, and only foolish, materialistic persons, who do not have full knowledge of the soul, regard the temporary body as reality and engage in decorating this body. Both of these pitfalls--rejection of the body as false and acceptance of the body as all in all--can be avoided when one is fully situated in Krsna consciousness. If we regard this world as false, we fall into the category of asuras, who say that this world is unreal, with no foundation and no God in control (asatyam apratistham te jagad ahur anisvaram). As described in the Sixteenth Chapter of Bhagavad-gita, this is the conclusion of demons.

TEXT 19

TEXT

tvatto 'sya janma-sthiti-samyaman vibho
vadanty anihad agunad avikriyat
tvayisvare brahmani no virudhyate
tvad-asrayatvad upacaryate gunaih

SYNONYMS

tvattah--are from Your Lordship; asya--of the entire cosmic manifestation; janma--the creation; sthiti--maintenance; samyaman--and annihilation; vibho--O my Lord; vadanti--the learned Vedic scholars conclude; anihat--who are free from endeavor; agunat--who are unaffected by the modes of material nature; avikriyat--who are unchanging in Your spiritual situation; tvayi--in You; isvare--the Supreme Personality of Godhead; brahmani--who are Parabrahman, the Supreme Brahman; no--not; virudhyate--there is a contradiction; tvat-asrayatvat--because of being controlled by You; upacaryate--things are going on automatically; gunaih--by the operation of the material modes.

TRANSLATION

O my Lord, learned Vedic scholars conclude that the creation, maintenance and annihilation of the entire cosmic manifestation are performed by You, who are free from endeavor, unaffected by the modes of material nature, and changeless in Your spiritual situation. There are no contradictions in You, who are the Supreme Personality of Godhead, Parabrahman. Because the three modes of material nature--sattva, rajas and tamas--are under Your control, everything takes place automatically.

PURPORT

As stated in the Vedas:

na tasya karyam karanam ca vidyate
na tat-samas cabhyadhikas ca drsyate
parasya saktir vividhaiva sruyate
svabhaviki jnana-bala-kriya ca

"The Supreme Lord has nothing to do, and no one is found to be equal to or greater than Him, for everything is done naturally and systematically by His multifarious energies." (Svetasvatara Upanisad 6.8) Creation, maintenance and annihilation are all conducted personally by the Supreme Personality of Godhead, and this is confirmed in Bhagavad-gita (mayadhyaksena prakrtih suyate sa-caracaram). Yet ultimately the Lord does not need to do anything, and therefore He is nirvikara, changeless. Because everything is done under His direction, He is called srsti-karta, the master of creation. Similarly, He is the master of annihilation. When a master sits in one place while his servants work in different duties, whatever the servants are doing is ultimately an activity of the master, although he is doing nothing (na tasya karyam karanam ca vidyate). The Lord's potencies are so numerous that everything is nicely done. Therefore, He is naturally still and is not directly the doer of anything in this material world.

TEXT 20

TEXT

sa tvam tri-loka-sthitaye sva-mayaya
bibharsi suklam khalu varnam atmanah
sargaya raktam rajasopabrmhitam
krsnam ca varnam tamasa janatyaye

SYNONYMS

sah tvam--Your Lordship, who are the same person, the Transcendence; tri-loka-sthitaye--to maintain the three worlds, the upper, middle and lower planetary systems; sva-mayaya--by Your personal energy (atma-mayaya); bibharsi--assume; suklam--the white form of Visnu in goodness; khalu--as well as; varnam--color; atmanah--of the same category as You (visnu-tattva); sargaya--for the creation of the entire world; raktam--the reddish color of rajo-guna; rajasa--with the quality of passion; upabrmhitam--being charged; krsnam ca--and the quality of darkness; varnam--the color; tamasa--which is surrounded by ignorance; jana-atyaye--for the ultimate destruction of the entire creation.

TRANSLATION

My Lord, Your form is transcendental to the three material modes, yet for the maintenance of the three worlds, You assume the white color of Visnu in goodness; for creation, which is surrounded by the quality of passion, You appear reddish; and at the end, when there is a need for annihilation, which is surrounded by ignorance, You appear blackish.

PURPORT

Vasudeva prayed to the Lord, "You are called suklam. Suklam, or 'whiteness,' is the symbolic representation of the Absolute Truth because it is unaffected by the material qualities. Lord Brahma is called rakta, or red, because Brahma represents the qualities of passion for creation. Darkness is entrusted to Lord Siva because he annihilates the cosmos. The creation, annihilation and maintenance of this cosmic manifestation are conducted by Your potencies, yet You are always unaffected by those qualities." As confirmed in the Vedas, harir hi nirgunah saksat: the Supreme Personality of Godhead is always free from all material qualities. It is also said that the qualities of passion and ignorance are nonexistent in the person of the Supreme Lord.

In this verse, the three colors mentioned--sukla, rakta and krsna--are not to be understood literally, in terms of what we experience with our senses, but

rather as representatives of sattva-guna, rajo-guna and tamo-guna. After all, sometimes we see that a duck is white, although it is in tamo-guna, the mode of ignorance. Illustrating the logic called bakandha-nyaya, the duck is such a fool that it runs after the testicles of a bull, thinking them to be a hanging fish that can be taken when it drops. Thus the duck is always in darkness. Vyasadeva, however, the compiler of the Vedic literature, is blackish, but this does not mean that he is in tamo-guna; rather, he is in the highest position of sattva-guna, beyond the material modes of nature. Sometimes these colors (sukla-raktas tatha pitah) are used to designate the brahmanas, ksatriyas, vaisyas and sudras. Lord Ksirodakasayi Visnu is celebrated as possessing a blackish color, Lord Siva is whitish, and Lord Brahma is reddish, but according to Srila Sanatana Gosvami in the Vaisnava-tosani-tika, this exhibition of colors is not what is referred to here.

The real understanding of sukla, rakta and krsna is as follows. The Lord is always transcendental, but for the sake of creation He assumes the color rakta as Lord Brahma. Again, sometimes the Lord becomes angry. As He says in Bhagavad-gita (16.19):

tan aham dvisatah kruran
samsaresu naradhaman
ksipamy ajasram asubhan
asurisv eva yonisu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." To destroy the demons, the Lord becomes angry, and therefore He assumes the form of Lord Siva. In summary, the Supreme personality of Godhead is always beyond the material qualities, and we should not be misled into thinking otherwise simply because of sense perception. One must understand the position of the Lord through the authorities, or mahajanas. As stated in Srimad-Bhagavatam (1.3.28), ete camsa-kalah pumsah krsnas tu bhagavan svayam.

TEXT 21

TEXT

tvam asya lokasya vibho riraksisur
grhe 'vatirno 'si mamakhilesvara
rajanya-samjnasura-koti-yuthapair
nirvyuhyamana nihanisyase camuh

SYNONYMS

tvam--Your Lordship; asya--of this world; lokasya--especially of this martya-loka, the planet earth; vibho--O Supreme; riraksisuh--desiring protection (from the disturbance of the asuras); grhe--in this house; avatirnah asi--have now appeared; mama--my; akhila-isvara--although You are the proprietor of the entire creation; rajanya-samjna-asura-koti-yutha-paih--with millions of demons and their followers in the roles of politicians and kings; nirvyuhyamanah--which are moving here and there all over the world; nihanisyase--will kill; camuh--the armies, paraphernalia, soldiers and retinues.

TRANSLATION

O my Lord, proprietor of all creation, You have now appeared in my house, desiring to protect this world. I am sure that You will kill all the armies that are moving all over the world under the leadership of politicians who are

dressed as ksatriya rulers but who are factually demons. They must be killed by You for the protection of the innocent public.

PURPORT

Krsna appears in this world for two purposes, paritranaya sadhunam vinasaya ca duskrtam: to protect the innocent, religious devotees of the Lord and to annihilate all the uneducated, uncultured asuras, who unnecessarily bark like dogs and fight among themselves for political power. It is said, kali-kale nama-rupe krsna avatara. The Hare Krsna movement is also an incarnation of Krsna in the form of the holy name (nama-rupe). Every one of us who is actually afraid of the asuric rulers and politicians must welcome this incarnation of Krsna: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. Then we will surely be protected from the harassment of asuric rulers. At the present moment these rulers are so powerful that by hook or by crook they capture the highest posts in government and harass countless numbers of people on the plea of national security or some emergency. Then again, one asura defeats another asura, but the public continues to suffer. Therefore the entire world is in a precarious condition, and the only hope is this Hare Krsna movement. Lord Nrsimhadeva appeared when Prahlada was excessively harassed by his asuric father. Because of such asuric fathers--that is, the ruling politicians--it is very difficult to press forward the Hare Krsna movement, but because Krsna has now appeared in His holy name through this movement, we can hope that these asuric fathers will be annihilated and the kingdom of God established all over the world. The entire world is now full of many asuras in the guise of politicians, gurus, sadhus, yogis and incarnations, and they are misleading the general public away from Krsna consciousness, which can offer true benefit to human society.

TEXT 22

TEXT

ayam tv asabhyas tava janma nau grhe
srutvagrajams te nyavadhit suresvara
sa te 'vataram purusaih samarpitam
srutvadhunaivabhisaraty udayudhah

SYNONYMS

ayam--this (rascal); tu--but; asabhyah--who is not civilized at all (asura means "uncivilized," and sura means "civilized"); tava--of Your Lordship; janma--the birth; nau--our; grhe--into the home; srutva--after hearing; agrajan te--all the brothers born before You; nyavadhit--killed; sura-isvara--O Lord of the suras, the civilized persons; sah--he (that uncivilized Kamsa); te--Your; avataram--appearance; purusaih--by his lieutenants; samarpitam--being informed of; srutva--after hearing; adhuna--now; eva--indeed; abhisarati--will come immediately; udayudhah--with raised weapons.

TRANSLATION

O my Lord, Lord of the demigods, after hearing the prophecy that You would take birth in our home and kill him, this uncivilized Kamsa killed so many of Your elder brothers. As soon as he hears from his lieutenants that You have appeared, he will immediately come with weapons to kill You.

PURPORT

Kamsa has here been described as asabhya, meaning "uncivilized" or "most heinous," because he killed the many children of his sister. When he heard the prophecy that he would be killed by her eighth son, this uncivilized man, Kamsa, was immediately ready to kill his innocent sister on the occasion of her marriage. An uncivilized man can do anything for the satisfaction of his senses. He can kill children, he can kill cows, he can kill brahmanas, he can kill old men; he has no mercy for anyone. According to the Vedic civilization, cows, women, children, old men and brahmanas should be excused if they are at fault. But asuras, uncivilized men, do not care about that. At the present moment, the killing of cows and the killing of children is going on unrestrictedly, and therefore this civilization is not at all human, and those who are conducting this condemned civilization are uncivilized asuras.

Such uncivilized men are not in favor of the Krsna consciousness movement. As public officers, they declare without hesitation that the chanting of the Hare Krsna movement is a nuisance, although Bhagavad-gita clearly says, satatam kirtayanto mam yatantas ca drdha-vratah. According to this verse, it is the duty of the mahatmas to chant the Hare Krsna mantra and try to spread it all over the world to the best of their ability. Unfortunately, society is in such an uncivilized state that there are so-called mahatmas who are prepared to kill cows and children and stop the Hare Krsna movement. Such uncivilized activities were actually demonstrated in opposition to the Hare Krsna movement's Bombay center, Hare Krsna Land. As Kamsa was not expected to kill the beautiful child of Devaki and Vasudeva, the uncivilized society, although unhappy about the advancement of the Krsna consciousness movement, cannot be expected to stop it. Yet we must face many difficulties in many different ways. Although Krsna cannot be killed, Vasudeva, as the father of Krsna, was trembling because in affection he thought that Kamsa would immediately come and kill his son. Similarly, although the Krsna consciousness movement and Krsna are not different and no asuras can check it, we are afraid that at any moment the asuras can stop this movement in any part of the world.

TEXT 23

TEXT

sri-suka uvaca
athainam atmajam viksya
maha-purusa-laksanam
devaki tam upadhavat
kamsad bhita suvismita

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; atha--after this offering of prayers by Vasudeva; enam--this Krsna; atmajam--their son; viksya--observing; maha-purusa-laksanam--with all the symptoms of the Supreme Personality of Godhead, Visnu; devaki--Krsna's mother; tam--unto Him (Krsna); upadhavat--offered prayers; kamsat--of Kamsa; bhita--being afraid; su-vismita--and also being astonished by seeing such a wonderful child.

TRANSLATION

Sukadeva Gosvami continued: Thereafter, having seen that her child had all the symptoms of the Supreme Personality of Godhead, Devaki, who was very much afraid of Kamsa and unusually astonished, began to offer prayers to the Lord.

PURPORT

The word suvismita, meaning "astonished," is significant in this verse. Devaki and her husband, Vasudeva, were assured that their child was the Supreme Personality of Godhead and could not be killed by Kamsa, but because of affection, as they thought of Kamsa's previous atrocities, they were simultaneously afraid that Krsna would be killed. This is why the word suvismita has been used. Similarly, we are also astounded upon thinking of whether this movement will be killed by the asuras or will continue to advance without fear.

TEXT 24

TEXT

sri-devaky uvaca
rupam yat tat prahur avyaktam adyam
brahma jyotir nirgunam nirvikaram
satta-matram nirvisesam niriham
sa tvam saksad visnur adhyatma-dipah

SYNONYMS

sri-devaki uvaca--Sri Devaki said; rupam--form or substance; yat tat--because You are the same substance; prahuh--You are sometimes called; avyaktam--not perceivable by the material senses (atah sri-krsna-namadi na bhaved grahyam indriyaih); adyam--You are the original cause; brahma--You are known as Brahman; jyotih--light; nirgunam--without material qualities; nirvikaram--without change, the same form of Visnu perpetually; satta-matram--the original substance, the cause of everything; nirvisesam--You are present everywhere as the Supersoul (within the heart of a human being and within the heart of an animal, the same substance is present); niriham--without material desires; sah--that Supreme Person; tvam--Your Lordship; saksat--directly; visnuh--Lord Visnu; adhyatma-dipah--the light for all transcendental knowledge (knowing You, one knows everything: yasmin vijnate sarvam evam vijnatam bhavati).

TRANSLATION

Sri Devaki said: My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause, You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramatma, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Visnu, the light of all transcendental knowledge.

PURPORT

Visnu is the origin of everything, and there is no difference between Lord Visnu and Lord Krsna because both of Them are visnu-tattva. From the Rg Veda we understand, om tad visnoh paramam padam: the original substance is the all-pervading Lord Visnu, who is also Paramatma and the effulgent Brahman. The living entities are also part and parcel of Visnu, who has various energies (parasya saktir vividhaiva sruyate svabhaviki jnana-bala-kriya ca). Visnu, or Krsna, is therefore everything. Lord Krsna says in the Bhagavad-gita (10.8), aham sarvasya prabhavo mattah sarvam pravartate: "I am the source of all spiritual and material worlds. Everything emanates from Me." Krsna, therefore, is the original cause of everything (sarva-karana-karanam). When Visnu expands

in His all-pervading aspect, we should understand Him to be the nirakara-nirvisesa-brahmajyoti.

Although everything emanates from Krsna, He is ultimately a person. Aham adir hi devanam: He is the origin of Brahma, Visnu and Mahesvara, and from them many other demigods are manifested. Krsna therefore says in Bhagavad-gita (14.27), brahmano hi pratisthaham; "Brahman rests upon Me." The Lord also says:

ye 'py anya-devata-bhakta
yajante sraddhayanvitah
te 'pi mam eva kaunteya
yajanty avidhi-purvakam

"Whatever a man may sacrifice to other gods, O son of Kunti, is really meant for Me alone, but it is offered without true understanding." (Bg. 9.23) There are many persons who worship different demigods, considering all of them to be separate gods, which in fact they are not. The fact is that every demigod, and every living entity, is part and parcel of Krsna (mamaivamso jiva-loke jiva-bhutah). The demigods are also in the category of living entities; they are not separate gods. But men whose knowledge is immature and contaminated by the modes of material nature worship various demigods, according to their intelligence. Therefore they are rebuked in Bhagavad-gita (kamais tais tair hrta-jnanah prapadyante 'nya-devatah). Because they are unintelligent and not very advanced and have not properly considered the truth, they take to the worship of various demigods or speculate according to various philosophies, such as the Mayavada philosophy.

Krsna, Visnu, is the actual origin of everything. As stated in the Vedas, yasya bhasa sarvam idam vibhati. The Absolute Truth is described later in the Srimad-Bhagavatam (10.28.15) as satyam jnanam anantam yad brahma-jyotih sanatanam. The brahmajyoti is sanatana, eternal, yet it is dependent on Krsna (brahmano hi pratisthaham). The Brahma-samhita states that the Lord is all-pervading. Andantara-stha-paramanu-cayantara-stham: He is within this universe, and He is within the atom as Paramatma. Yasya prabha prabhavato jagad-anda-koti-kotisv asesa-vasudhadi-vibhu-ti-bhinnam: Brahman is also not independent of Him. Therefore whatever a philosopher may describe is ultimately Krsna, or Lord Visnu (sarvam khalv idam brahma, param brahma param dhama pavitram paramam bhavan). According to different phases of understanding, Lord Visnu is differently described, but in fact He is the origin of everything.

Because Devaki was an unalloyed devotee, she could understand that the same Lord Visnu had appeared as her son. Therefore, after the prayers of Vasudeva, Devaki offered her prayers. She was very frightened because of her brother's atrocities. Devaki said, "My dear Lord, Your eternal forms, like Narayana, Lord Rama, Sesa, Varaha, Nrsimha, Vamana, Baladeva, and millions of similar incarnations emanating from Visnu, are described in the Vedic literature as original. You are original because all Your forms as incarnations are outside of this material creation. Your form was existing before this cosmic manifestation was created. Your forms are eternal and all-pervading. They are self-effulgent, changeless and uncontaminated by the material qualities. Such eternal forms are ever-cognizant and full of bliss; they are situated in transcendental goodness and are always engaged in different pastimes. You are not limited to a particular form only; all such transcendental, eternal forms are self-sufficient. I can understand that You are the Supreme Lord Visnu." We may conclude, therefore, that Lord Visnu is everything, although He is also different from everything. This is the acintya-bhedabheda-tattva philosophy.

TEXT 25

TEXT

naste loke dvi-parardhavasane
maha-bhutesv adi-bhutam gatesu
vyakte 'vyaktam kala-vegena yate
bhavan ekah sisyate 'sesa-samjnah

SYNONYMS

naste--after the annihilation; loke--of the cosmic manifestation; dvi-parardha-avasane--after millions and millions of years (the life of Brahma); maha-bhutesu--when the five primary elements (earth, water, fire, air and ether); adi-bhutam gatesu--enter within the subtle elements of sense perception; vyakte--when everything manifested; avyaktam--into the unmanifested; kala-vegena--by the force of time; yate--enters; bhavan--Your Lordship; ekah--only one; sisyate--remains; asesa-samjnah--the same one with different names.

TRANSLATION

After millions of years, at the time of cosmic annihilation, when everything, manifested and unmanifested, is annihilated by the force of time, the five gross elements enter into the subtle conception, and the manifested categories enter into the unmanifested substance. At that time, You alone remain, and You are known as Ananta Sesa-naga.

PURPORT

At the time of annihilation, the five gross elements--earth, water, fire, air and ether--enter into the mind, intelligence and false ego (ahankara), and the entire cosmic manifestation enters into the spiritual energy of the Supreme Personality of Godhead, who alone remains as the origin of everything. The Lord is therefore known as Sesa-naga, as Adi-purusa and by many other names.

Devaki therefore prayed, "After many millions of years, when Lord Brahma comes to the end of his life, the annihilation of the cosmic manifestation takes place. At that time the five elements--namely earth, water, fire, air and ether--enter into the mahat-tattva. The mahat-tattva again enters, by the force of time, into the nonmanifested total material energy; the total material energy enters into the energetic pradhana, and the pradhana enters into You. Therefore after the annihilation of the whole cosmic manifestation, You alone remain with Your transcendental name, form, quality and paraphernalia.

"My Lord, I offer my respectful obeisances unto You because You are the director of the unmanifested total energy, and the ultimate reservoir of the material nature. My Lord, the whole cosmic manifestation is under the influence of time, beginning from the moment up to the duration of the year. All act under Your direction. You are the original director of everything and the reservoir of all potent energies."

TEXT 26

TEXT

yo 'yam kalas tasya te 'vyakta-bandho
cestam ahus cestate yena visvam
nimesadir vatsaranto mahiyams
tam tvesanam ksema-dhama prapadye

SYNONYMS

yah--that which; ayam--this; kalah--time (minutes, hours, seconds); tasya--of Him; te--of You; avyakta-bandho--O my Lord, You are the inaugurator of the

unmanifested (the original mahat-tattva or prakrti); cestam--attempt or pastimes; ahuh--it is said; cestate--works; yena--by which; visvam--the entire creation; nimesa-adih--beginning with minute parts of time; vatsara-antah--up to the limit of a year; mahiyan--powerful; tam--unto Your Lordship; tva isanam--unto You, the supreme controller; ksema-dhama--the reservoir of all auspiciousness; prapadye--I offer full surrender.

TRANSLATION

O inaugurator of the material energy, this wonderful creation works under the control of powerful time, which is divided into seconds, minutes, hours and years. This element of time, which extends for many millions of years, is but another form of Lord Visnu. For Your pastimes, You act as the controller of time, but You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship.

PURPORT

As stated in the Brahma-samhita (5.52):

yac-caksur esa savita sakala-grahanam
raja samasta-sura-murtir asesa-tejah
yasyajnaya bhramati sambhrta-kala-cakro
govindam adi-purusam tam aham bhajami

"The sun is the king of all planetary systems and has unlimited potency in heat and light. I worship Govinda, the primeval Lord, the Supreme Personality of Godhead, under whose control even the sun, which is considered to be the eye of the Lord, rotates within the fixed orbit of eternal time." Although we see the cosmic manifestation as gigantic and wonderful, it is within the limitations of kala, the time factor. This time factor is also controlled by the Supreme Personality of Godhead, as confirmed in Bhagavad-gita (mayadhyaksena prakrtih suyate sa-caracaram). Prakrti, the cosmic manifestation, is under the control of time. Indeed, everything is under the control of time, and time is controlled by the Supreme Personality of Godhead. Therefore the Supreme Lord has no fear of the onslaughts of time. Time is estimated according to the movements of the sun (savita). Every minute, every second, every day, every night, every month and every year of time can be calculated according to the sun's movements. But the sun is not independent, for it is under time's control. Bhramati sambhrta-kala-cakrah: the sun moves within the kala-cakra, the orbit of time. The sun is under the control of time, and time is controlled by the Supreme Personality of Godhead. Therefore the Lord has no fear of time.

The Lord is addressed here as avyakta-bandhu, or the inaugurator of the movements of the entire cosmic manifestation. Sometimes the cosmic manifestation is compared to a potter's wheel. When a potter's wheel is spinning, who has set it in motion? It is the potter, of course, although sometimes we can see only the motion of the wheel and cannot see the potter himself. Therefore the Lord, who is behind the motion of the cosmos, is called avyakta-bandhu. Everything is within the limits of time, but time moves under the direction of the Lord, who is therefore not within time's limit.

TEXT 27

TEXT

martyo mrtyu-vyala-bhitah palayan
lokan sarvan nirbhayam nadhyagacchat
tvat padabjam prapya yadrcchayadya

susthah sete mrtyur asmad apaiti

SYNONYMS

martyah--the living entities who are sure to die; mrtyu-vyala-bhitah--afraid of the serpent of death; palayan--running (as soon as a serpent is seen, everyone runs away, fearing immediate death); lokan--to the different planets; sarvan--all; nirbhayam--fearlessness; na adhyagacchat--do not obtain; tvat-pada-abjam--of Your lotus feet; prapya--obtaining the shelter; yadrcchaya--by chance, by the mercy of Your Lordship and Your representative, the spiritual master (guru-krpa, krsna-krpa); adya--presently; su-sthah--being undisturbed and mentally composed; sete--are sleeping; mrtyuh--death; asmat--from those persons; apaiti--flees.

TRANSLATION

No one in this material world has become free from the four principles birth, death, old age and disease, even by fleeing to various planets. But now that You have appeared, My Lord, death is fleeing in fear of You, and the living entities, having obtained shelter at Your lotus feet by Your mercy, are sleeping in full mental peace.

PURPORT

There are different categories of living entities, but everyone is afraid of death. The highest aim of the karmis is to be promoted to the higher, heavenly planets, where the duration of life is very long. As stated in Bhagavad-gita (8.17), sahasra-yuga-paryantam ahar yad brahmano viduh: one day of Brahma equals 1,000 yugas, and each yuga consists of 4,300,000 years. Similarly, Brahma has a night of 1,000 times 4,300,000 years. In this way, we may calculate Brahma's month and year, but even Brahma, who lives for millions and millions of years (dvi-parardha-kala), also must die. According to Vedic sastra, the inhabitants of the higher planetary systems live for 10,000 years, and just as Brahma's day is calculated to equal 4,300,000,000 of our years, one day in the higher planetary systems equals six of our months. Karmis, therefore, try for promotion to the higher planetary systems, but this cannot free them from death. In this material world, everyone from Brahma to the insignificant ant must die. Therefore this world is called martya-loka. As Krsna says in Bhagavad-gita (8.16), abrahma-bhuvanal lokah punar avartino'rjuna: as long as one is within this material world, either on Brahmaloka or on any other loka within this universe, one must undergo the kala-cakra of one life after another (bhutva bhutva praliyate). But if one returns to the Supreme Personality of Godhead (yad gatva na nivartante), one need not reenter the limits of time. Therefore, devotees who have taken shelter of the lotus feet of the Supreme Lord can sleep very peacefully with this assurance from the Supreme Personality of Godhead. As confirmed in Bhagavad-gita (4.9), tyaktva deham punar janma naiti: after giving up the present body, a devotee who has understood Krsna as He is need not return to this material world.

The constitutional position for the living entity is eternity (na hanyate hanyamane sarire, nityah sasvato 'yam). Every living entity is eternal. But because of having fallen into this material world, one wanders within the universe, continually changing from one body to another. Caitanya Mahaprabhu says:

brahmanda bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija

(Cc. Madhya 19.151)

Everyone is wandering up and down within this universe, but one who is sufficiently fortunate comes in contact with Krsna consciousness, by the mercy of the spiritual master, and takes to the path of devotional service. Then one is assured of eternal life, with no fear of death. When Krsna appears, everyone is freed from fear of death, yet Devaki felt, "We are still afraid of Kamsa, although You have appeared as our son." She was more or less bewildered as to why this should be so, and she appealed to the Lord to free her and Vasudeva from this fear.

In this connection, it may be noted that the moon is one of the heavenly planets. From the Vedic literature we understand that one who goes to the moon receives a life with a duration of ten thousand years in which to enjoy the fruits of pious activities. If our so-called scientists are going to the moon, why should they come back here? We must conclude without a doubt that they have never gone to the moon. To go to the moon, one must have the qualification of pious activities. Then one may go there and live. If one has gone to the moon, why should he return to this planet, where life is of a very short duration?

TEXT 28

TEXT

sa tvam ghorad ugrasenatmajan nas
trahi trastan bhrtya-vitrasa-hasi
rupam cedam paurusam dhyana-dhisnyam
ma pratyaksam mamsa-drsam krsisthah

SYNONYMS

sah--Your Lordship; tvam--You; ghorat--terribly fierce; ugrasena-atmajat--from the son of Ugrasena; nah--us; trahi--kindly protect; trastan--who are very much afraid (of him); bhrtya-vitrasa-ha asi--You are naturally the destroyer of the fear of Your servants; rupam--in Your Visnu form; ca--also; idam--this; paurusam--as the Supreme Personality of Godhead; dhyana-dhisnyam--who is appreciated by meditation; ma--not; pratyaksam--directly visible; mamsa-drsam--to those who see with their material eyes; krsisthah--please be.

TRANSLATION

My Lord, because You dispel all the fear of Your devotees, I request You to save us and give us protection from the terrible fear of Kamsa. Your form as Visnu, the Supreme Personality of Godhead, is appreciated by yogis in meditation. Please make this form invisible to those who see with material eyes.

PURPORT

The word dhyana-dhisnyam is significant in this verse because the form of Lord Visnu is meditated upon by yogis (dhyanavasthita-tad-gatena manasa pasyanti yam yoginah). Devaki requested the Lord, who had appeared as Visnu, to conceal that form, for she wanted to see the Lord as an ordinary child, like a child appreciated by persons who have material eyes. Devaki wanted to see whether the Supreme Personality of Godhead had factually appeared or she was dreaming the Visnu form. If Kamsa were to come, she thought, upon seeing the Visnu form he would immediately kill the child, but if he saw a human child, he might reconsider. Devaki was afraid of Ugrasena-atmaja; that is, she was afraid not of Ugrasena and his men, but of the son of Ugrasena. Thus she requested the Lord to dissipate that fear, since He is always ready to give protection (abhayam) to His devotees. "My Lord," she prayed, "I request You to save me from the cruel

hands of the son of Ugrasena, Kamsa. I am praying to Your Lordship to please rescue me from this fearful condition because You are always ready to give protection to Your servitors." The Lord has confirmed this statement in the Bhagavad-gita by assuring Arjuna, "You may declare to the world, My devotee shall never be vanquished."

While thus praying to the Lord for rescue, mother Devaki expressed her motherly affection: "I understand that this transcendental form is generally perceived in meditation by the great sages, but I am still afraid because as soon as Kamsa understands that You have appeared, he might harm You. So I request that for the time being You become invisible to our material eyes." In other words, she requested the Lord to assume the form of an ordinary child. "My only cause of fear from my brother Kamsa is due to Your appearance. My Lord Madhusudana, Kamsa may know that You are already born. Therefore I request You to conceal this four-armed form of Your Lordship, which holds the four symbols of Visnu--namely the conchshell, the disc, the club and the lotus flower. My dear Lord, at the end of the annihilation of the cosmic manifestation, You put the whole universe within Your abdomen; still, by Your unalloyed mercy, You have appeared in my womb. I am surprised that You imitate the activities of ordinary human beings just to please Your devotee."

Devaki was so afraid of Kamsa that she could not believe that Kamsa would be unable to kill Lord Visnu, who was personally present. Out of motherly affection, therefore, she requested the Supreme Personality of Godhead to disappear. Although because of the Lord's disappearance Kamsa would harass her more and more, thinking that the child born of her was hidden somewhere, she did not want the transcendental child to be harassed and killed. Therefore she requested Lord Visnu to disappear. Later, when harassed, she would think of Him within her mind.

TEXT 29

TEXT

janma te mayy asau papo
ma vidyan madhusudana
samudvije bhavad-dhetoh
kamsad aham adhira-dhih

SYNONYMS

janma--the birth; te--of Your Lordship; mayi--in my (womb); asau--that Kamsa; papah--extremely sinful; ma vidyat--may be unable to understand; madhusudana--O Madhusudana; samudvije--I am full of anxiety; bhavat-hetoh--because of Your appearance; kamsat--because of Kamsa, with whom I have had such bad experience; aham--I; adhira-dhih--have become more and more anxious.

TRANSLATION

O Madhusudana, because of Your appearance, I am becoming more and more anxious in fear of Kamsa. Therefore, please arrange for that sinful Kamsa to be unable to understand that You have taken birth from my womb.

PURPORT

Devaki addressed the Supreme Personality of Godhead as Madhusudana. She was aware that the Lord had killed many demons like Madhu who were hundreds and thousands of times more powerful than Kamsa, yet because of affection for the transcendental child, she believed that Kamsa could kill Him. Instead of

thinking of the unlimited power of the Lord, she thought of the Lord with affection, and therefore she requested the transcendental child to disappear.

TEXT 30

TEXT

upasamhara visvatmann
ado rupam alaukikam
sankha-cakra-gada-padma-
sriya justam catur-bhujam

SYNONYMS

upasamhara--withdraw; visvatman--O all-pervading Supreme Personality of Godhead; adah--that; rupam--form; alaukikam--which is unnatural in this world; sankha-cakra-gada-padma--of the conchshell, disc, club and lotus; sriya--with these opulences; justam--decorated; catuh-bhujam--four hands.

TRANSLATION

O my Lord, You are the all-pervading Supreme Personality of Godhead, and Your transcendental four-armed form, holding conchshell, disc, club and lotus, is unnatural for this world. Please withdraw this form [and become just like a natural human child so that I may try to hide You somewhere].

PURPORT

Devaki was thinking of hiding the Supreme Personality of Godhead and not handing Him over to Kamsa as she had all her previous children. Although Vasudeva had promised to hand over every child to Kamsa, this time he wanted to break his promise and hide the child somewhere. But because of the Lord's appearance in this surprising four-armed form, He would be impossible to hide.

TEXT 31

TEXT

visvam yad etat sva-tanau nisante
yathavakasam purusah paro bhavan
bibharti so 'yam mama garbhago 'bhud
aho nr-lokasya vidambanam hi tat

SYNONYMS

visvam--the entire cosmic manifestation; yat etat--containing all moving and nonmoving creations; sva-tanau--within Your body; nisa-ante--at the time of devastation; yatha-avakasam--shelter in Your body without difficulty; purusah--the Supreme Personality of Godhead; parah--transcendental; bhavan--Your Lordship; bibharti--keep; sah--that (Supreme Personality of Godhead); ayam--this form; mama--my; garbha-gah--came within my womb; abhut--it so happened; aho--alas; nr-lokasya--within this material world of living entities; vidambanam--it is impossible to think of; hi--indeed; tat--that (kind of conception).

TRANSLATION

At the time of devastation, the entire cosmos, containing all created moving and nonmoving entities, enters Your transcendental body and is held there

without difficulty. But now this transcendental form has taken birth from my womb. People will not be able to believe this, and I shall become an object of ridicule.

PURPORT

As explained in Caitanya-caritamrta, loving service to the Personality of Godhead is of two different kinds: aisvarya-purna, full of opulence, and aisvarya-sithila, without opulence. Real love of Godhead begins with aisvarya-sithila, simply on the basis of pure love.

premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam syamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami

(Brahma-samhita 5.38)

Pure devotees, whose eyes are anointed with the ointment of prema, love, want to see the Supreme Personality of Godhead as Syamasundara, Muralidhara, with a flute swaying in His two hands. This is the form available to the inhabitants of Vrndavana, who are all in love with the Supreme Personality of Godhead as Syamasundara, not as Lord Visnu, Narayana, who is worshiped in Vaikuntha, where the devotees admire His opulence. Although Devaki is not on the Vrndavana platform, she is near the Vrndavana platform. On the Vrndavana platform the mother of Krsna is mother Yasoda, and on the Mathura and Dvaraka platform the mother of Krsna is Devaki. In Mathura and Dvaraka the love for the Lord is mixed with appreciation of His opulence, but in Vrndavana the opulence of the Supreme Personality of Godhead is not exhibited.

There are five stages of loving service to the Supreme Personality of Godhead--santa, dasya, sakhya, vatsalya and madhurya. Devaki is on the platform of vatsalya. She wanted to deal with her eternal son, Krsna, in that stage of love, and therefore she wanted the Supreme Personality of Godhead to withdraw His opulent form of Visnu. Srila Visvanatha Cakravarti Thakura illuminates this fact very clearly in his explanation of this verse.

Bhakti, bhagavan and bhakta do not belong to the material world. This is confirmed in Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in the spiritual activities of unalloyed devotional service immediately transcends the modes of material nature and is elevated to the spiritual platform." From the very beginning of one's transactions in bhakti, one is situated on the transcendental platform. Vasudeva and Devaki, therefore, being situated in a completely pure devotional state, are beyond this material world and are not subject to material fear. In the transcendental world, however, because of pure devotion, there is a similar conception of fear, which is due to intense love.

As stated in Bhagavad-gita (bhaktya mam abhijanati yavan yas casmi tattvatah) and as confirmed in Srimad-Bhagavatam (bhaktyaham ekaya grahyah), without bhakti one cannot understand the spiritual situation of the Lord. Bhakti may be considered in three stages, called guni-bhuta, pradhani-bhuta and kevala, and according to these stages there are three divisions, which are called jnana, jnanamayi and rati, or prema--that is, simple knowledge, love mixed with knowledge, and pure love. By simple knowledge, one can perceive transcendental

bliss without variety. This perception is called mana-bhuti. When one comes to the stage of jnanamayi, one realizes the transcendental opulences of the Personality of Godhead. But when one reaches pure love, one realizes the transcendental form of the Lord as Lord Krsna or Lord Rama. This is what is wanted. Especially in the madhurya-rasa, one becomes attached to the Personality of Godhead (sri-vigraha-nistha-rupadi). Then loving transactions between the Lord and the devotee begin.

The special significance of Krsna's bearing a flute in His hands in Vrajabhumi, Vrndavana, is described as madhuri. .. virajate. The form of the Lord with a flute in His hands is most attractive, and the one who is most sublimely attracted is Srimati Radharani, Radhika. She enjoys supremely blissful association with Krsna. Sometimes people cannot understand why Radhika's name is not mentioned in Srimad-Bhagavatam. Actually, however, Radhika can be understood from the word aradhana, which indicates that She enjoys the highest loving affairs with Krsna.

Not wanting to be ridiculed for having given birth to Visnu, Devaki wanted Krsna, with two hands, and therefore she requested the Lord to change His form.

TEXT 32

TEXT

sri-bhagavan uvaca
tvam eva purva-sarge 'bhuh
prsnih svayambhuve sati
tadayam sutapa nama
prajapatir akalmasah

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said to Devaki; tvam--you; eva--indeed; purva-sarge--in a previous millennium; abhuh--became; prsnih--by the name Prsni; svayambhuve--the millennium of Svayambhuva Manu; sati--O supremely chaste; tada--at that time; ayam--Vasudeva; sutapa--Sutapa; nama--by the name; prajapatih--a Prajapati; akalmasah--a spotlessly pious person.

TRANSLATION

The Supreme Personality of Godhead replied: My dear mother, best of the chaste, in your previous birth, in the Svayambhuva millennium, you were known as Prsni, and Vasudeva, who was the most pious Prajapati, was named Sutapa.

PURPORT

The Supreme Personality of Godhead made it clear that Devaki had not become His mother only now; rather, she had been His mother previously also. Krsna is eternal, and His selection of a father and mother from among His devotees takes place eternally. Previously also, Devaki had been the Lord's mother and Vasudeva the Lord's father, and they were named Prsni and Sutapa. When the Supreme Personality of Godhead appears, He accepts His eternal father and mother, and they accept Krsna as their son. This pastime takes place eternally and is therefore called nitya-lila. Thus there was no cause for surprise or ridicule. As confirmed by the Lord Himself in Bhagavad-gita (4.9):

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." One should try to understand the appearance and disappearance of the Supreme Personality of Godhead from Vedic authorities, not from imagination. One who follows his imaginations about the Supreme Personality of Godhead is condemned.

avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta-mahesvaram

(Bg. 9.11)

The Lord appears as the son of His devotee by His param bhavam. The word bhava refers to the stage of pure love, which has nothing to do with material transactions.

TEXT 33

TEXT

yuvam vai brahmanadistau
praja-sarge yada tatah
sanniyamyendriya-gramam
tepathe paramam tapah

SYNONYMS

yuvam--both of you (Prsni and Sutapa); vai--indeed; brahmana adistau--ordered by Lord Brahma (who is known as Pitamaha, the father of the Prajapatis); praja-sarge--in the creation of progeny; yada--when; tatah--thereafter; sanniyamya--keeping under full control; indriya-gramam--the senses; tepathe--underwent; paramam--very great; tapah--austerity.

TRANSLATION

When both of you were ordered by Lord Brahma to create progeny, you first underwent severe austerities by controlling your senses.

PURPORT

Here is an instruction about how to use one's senses to create progeny. According to Vedic principles, before creating progeny one must fully control the senses. This control takes place through the garbhadhana-samskara. In India there is great agitation for birth control in various mechanical ways, but birth cannot be mechanically controlled. As stated in Bhagavad-gita (13.9), janma-mrtyu jara-vyadhi-duhkha-dosanudarsanam: birth, death, old age and disease are certainly the primary distresses of the material world. People are trying to control birth, but they are not able to control death; and if one cannot control death, one cannot control birth either. In other words, artificially controlling birth is not any more feasible than artificially controlling death.

According to Vedic civilization, procreation should not be contrary to religious principles, and then the birthrate will be controlled. As stated in Bhagavad-gita (7.11), dharmaviruddho bhutesu kamo'smi: sex not contrary to religious principles is a representation of the Supreme Lord. People should be educated in how to give birth to good children through samskaras, beginning with

the garbhadhana-samskara; birth should not be controlled by artificial means, for this will lead to a civilization of animals. If one follows religious principles, he automatically practices birth control because if one is spiritually educated he knows that the after-effects of sex are various types of misery (bahu-duhkha-bhaja). One who is spiritually advanced does not indulge in uncontrolled sex. Therefore, instead of being forced to refrain from sex or refrain from giving birth to many children, people should be spiritually educated, and then birth control will automatically follow.

If one is determined to make spiritual advancement, he will not beget a child unless able to make that child a devotee. As stated in Srimad-Bhagavatam (5.5.18), pita na sa syat: one should not become a father unless one is able to protect his child from mrtyu, the path of birth and death. But where is there education about this? A responsible father never begets children like cats and dogs. Instead of being encouraged to adopt artificial means of birth control, people should be educated in Krsna consciousness because only then will they understand their responsibility to their children. If one can beget children who will be devotees and be taught to turn aside from the path of birth and death (mrtyu-samsara-vartmani), there is no need of birth control. Rather, one should be encouraged to beget children. Artificial means of birth control have no value. Whether one begets children or does not, a population of men who are like cats and dogs will never make human society happy. It is therefore necessary for people to be educated spiritually so that instead of begetting children like cats and dogs, they will undergo austerities to produce devotees. This will make their lives successful.

TEXTS 34-35

TEXT

varsa-vatatapa-hima-
gharma-kala-gunan anu
sahamanau svasa-rodha-
vinirdhuta-mano-malau

sirna-parnanilaharav
upasantena cetasa
mattah kaman abhipsantau
mad-aradhanam ihatuh

SYNONYMS

varsa--the rain; vata--strong wind; atapa--strong sunshine; hima--severe cold; gharma--heat; kala-gunan anu--according to seasonal changes; sahamanau--by enduring; svasa-rodha--by practicing yoga, controlling the breath; vinirdhuta--the dirty things accumulated in the mind were completely washed away; manah-malau--the mind became clean, free from material contamination; sirna--rejected, dry; parna--leaves from the trees; anila--and air; aharau--eating; upasantena--peaceful; cetasa--with a fully controlled mind; mattah--from Me; kaman abhipsantau--desiring to beg some benediction; mat--My; aradhanam--worship; ihatuh--you both executed.

TRANSLATION

My dear father and mother, you endured rain, wind, strong sun, scorching heat and severe cold, suffering all sorts of inconvenience according to different seasons. By practicing pranayama to control the air within the body through yoga, and by eating only air and dry leaves fallen from the trees, you cleansed

from your minds all dirty things. In this way, desiring a benediction from Me, you worshiped Me with peaceful minds.

PURPORT

Vasudeva and Devaki did not obtain the Supreme Personality of Godhead as their son very easily, nor does the Supreme Godhead accept merely anyone as His father and mother. Here we can see how Vasudeva and Devaki obtained Krsna as their eternal son. In our own lives, we are meant to follow the principles indicated herewith for getting good children. Of course, it is not possible for everyone to get Krsna as his son, but at least one can get very good sons and daughters for the benefit of human society. In Bhagavad-gita it is said that if human beings do not follow the spiritual way of life, there will be an increase of varna-sankara population, population begotten like cats and dogs, and the entire world will become like hell. Not practicing Krsna consciousness but simply encouraging artificial means to check the population will be futile; the population will increase, and it will consist of varna-sankara, unwanted progeny. It is better to teach people how to beget children not like hogs and dogs, but in controlled life.

Human life is meant not for becoming a hog or dog, but for tapo divyam, transcendental austerity. Everyone should be taught to undergo austerity, tapasya. Although it may not be possible to undergo tapasya like that of Prsni and Sutapa, the sastra has given an opportunity for a method of tapasya very easy to perform--the sankirtana movement. One cannot expect to undergo tapasya to get Krsna as one's child, yet simply by chanting the Hare Krsna maha-mantra (kirtanad eva krsnasya), one can become so pure that one becomes free from all the contamination of this material world (mukta-sangah) and goes back home, back to Godhead (param vrajet). The Krsna consciousness movement, therefore, is teaching people not to adopt artificial means of happiness, but to take the real path of happiness as prescribed in the sastra--the chanting of the Hare Krsna mantra--and become perfect in every aspect of material existence.

TEXT 36

TEXT

evam vam tapyatos tivram
tapah parama-duskaram
divya-varsa-sahasrani
dvadaseyur mad-atmanoh

SYNONYMS

evam--in this way; vam--for both of you; tapyatoh--executing austerities; tivram--very severe; tapah--austerity; parama-duskaram--extremely difficult to execute; divya-varsa--celestial years, or years counted according to the higher planetary system; sahasrani--thousand; dvadasa--twelve; iyuh--passed; mat-atmanoh--simply engaged in consciousness of Me.

TRANSLATION

Thus you spent twelve thousand celestial years performing difficult activities of tapasya in consciousness of Me [Krsna consciousness].

TEXTS 37-38

TEXT

tada vam paritusto 'ham
amuna vapusanaghe
tapasa sraddhaya nityam
bhaktya ca hrdi bhavitah

pradurasam varada-rad
yuvayoh kama-ditsaya
vriyatam vara ity ukte
madrso vam vrtah sutah

SYNONYMS

tada--then (after the expiry of twelve thousand celestial years); vam--with both of you; paritustah aham--I was very much satisfied; amuna--by this; vapusa--in this form as Krsna; anaghe--O My dear sinless mother; tapasa--by austerity; sraddhaya--by faith; nityam--constantly (engaged); bhaktya--by devotional service; ca--as well as; hrdi--within the core of the heart; bhavitah--fixed (in determination); pradurasam--appeared before you (in the same way); vara-da-rat--the best of all who can bestow benedictions; yuvayoh--of both of you; kama-ditsaya--wishing to fulfill the desire; vriyatam--asked you to open your minds; varah--for a benediction; iti ukte--when you were requested in this way; madrsah--exactly like Me; vam--of both of you; vrtah--was asked; sutah--as Your son (you wanted a son exactly like Me).

TRANSLATION

O sinless mother Devaki, after the expiry of twelve thousand celestial years, in which you constantly contemplated Me within the core of your heart with great faith, devotion and austerity, I was very much satisfied with you. Since I am the best of all bestowers of benediction, I appeared in this same form as Krsna to ask you to take from Me the benediction you desired. You then expressed your desire to have a son exactly like Me.

PURPORT

Twelve thousand years on the celestial planets is not a very long time for those who live in the upper planetary system, although it may be very long for those who live on this planet. Sutapa was the son of Brahma, and as we have already understood from Bhagavad-gita (8.17), one day of Brahma equals many millions of years according to our calculation (sahasra-yuga-paryantam ahar yad brahmano viduh). We should be careful to understand that to get Krsna as one's son, one must undergo such great austerities. If we want to get the Supreme Personality of Godhead to become one of us in this material world, this requires great penance, but if we want to go back to Krsna (tyaktva deham punar janma naiti mam eti so 'rjuna), we need only understand Him and love Him. Through love only, we can very easily go back home, back to Godhead. Sri Caitanya Mahaprabhu therefore declared, prema pum-artho mahan: love of Godhead is the highest achievement for anyone.

As we have explained, in worship of the Lord there are three stages--jnana, jnanamayi and rati, or love. Sutapa and his wife, Prsni, inaugurated their devotional activities on the basis of full knowledge. Gradually they developed love for the Supreme Personality of Godhead, and when this love was mature, the Lord appeared as Visnu, although Devaki then requested Him to assume the form of Krsna. To love the Supreme Personality of Godhead more, we want a form of the Lord like Krsna or Rama. We can engage in loving transactions with Krsna especially.

In this age, we are all fallen, but the Supreme Personality of Godhead has appeared as Caitanya Mahaprabhu to bestow upon us love of Godhead directly. This was appreciated by the associates of Sri Caitanya Mahaprabhu. Rupa Gosvami said:

namo maha-vadanyaya
krsna-prema-pradaya te
krsnaya krsna-caitanya-
namne gaura-tvise namah

In this verse, Sri Caitanya Mahaprabhu is described as maha-vadanya, the most munificent of charitable persons, because He gives Krsna so easily that one can attain Krsna simply by chanting the Hare Krsna maha-mantra. We should therefore take advantage of the benediction given by Sri Caitanya Mahaprabhu, and when by chanting the Hare Krsna mantra we are cleansed of all dirty things (ceto-darpana-marjanam), we shall be able to understand very easily that Krsna is the only object of love (kirtanad eva krsnasya mukta-sangah param vrajet).

Therefore, one need not undergo severe penances for many thousands of years; one need only learn how to love Krsna and be always engaged in His service (sevonmukhe hi jihvadau svayam eva sphuraty adah). Then one can very easily go back home, back to Godhead. Instead of bringing the Lord here for some material purpose, to have a son or whatever else, if we go back home, back to Godhead, our real relationship with the Lord is revealed, and we eternally engage in our eternal relationship. By chanting the Hare Krsna mantra, we gradually develop our eternal relationship with the Supreme Person and thus attain the perfection called svarupa-siddhi. We should take advantage of this benediction and go back home, back to Godhead. Srila Narottama dasa Thakura has therefore sung, patita-pavana-hetu tava avatara: Caitanya Mahaprabhu appeared as an incarnation to deliver all fallen souls like us and directly bestow upon us love of Godhead. We must take advantage of this great benediction of the great personality of Godhead.

TEXT 39

TEXT

ajusta-gramya-visayav
anapatyau ca dam-pati
na vavrathe 'pavargam me
mohitau deva-mayaya

SYNONYMS

ajusta-gramya-visayau--for sex life and to beget a child like Me; anapatyau--because of possessing no son; ca--also; dam-pati--both husband and wife; na--never; vavrathe--asked for (any other benediction); apavargam--liberation from this world; me--from Me; mohitau--being so much attracted; deva-mayaya--by transcendental love for Me (desiring Me as your beloved son).

TRANSLATION

Being husband and wife but always sonless, you were attracted by sexual desires, for by the influence of devamaya, transcendental love, you wanted to have Me as your son. Therefore you never desired to be liberated from this material world.

PURPORT

Vasudeva and Devaki had been dam-pati, husband and wife, since the time of Sutapa and Prsni, and they wanted to remain husband and wife in order to have the Supreme Personality of Godhead as their son. This attachment came about by the influence of devamaya. Loving Krsna as one's son is a Vedic principle. Vasudeva and Devaki never desired anything but to have the Lord as their son, yet for this purpose they apparently wanted to live like ordinary grhasthas for sexual indulgence. Although this was a transaction of spiritual potency, their desire appears like attachment for sex in conjugal life. If one wants to return home, back to Godhead, one must give up such desires. This is possible only when one develops intense love for the Supreme Personality of Godhead. Sri Caitanya Mahaprabhu has said:

niskincanasya bhagavad-bhajanonmukhasya
param param jigamisor bhava-sagarasya

(Cc. Madhya 11.8)

If one wants to go back home, back to Godhead, one must be niskincana, free from all material desires. Therefore, instead of desiring to have the Lord come here and become one's son, one should desire to become free from all material desires (anyabhilasita-sunyam) and go back home, back to Godhead. Sri Caitanya Mahaprabhu teaches us in His Siksastaka:

na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi

"O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service, birth after birth." One should not ask the Lord to fulfill any materially tainted desires.

TEXT 40

TEXT

gate mayi yuvam labdhva
varam mat-sadrsam sutam
gramyan bhogan abhunjatham
yuvam prapta-manorathau

SYNONYMS

gate mayi--after My departure; yuvam--both of you (husband and wife); labdhva--after receiving; varam--the benediction of (having a son); mat-sadrsam--exactly like Me; sutam--a son; gramyan bhogan--engagement in sex; abhunjatham--enjoyed; yuvam--both of you; prapta--having been achieved; manorathau--the desired result of your aspirations.

TRANSLATION

After you received that benediction and I disappeared, you engaged yourselves in sex to have a son like Me, and I fulfilled your desire.

PURPORT

According to the Sanskrit dictionary Amara-kosa, sex life is also called gramya-dharma, material desire, but in spiritual life this gramya-dharma, the material desire for sex, is not very much appreciated. If one has a tinge of attachment for the material enjoyments of eating, sleeping, mating and defending, one is not niskincana. But one really should be niskincana. Therefore, one should be free from the desire to beget a child like Krsna by sexual enjoyment. This is indirectly hinted at in this verse.

TEXT 41

TEXT

adrstvanyatamam loke
silaudarya-gunaih samam
aham suto vam abhavam
prsnigarbha iti srutah

SYNONYMS

adrstva--not finding; anyatamam--anyone else; loke--in this world; sila-audarya-gunaih--with the transcendental qualities of good character and magnanimity; samam--equal to you; aham--I; sutah--the son; vam--of both of you; abhavam--became; prsni-garbhah--celebrated as born of Prsni; iti--thus; srutah--I am known.

TRANSLATION

Since I found no one else as highly elevated as you in simplicity and other qualities of good character, I appeared in this world as Prsnigarbha, or one who is celebrated as having taken birth from Prsni.

PURPORT

In the Treta-yuga the Lord appeared as Prsnigarbha. Srila Visvanatha Cakravarti Thakura says, prsnigarbha iti so 'yam treta-yugavataro laksyate.

TEXT 42

TEXT

tayor vam punar evaham
adityam asa kasyapat
upendra iti vikhyato
vamanatvac ca vamanah

SYNONYMS

tayoh--of you two, husband and wife; vam--in both of you; punah eva--even again; aham--I Myself; adityam--in the womb of Aditi; asa--appeared; kasyapat--by the semen of Kasyapa Muni; upendrah--by the name Upendra; iti--thus; vikhyatah--celebrated; vamanatvat ca--and because of being a dwarf; vamanah--I was known as Vamana.

TRANSLATION

In the next millennium, I again appeared from the two of you, who appeared as My mother, Aditi, and My father, Kasyapa. I was known as Upendra, and because of being a dwarf, I was also known as Vamana.

TEXT 43

TEXT

trtiye 'smin bhave 'ham vai
tenaiva vapusatha vam
jato bhuyas tayor eva
satyam me vyahrtam sati

SYNONYMS

trtiye--for the third time; asmin bhave--in this appearance (as Krsna); aham--I Myself; vai--indeed; tena--with the same personality; eva--in this way; vapusa--by the form; atha--as; vam--of both of you; jatah--born; bhuyah--again; tayoh--of both of you; eva--indeed; satyam--take as truth; me--My; vyahrtam--words; sati--O supremely chaste.

TRANSLATION

O supremely chaste mother, I, the same personality, have now appeared of you both as your son for the third time. Take My words as the truth.

PURPORT

The Supreme Personality of Godhead chooses a mother and father from whom to take birth again and again. The Lord took birth originally from Sutapa and Prsni, then from Kasyapa and Aditi, and again from the same father and mother, Vasudeva and Devaki. "In other appearances also," the Lord said, "I took the form of an ordinary child just to become your son so that we could reciprocate eternal love." Jiva Gosvami has explained this verse in his Krsna-sandarbha, Ninety-sixth Chapter, where he notes that in text 37 the Lord says, amuna vapusa, meaning "by this same form." In other words, the Lord told Devaki, "This time I have appeared in My original form as Sri Krsna." Srila Jiva Gosvami says that the other forms were partial expansions of the Lord's original form, but because of the intense love developed by Prsni and Sutapa, the Lord appeared from Devaki and Vasudeva in His full opulence as Sri Krsna. In this verse the Lord confirms, "I am the same Supreme Personality of Godhead, but I appear in full opulence as Sri Krsna." This is the purport of the words tenaiva vapusa. When the Lord mentioned the birth of Prsnigarbha, He did not say tenaiva vapusa, but He assured Devaki that in the third birth the Supreme Personality of Godhead Krsna had appeared, not His partial expansion. Prsnigarbha and Vamana were partial expansions of Krsna, but in this third birth Krsna Himself appeared. This is the explanation given in Sri Krsna-sandarbha by Srila Jiva Gosvami.

TEXT 44

TEXT

etad vam darsitam rupam
prag-janma-smaranaya me
nanyatha mad-bhavam jnanam
martya-lingena jayate

SYNONYMS

etat--this form of Visnu; vam--unto both of you; darsitam--has been shown; rupam--My form as the Supreme Personality of Godhead with four hands; prak-

janma--of My previous appearances; smaranaya--just to remind you; me--My; na--not; anyatha--otherwise; mat-bhavam--Visnu's appearance; jnanam--this transcendental knowledge; martya-lingena--by taking birth like a human child; jayate--does arise.

TRANSLATION

I have shown you this form of Visnu just to remind you of My previous births. Otherwise, if I appeared like an ordinary human child, you would not believe that the Supreme Personality of Godhead, Visnu, has indeed appeared.

PURPORT

Devaki did not need to be reminded that the Supreme personality of Godhead, Lord Visnu, had appeared as her son; she already accepted this. Nonetheless, she was anxious, thinking that if her neighbors heard that Visnu had appeared as her son, none of them would believe it. Therefore she wanted Lord Visnu to transform Himself into a human child. On the other hand, the Supreme Lord was also anxious, thinking that if He appeared as an ordinary child, she would not believe that Lord Visnu had appeared. Such are the dealings between devotees and the Lord. The Lord deals with His devotees exactly like a human being, but this does not mean that the Lord is one of the human beings, for this is the conclusion of nondevotees (avajananti mam mudha manusim tanum asritam). Devotees know the Supreme Personality of Godhead under any circumstances. This is the difference between a devotee and a nondevotee. The Lord says, man-mana bhava mad-bhakto mad-yaji mam namaskuru: "Engage your mind always in thinking of Me, become My devotee, offer obeisances and worship Me." A nondevotee cannot believe that simply by thinking of one person, one can achieve liberation from this material world and go back home, back to Godhead. But this is a fact. The Lord comes as a human being, and if one becomes attached to the Lord on the platform of loving service, one's promotion to the transcendental world is assured.

TEXT 45

TEXT

yuvam mam putra-bhavena
brahma-bhavena casakrt
cintayantau krta-snehau
yasyethe mad-gatim param

SYNONYMS

yuvam--both of you (husband and wife); mam--unto Me; putra-bhavena--as your son; brahma-bhavena--knowing that I am the Supreme Personality of Godhead; ca--and; asakrt--constantly; cintayantau--thinking like that; krta-snehau--dealing with love and affection; yasyethe--shall both obtain; mat-gatim--My supreme abode; param--which is transcendental, beyond this material world.

TRANSLATION

Both of you, husband and wife, constantly think of Me as your son, but always know that I am the Supreme Personality of Godhead. By thus thinking of Me constantly with love and affection, you will achieve the highest perfection: returning home, back to Godhead.

PURPORT

This instruction by the Supreme Personality of Godhead to His father and mother, who are eternally connected with Him, is especially intended for persons eager to return home, back to Godhead. One should never think of the Supreme Personality of Godhead as an ordinary human being, as nondevotees do. Krsna, the Supreme Personality of Godhead, personally appeared and left His instructions for the benefit of all human society, but fools and rascals unfortunately think of Him as an ordinary human being and twist the instructions of Bhagavad-gita for the satisfaction of their senses. Practically everyone commenting on Bhagavad-gita interprets it for sense gratification. It has become especially fashionable for modern scholars and politicians to interpret Bhagavad-gita as if it were something fictitious, and by their wrong interpretations they are spoiling their own careers and the careers of others. The Krsna consciousness movement, however, is fighting against this principle of regarding Krsna as a fictitious person and of accepting that there was no Battle of Kuruksetra, that everything is symbolic, and that nothing in Bhagavad-gita is true. In any case, if one truly wants to be successful, one can do so by reading the text of Bhagavad-gita as it is. Sri Caitanya Mahaprabhu especially stressed the instructions of Bhagavad-gita: yare dekha, tare kaha 'krsna'-upadesa. If one wants to achieve the highest success in life, one must accept Bhagavad-gita as spoken by the Supreme Lord. By accepting Bhagavad-gita in this way, all of human society can become perfect and happy.

It is to be noted that because Vasudeva and Devaki would be separated from Krsna when He was carried to Gokula, the residence of Nanda Maharaja, the Lord personally instructed them that they should always think of Him as their son and as the Supreme Personality of Godhead. That would keep them in touch with Him. After eleven years, the Lord would return to Mathura to be their son, and therefore there was no question of separation.

TEXT 46

TEXT

sri-suka uvaca
ity uktvasid dharis tusnim
bhagavan atma-mayaya
pitroh sampasyatoh sadyo
babhuva prakrtah sisuh

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti uktva--after instructing in this way; asit--remained; harih--the Supreme Personality of Godhead; tusnim--silent; bhagavan--Lord Visnu, the Supreme Personality of Godhead; atma-mayaya--by acting in His own spiritual energy; pitroh sampasyatoh--while His father and mother were factually seeing Him; sadyah--immediately; babhuva--He became; prakrtah--like an ordinary human being; sisuh--a child.

TRANSLATION

Sukadeva Gosvami said: After thus instructing His father and mother, the Supreme Personality of Godhead, Krsna, remained silent. In their presence, by His internal energy, He then transformed Himself into a small human child. [In other words, He transformed Himself into His original form: krsnas tu bhagavan svayam.]

PURPORT

As stated in Bhagavad-gita (4.6), sambhavamy atma-mayaya: whatever is done by the Supreme Personality of Godhead is done by His spiritual energy; nothing is forced upon Him by the material energy. This is the difference between the Lord and an ordinary living being. The Vedas say:

parasya saktir vividhaiva sruyate
svabhaviki jnana-bala-kriya ca

(Svetasvatara Upanisad 6.8)

It is natural for the Lord to be untinged by material qualities, and because everything is perfectly present in His spiritual energy, as soon as He desires something, it is immediately done. The Lord is not a prakrta-sisu, a child of this world, but by His personal energy He appeared like one. Ordinary people may have difficulty accepting the supreme controller, God, as a human being because they forget that He can do everything by spiritual energy (atma-mayaya). Nonbelievers say, "How can the supreme controller descend as an ordinary being?" This sort of thinking is materialistic. Srila Jiva Gosvami says that unless we accept the energy of the Supreme personality of Godhead as inconceivable, beyond the conception of our words and mind, we cannot understand the Supreme Lord. Those who doubt that the Supreme personality of Godhead can come as a human being and turn Himself into a human child are fools who think that Krsna's body is material, that He is born and that He therefore also dies.

In Srimad-Bhagavatam, Third Canto, Fourth Chapter, verses 28 and 29, there is a description of Krsna's leaving His body. Maharaja Pariksit inquired from Sukadeva Gosvami, "When all the members of the Yadu dynasty met their end, Krsna also put an end to Himself, and the only member of the family who remained alive was Uddhava. How was this possible?" Sukadeva Gosvami answered that Krsna, by His own energy, destroyed the entire family and then thought of making His own body disappear. In this connection, Sukadeva Gosvami described how the Lord gave up His body. But this was not the destruction of Krsna's body; rather, it was the disappearance of the Supreme Lord by His personal energy.

Actually, the Lord does not give up His body, which is eternal, but as He can change His body from the form of Visnu to that of an ordinary human child, He can change His body to any form He likes. This does not mean that He gives up His body. By spiritual energy, the Lord can appear in a body made of wood or stone. He can change His body into anything because everything is His energy (parasya saktir vividhaiva sruyate). As clearly said in Bhagavad-gita (7.4), bhinna prakrtir astadha: the material elements are separated energies of the Supreme Lord. If He transforms Himself into the arca-murti, the worshipable Deity, which we see as stone or wood, He is still Krsna. Therefore the sastra warns, arcye visnau sila-dhir gurusu nara-matih. One who thinks that the worshipable Deity in the temple is made of wood or stone, one who sees a Vaisnava guru as an ordinary human being, or one who materially conceives of a Vaisnava as belonging to a particular caste is naraki, a resident of hell. The Supreme Personality of Godhead can appear before us in many forms, as he likes, but we must know the true facts: janma karma ca me divyam evam yo vetti tattvatah (Bg. 4.9). By following the instructions of sadhu, guru and sastra--the saintly persons, the spiritual master and the authoritative scriptures--one can understand Krsna, and then one makes his life successful by returning home, back to Godhead.

TEXT 47

TEXT

tatas ca saurir bhagavat-pracoditah
sutam samadaya sa sutika-grhat

yada bahir gantum iyesa tarhy aja
ya yogamayajani nanda-jayaya

SYNONYMS

tatah--thereafter; ca--indeed; saurih--Vasudeva; bhagavat-pracoditah--being instructed by the Supreme Personality of Godhead; sutam--his son; samadaya--carrying very carefully; sah--he; sutika-grhat--from the maternity room; yada--when; bahih gantum--to go outside; iyesa--desired; tarhi--exactly at that time; aja--the transcendental energy, who also never takes birth; ya--who; yogamaya--is known as Yogamaya; ajani--took birth; nanda-jayaya--from the wife of Nanda Maharaja.

TRANSLATION

Thereafter, exactly when Vasudeva, being inspired by the Supreme Personality of Godhead, was about to take the newborn child from the delivery room, Yogamaya, the Lord's spiritual energy, took birth as the daughter of the wife of Maharaja Nanda.

PURPORT

Srila Visvanatha Cakravarti Thakura discusses that Krsna appeared simultaneously as the son of Devaki and as the son of Yasoda, along with the spiritual energy Yogamaya. As the son of Devaki, He first appeared as Visnu, and because Vasudeva was not in the position of pure affection for Krsna, Vasudeva worshiped his son as Lord Visnu. Yasoda, however, pleased her son Krsna without understanding His Godhood. This is the difference between Krsna as the son of Yasoda and as the son of Devaki. This is explained by Visvanatha Cakravarti on the authority of Hari-vamsa.

TEXTS 48-49

TEXT

taya hrta-pratyaya-sarva-vrttisu
dvah-sthesu pauresv api sayitesv atha
dvaras ca sarvah pihita duratyaya
brhat-kapatayasa-kila-srnkhalaih

tah krsna-vahe vasudeva agate
svayam vyavaryanta yatha tamo raveh
vavarsa parjanya upamsu-garjitah
seso 'nvagad vari nivarayan phanaih

SYNONYMS

taya--by the influence of Yogamaya; hrta-pratyaya--deprived of all sensation; sarva-vrttisu--having all their senses; dvah-sthesu--all the doormen; pauresu api--as well as other members of the house; sayitesu--sleeping very deeply; atha--when Vasudeva tried to take his transcendental son out of the confinement; dvarah ca--as well as the doors; sarvah--all; pihitah--constructed; duratyaya--very hard and firm; brhat-kapata--and on great doors; ayasa-kila-srnkhalaih--strongly constructed with iron pins and closed with iron chains; tah--all of them; krsna-vahe--bearing Krsna; vasudeve--when Vasudeva; agate--appeared; svayam--automatically; vyavaryanta--opened wide; yatha--as; tamah--darkness; raveh--on the appearance of the sun; vavarsa--showered rain; parjanyah--the clouds in the sky; upamsu-garjitah--very mildly resounding and raining very

slightly; sesah--Ananta-naga; anvagat--followed; vari--showers of rain; nivarayan--stopping; phanaih--by spreading His hoods.

TRANSLATION

By the influence of Yogamaya, all the doorkeepers fell fast asleep, their senses unable to work, and the other inhabitants of the house also fell deeply asleep. When the sun rises, the darkness automatically disappears; similarly, when Vasudeva appeared, the closed doors, which were strongly pinned with iron and locked with iron chains, opened automatically. Since the clouds in the sky were mildly thundering and showering, Ananta-naga, an expansion of the Supreme Personality of Godhead, followed Vasudeva, beginning from the door, with hoods expanded to protect Vasudeva and the transcendental child.

PURPORT

Sesa-naga is an expansion of the Supreme Personality of Godhead whose business is to serve the Lord with all necessary paraphernalia. When Vasudeva was carrying the child, Sesa-naga came to serve the Lord and protect Him from the mild showers of rain.

TEXT 50

TEXT

maghoni varsaty asakrd yamanuja
gambhira-toyaugha-javormi-phenila
bhayanakavarta-satakula nadi
margam dadau sindhur iva sriyah pateh

SYNONYMS

maghoni varsati--because of Lord Indra's showering rain; asakrt--constantly; yama-anuja--the River Yamuna, who is considered the younger sister of Yamaraja; gambhira-toya-ogha--of the very deep water; java--by the force; urmi--by the waves; phenila--full of foam; bhayanaka--fierce; avarta-sata--by the whirling waves; akula--agitated; nadi--the river; margam--way; dadau--gave; sindhuh iva--like the ocean; sriyah pateh--unto Lord Ramacandra, the husband of the goddess Sita.

TRANSLATION

Because of constant rain sent by the demigod Indra, the River Yamuna was filled with deep water, foaming about with fiercely whirling waves. But as the great Indian Ocean had formerly given way to Lord Ramacandra by allowing Him to construct a bridge, the River Yamuna gave way to Vasudeva and allowed him to cross.

TEXT 51

TEXT

nanda-vrajam saurir upetya tatra tan
gopan prasuptan upalabhya nidraya
sutam yasoda-sayane nidhaya tat-
sutam upadaya punar grhan agat

SYNONYMS

nanda-vrajam--the village or the house of Nanda Maharaja; saurih--Vasudeva; upetya--reaching; tatra--there; tan--all the members; gopan--the cowherd men; prasuptan--were fast asleep; upalabhya--understanding that; nidraya--in deep sleep; sutam--the son (Vasudeva's son); yasoda-sayane--on the bed where mother Yasoda was sleeping; nidhaya--placing; tat-sutam--her daughter; upadaya--picking up; punah--again; grhan--to his own house; agat--returned.

TRANSLATION

When Vasudeva reached the house of Nanda Maharaja, he saw that all the cowherd men were fast asleep. Thus he placed his own son on the bed of Yasoda, picked up her daughter, an expansion of Yogamaya, and then returned to his residence, the prison house of Kamsa.

PURPORT

Vasudeva knew very well that as soon as the daughter was in the prison house of Kamsa, Kamsa would immediately kill her; but to protect his own child, he had to kill the child of his friend. Nanda Maharaja was his friend, but out of deep affection and attachment for his own son, he knowingly did this. Srila Visvanatha Cakravarti Thakura says that one cannot be blamed for protecting one's own child at the sacrifice of another's. Furthermore, Vasudeva cannot be accused of callousness, since his actions were impelled by the force of Yogamaya.

TEXT 52

TEXT

devakyah sayane nyasya
vasudevo 'tha darikam
pratimucya pador loham
aste purvavad avrtah

SYNONYMS

devakyah--of Devaki; sayane--on the bed; nyasya--placing; vasudevah--Vasudeva; atha--thus; darikam--the female child; pratimucya--binding himself again; padoh loham--iron shackles on the two legs; aste--remained; purva-vat--like before; avrtah--bound.

TRANSLATION

Vasudeva placed the female child on the bed of Devaki, bound his legs with the iron shackles, and thus remained there as before.

TEXT 53

TEXT

yasoda nanda-patni ca
jatam param abudhyata
na tal-lingam parisranta
nidrayapagata-smrtih

SYNONYMS

yasoda--Yasoda, Krsna's mother in Gokula; nanda-patni--the wife of Nanda Maharaja; ca--also; jatam--a child was born; param--the Supreme Person; abudhyata--could understand; na--not; tat-lingam--whether the child was male or female; parisranta--because of too much labor; nidraya--when overwhelmed with sleep; apagata-smrtih--having lost consciousness.

TRANSLATION

Exhausted by the labor of childbirth, Yasoda was overwhelmed with sleep and unable to understand what kind of child had been born to her.

PURPORT

Nanda Maharaja and Vasudeva were intimate friends, and so were their wives, Yasoda and Devaki. Although their names were different, they were practically nondifferent personalities. The only difference is that Devaki was able to understand that the Supreme Personality of Godhead had been born to her and had now changed into Krsna, whereas Yasoda was not able to understand what kind of child had been born to her. Yasoda was such an advanced devotee that she never regarded Krsna as the Supreme personality of Godhead, but simply loved Him as her own child. Devaki, however, knew from the very beginning that although Krsna was her son, He was the Supreme Personality of Godhead. In Vrndavana, no one regarded Krsna as the Supreme Personality of Godhead. When something very wonderful happened because of Krsna's activities, the inhabitants of Vrndavana--the cowherd men, the cowherd boys, Nanda Maharaja, Yasoda and the others--were surprised, but they never considered their son Krsna the Supreme Personality of Godhead. Sometimes they suggested that some great demigod had appeared there as Krsna. In such an exalted status of devotional service, a devotee forgets the position of Krsna and intensely loves the Supreme Personality of Godhead without understanding His position. This is called kevala-bhakti and is distinct from the stages of jnana and jnanamayi bhakti.

Thus end the Bhaktivedanta purports of the Tenth Canto, Third Chapter, of the Srimad-Bhagavatam, entitled "The Birth of Lord Krsna."

Chapter Four
The Atrocities of King Kamsa

This chapter describes how Kamsa, following the advice of his demoniac friends, considered the persecution of small children to be very diplomatic.

After Vasudeva bound himself with iron shackles as before, all the doors of the prison house closed by the influence of Yogamaya, who then began crying as a newborn child, This crying awakened the doorkeepers, who immediately informed Kamsa that a child had been born to Devaki. Upon hearing this news, Kamsa appeared with great force in the maternity room, and in spite of Devaki's pleas that the child be saved, the demon forcibly snatched the child from Devaki's hands and dashed the child against a rock. Unfortunately for Kamsa, however, the newborn child slipped away from his hands, rose above his head and appeared as the eight-armed form of Durga. Durga then told Kamsa, "The enemy you contemplate has taken birth somewhere else. Therefore your plan to persecute all the children will prove futile."

According to the prophecy, the eighth child of Devaki would kill Kamsa, and therefore when Kamsa saw that the eighth child was a female and heard that his so-called enemy had taken birth elsewhere, he was struck with wonder. He decided to release Devaki and Vasudeva, and he admitted before them the wrongness of his atrocities. Falling at the feet of Devaki and Vasudeva, he begged their pardon and tried to convince them that because the events that had taken place were destined to happen, they should not be unhappy for his having killed so many of their children. Devaki and Vasudeva, being naturally very pious, immediately

excused Kamsa for his atrocities, and Kamsa, after seeing that his sister and brother-in-law were happy, returned to his home.

After the night passed, however, Kamsa called for his ministers and informed them of all that had happened. The ministers, who were all demons, advised Kamsa that because his enemy had already taken birth somewhere else, all the children born within the past ten days in the villages within Kamsa's kingdom should be killed. Although the demigods always feared Kamsa, they should not be treated leniently; since they were enemies, Kamsa should try his best to uproot their existence. The demoniac ministers further advised that Kamsa and the demons continue their enmity toward Visnu because Visnu is the original person among all the demigods. The brahmanas, the cows, the Vedas, austerity, truthfulness, control of the senses and mind, faithfulness and mercy are among the different parts of the body of Visnu, who is the origin of all the demigods, including Lord Brahma and Lord Siva. Therefore, the ministers advised, the demigods, the saintly persons, the cows and the brahmanas should be systematically persecuted. Strongly advised in this way by his friends, the demoniac ministers, Kamsa approved of their instructions and considered it beneficial to be envious of the brahmanas. Following Kamsa's orders, therefore, the demons began committing their atrocities all over Vrajabhumi.

TEXT 1

TEXT

sri-suka uvaca
bahir-antah-pura-dvarah
sarvah purvavad avrtah
tato bala-dhvanim srutva
grha-palah samutthitah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; bahih-antah-pura-dvarah--the doors inside and outside the house; sarvah--all; purva-vat--like before; avrtah--closed; tatah--thereafter; bala-dhvanim--the crying of the newborn child; srutva--hearing; grha-palah--all the inhabitants of the house, especially the doormen; samutthitah--awakened.

TRANSLATION

Sukadeva Gosvami continued: My dear King Pariksit, the doors inside and outside the house closed as before. Thereafter, the inhabitants of the house, especially the watchmen, heard the crying of the newborn child and thus awakened from their beds.

PURPORT

The activities of Yogamaya are distinctly visible in this chapter, in which Devaki and Vasudeva excuse Kamsa for his many devious, atrocious activities and Kamsa becomes repentant and falls at their feet. Before the awakening of the watchmen and the others in the prison house, many other things happened. Krsna was born and transferred to the home of Yasoda in Gokula, the strong doors opened and again closed, and Vasudeva resumed his former condition of being shackled. The watchmen, however, could not understand all this. They awakened only when they heard the crying of the newborn child, Yogamaya.

Srila Visvanatha Cakravarti Thakura has remarked that the watchmen were just like dogs. At night the dogs in the street act like watchmen. If one dog barks, many other dogs immediately follow it by barking. Although the street dogs are

not appointed by anyone to act as watchmen, they think they are responsible for protecting the neighborhood, and as soon as someone unknown enters it, they all begin to bark. Both Yogamaya and Mahamaya act in all material activities (prakrteh kriyamanani gunaih karmani sarvasah), but although the energy of the Supreme Personality of Godhead acts under the Supreme Lord's direction (mayadhyaksena prakrtih suyate sa-caracaram), doglike watchmen such as politicians and diplomats think that they are protecting their neighborhoods from the dangers of the outside world. These are the actions of maya. But one who surrenders to Krsna is relieved of the protection afforded by the dogs and doglike guardians of this material world.

TEXT 2

TEXT

te tu turnam upavrajya
devakya garbha-janma tat
acakhyur bhoja-rajaya
yad udvignah pratiksate

SYNONYMS

te--all the watchmen; tu--indeed; turnam--very quickly; upavrajya--going before (the King); devakyah--of Devaki; garbha-janma--the deliverance from the womb; tat--that (child); acakhyuh--submitted; bhoja-rajaya--unto the King of the Bhojas, Kamsa; yat--of whom; udvignah--with great anxiety; pratiksate--was waiting (for the child's birth).

TRANSLATION

Thereafter, all the watchmen very quickly approached King Kamsa, the ruler of the Bhoja dynasty, and submitted the news of the birth of Devaki's child. Kamsa, who had awaited this news very anxiously, immediately took action.

PURPORT

Kamsa was very anxiously waiting because of the prophecy that the eighth child of Devaki would kill him. This time, naturally, he was awake and waiting, and when the watchmen approached him, he immediately took action to kill the child.

TEXT 3

TEXT

sa talpat turnam utthaya
kalo 'yam iti vihvalah
suti-grham agat turnam
praskhalan mukta-murdhajah

SYNONYMS

sah--he (King Kamsa); talpat--from the bed; turnam--very quickly; utthaya--getting up; kalah ayam--here is my death, the supreme time; iti--in this way; vihvalah--overwhelmed; suti-grham--to the maternity home; agat--went; turnam--without delay; praskhalan--scattering; mukta--had become opened; murdha-jah--the hair on the head.

TRANSLATION

Kamsa immediately got up from bed, thinking, "Here is Kala, the supreme time factor, which has taken birth to kill me!" Thus overwhelmed, Kamsa, his hair scattered on his head, at once approached the place where the child had been born.

PURPORT

The word kalah is significant. Although the child was born to kill Kamsa, Kamsa thought that this was the proper time to kill the child so that he himself would be saved. Kala is actually another name of the Supreme Personality of Godhead when He appears only for the purpose of killing. When Arjuna inquired from Krsna in His universal form, "Who are You?" the Lord presented Himself as kala, death personified to kill. By nature's law, when there is an unwanted increase in population, kala appears, and by some arrangement of the Supreme Personality of Godhead, people are killed wholesale in different ways, by war, pestilence, famine and so on. At that time, even atheistic political leaders go to a church, mosque or temple for protection by God or gods and submissively say, "God willing." Before that, they pay no attention to God, not caring to know God or His will, but when kala appears, they say, "God willing." Death is but another feature of the supreme kala, the Supreme Personality of Godhead. At the time of death, the atheist must submit to this supreme kala, and then the Supreme Personality of Godhead takes away all his possessions (mrtyuh sarva-haras caham) and forces him to accept another body (tatha dehantara-praptih). This the atheists do not know, and if they do know, they neglect it so that they may go on with their normal life. The Krsna consciousness movement is trying to teach them that although for a few years one may act as a great protector or great watchman, with the appearance of kala, death, one must take another body by the laws of nature. Not knowing this, they unnecessarily waste their time in their occupation as watchdogs and do not try to get the mercy of the Supreme Personality of Godhead. As it is clearly said, aprapya mam nivartante mrtyu-samsara-vartmani: without Krsna consciousness, one is condemned to continue wandering in birth and death, not knowing what will happen in one's next birth.

TEXT 4

TEXT

tam aha bhrataram devi
krpana karunam sati
snuseyam tava kalyana
striyam ma hantum arhasi

SYNONYMS

tam--unto Kamsa; aha--said; bhrataram--her brother; devi--mother Devaki; krpana--helplessly; karunam--piteously; sati--the chaste lady; snusa iyam tava--this child will be your daughter-in-law, the wife of your future son; kalyana--O all-auspicious one; striyam--a woman; ma--not; hantum--to kill; arhasi--you deserve.

TRANSLATION

Devaki helplessly, piteously appealed to Kamsa: My dear brother, all good fortune unto you. Don't kill this girl. She will be your daughter-in-law. Indeed, it is unworthy of you to kill a woman.

PURPORT

Kamsa had previously excused Devaki because he thought that a woman should not be killed, especially when pregnant. But now, by the influence of maya, he was prepared to kill a woman--not only a woman, but a small, helpless newborn child. Devaki wanted to save her brother from this terrible, sinful act. Therefore she told him, "Don't be so atrocious as to kill a female child. Let there be all good fortune for you." Demons can do anything for their personal benefit, not considering what is pious or vicious. But Devaki, on the contrary, although safe because she had already given birth to her own son, Krsna, was anxious to save the daughter of someone else. This was natural for her.

TEXT 5

TEXT

bahavo himsita bhratah
sisavah pavakopamah
tvaya daiva-nisrstena
putrikaika pradiyatam

SYNONYMS

bahavah--many; himsitah--killed out of envy; bhratah--my dear brother; sisavah--small children; pavaka-upamah--all of them equal to fire in brightness and beauty; tvaya--by you; daiva-nisrstena--as spoken by destiny; putrika--daughter; eka--one; pradiyatam--give me as your gift.

TRANSLATION

My dear brother, by the influence of destiny you have already killed many babies, each of them as bright and beautiful as fire. But kindly spare this daughter. Give her to me as your gift.

PURPORT

Here we see that Devaki first focused Kamsa's attention on his atrocious activities, his killing of her many sons. Then she wanted to compromise with him by saying that whatever he had done was not his fault, but was ordained by destiny. Then she appealed to him to give her the daughter as a gift. Devaki was the daughter of a ksatriya and knew how to play the political game. In politics there are different methods of achieving success: first repression (dama), then compromise (sama), and then asking for a gift (dana). Devaki first adopted the policy of repression by directly attacking Kamsa for having cruelly, atrociously killed her babies. Then she compromised by saying that this was not his fault, and then she begged for a gift. As we learn from the history of the Mahabharata, or "Greater India," the wives and daughters of the ruling class, the ksatriyas, knew the political game, but we never find that a woman was given the post of chief executive. This is in accordance with the injunctions of Manu-samhita, but unfortunately Manu-samhita is now being insulted, and the Aryans, the members of Vedic society, cannot do anything. Such is the nature of Kali-yuga.

Nothing happens unless ordained by destiny.

tasyaiva hetoh prayateta kovido
na labhyate yad bhramatam upary adhah
tal labhyate duhkhavad anyatah sukham
kalena sarvatra gabhira-ramhasa

(Bhag. 1.5.18)

Devaki knew very well that because the killing of her many children had been ordained by destiny, Kamsa was not to be blamed. There was no need to give good instructions to Kamsa. Upadeso hi murkhanam prakopaya na santaye (Canakya Pandita). If a foolish person is given good instructions, he becomes more and more angry. Moreover, a cruel person is more dangerous than a snake. A snake and a cruel person are both cruel, but a cruel person is more dangerous because although a snake can be charmed by mantras or subdued by herbs, a cruel person cannot be subdued by any means. Such was the nature of Kamsa.

TEXT 6

TEXT

nanv aham te hy avaraja
dina hata-suta prabho
datum arhasi mandaya
angemam caramam prajam

SYNONYMS

nanu--however; aham--I am; te--your; hi--indeed; avaraja--younger sister; dina--very poor; hata-suta--deprived of all children; prabho--O my lord; datum arhasi--you deserve to give (some gift); mandayah--to me, who am so poor; anga--my dear brother; imam--this; caramam--last; prajam--child.

TRANSLATION

My lord, my brother, I am very poor, being bereft of all my children, but still I am your younger sister, and therefore it would be worthy of you to give me this last child as a gift.

TEXT 7

TEXT

sri-suka uvaca
upaguhyatmajam evam
rudatya dina-dinavat
yacitas tam vinirbhartsya
hastad acicchide khalah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; upaguhya--embracing; atmajam--her daughter; evam--in this way; rudatya--by Devaki, who was crying; dina-dina-vat--very piteously, like a poor woman; yacitah--being begged; tam--her (Devaki); vinirbhartsya--chastising; hastat--from her hands; acicchide--separated the child by force; khalah--Kamsa, the most cruel.

TRANSLATION

Sukadeva Gosvami continued: piteously embracing her daughter and crying, Devaki begged Kamsa for the child, but he was so cruel that he chastised her and forcibly snatched the child from her hands.

PURPORT

Although Devaki was crying like a very poor woman, actually she was not poor, and therefore the word used here is dinavat. She had already given birth to Krsna. Therefore, who could have been richer than she? Even the demigods had come to offer prayers to Devaki, but she played the part of a poor, piteously afflicted woman because she wanted to save the daughter of Yasoda.

TEXT 8

TEXT

tam grhitva caranayor
jata-matram svasuh sutam
apothayac chila-prsthe
svarthonmulita-sauhrdah

SYNONYMS

tam--the child; grhitva--taking by force; caranayoh--by the two legs; jata-matram--the newborn child; svasuh--of his sister; sutam--the daughter; apothayat--smashed; sila-prsthe--on the surface of a stone; sva-artha-unmulita--uprooted because of intense selfishness; sauhrdah--all friendship or family relationships.

TRANSLATION

Having uprooted all relationships with his sister because of intense selfishness, Kamsa, who was sitting on his knees, grasped the newborn child by the legs and tried to dash her against the surface of a stone.

TEXT 9

TEXT

sa tad-dhastat samutpatya
sadyo devy ambaram gata
adrsyatanuja visnoh
sayudhasta-mahabhuja

SYNONYMS

sa--that female child; tat-hastat--from the hand of Kamsa; sam-utpatya--slipped upward; sadyah--immediately; devi--the form of a demigoddess; ambaram--into the sky; gata--went; adrsyata--was seen; anuja--the younger sister; visnoh--of the Supreme personality of Godhead; sa-ayudha--with weapons; asta--eight; maha-bhuja--with mighty arms.

TRANSLATION

The child, Yogamaya-devi, the younger sister of Lord Visnu, slipped upward from Kamsa's hands and appeared in the sky as Devi, the goddess Durga, with eight arms, completely equipped with weapons.

PURPORT

Kamsa tried to dash the child downward against a piece of stone, but since she was Yogamaya, the younger sister of Lord Visnu, she slipped upward and assumed the form of the goddess Durga. The word anuja, meaning "the younger

sister," is significant. When Visnu, or Krsna, took birth from Devaki, He must have simultaneously taken birth from Yasoda also. Otherwise how could Yogamaya have been anuja, the Lord's younger sister?

TEXTS 10-11

TEXT

divya-srag-ambaralepa-
ratnabharana-bhusita
dhanuh-sulesu-carmasi-
sankha-cakra-gada-dhara

siddha-carana-gandharvair
apsarah-kinnaroragaih
upahrtoru-balibhih
stuyamanedam abravit

SYNONYMS

divya-srak-ambara-alepa--she then assumed the form of a demigoddess, completely decorated with sandalwood pulp, flower garlands and a nice dress; ratna-abharana-bhusita--decorated with ornaments of valuable jewels; dhanuh-sula-isu-carma-asi--with bow, trident, arrows, shield and sword; sankha-cakra-gada-dhara--and holding the weapons of Visnu (conchshell, disc and club); siddha-carana-gandharvaih--by the Siddhas, Caranas and Gandharvas; apsarah-kinnara-uragaih--and by the Apsaras, Kinnaras and Uragas; upahrta-uru-balibhih--who brought all kinds of presentations to her; stuyamana--being praised; idam--these words; abravit--she said.

TRANSLATION

The goddess Durga was decorated with flower garlands, smeared with sandalwood pulp and dressed with excellent garments and ornaments made of valuable jewels. Holding in her hands a bow, a trident, arrows, a shield, a sword, a conchshell, a disc and a club, and being praised by celestial beings like Apsaras, Kinnaras, Uragas, Siddhas, Caranas and Gandharvas, who worshiped her with all kinds of presentations, she spoke as follows.

TEXT 12

TEXT

kim maya hataya manda
jatah khalu tavanta-krt
yatra kva va purva-satrur
ma himsih krpanan vrtha

SYNONYMS

kim--what is the use; maya--me; hataya--in killing; manda--O you fool; jatah--has already been born; khalu--indeed; tava anta-krt--who will kill you; yatra kva va--somewhere else; purva-satruh--your former enemy; ma--do not; himsih--kill; krpanan--other poor children; vrtha--unnecessarily.

TRANSLATION

O Kamsa, you fool, what will be the use of killing me? The Supreme Personality of Godhead, who has been your enemy from the very beginning and who will certainly kill you, has already taken His birth somewhere else. Therefore, do not unnecessarily kill other children.

TEXT 13

TEXT

iti prabhasya tam devi
maya bhagavati bhuvi
bahu-nama-niketesu
bahu-nama babhuva ha

SYNONYMS

iti--in this way; prabhasya--addressing; tam--Kamsa; devi--the goddess Durga; maya--Yogamaya; bhagavati--possessing immense power, like that of the Supreme personality of Godhead; bhuvi--on the surface of the earth; bahu-nama--of different names; niketesu--in different places; bahu-nama--different names; babhuva--became; ha--indeed.

TRANSLATION

After speaking to Kamsa in this way, the goddess Durga, Yogamaya, appeared in different places, such as Varanasi, and became celebrated by different names, such as Annapurna, Durga, Kali and Bhadra.

PURPORT

The goddess Durga is celebrated in Calcutta as Kali, in Bombay as Mumbadevi, in Varanasi as Annapurna, in Cuttack as Bhadrakali and in Ahmedabad as Bhadra. Thus in different places she is known by different names. Her devotees are known as saktas, or worshipers of the energy of the Supreme Personality of Godhead, whereas worshipers of the Supreme Personality of Godhead Himself are called Vaisnavas. Vaisnavas are destined to return home, back to Godhead, in the spiritual world, whereas the saktas are destined to live within this material world to enjoy different types of material happiness. In the material world, the living entity must accept different types of bodies. Bhramayan sarva-bhutani yantrarudhani mayaya (Bg. 18.61). According to the living entity's desire, Yogamaya, or Maya, the goddess Durga, gives him a particular type of body, which is mentioned as yantra, a machine. But the living entities who are promoted to the spiritual world do not return to the prison house of a material body (tyaktva deham punar janma naiti mam eti so'rjuna). The words janma na eti indicate that these living entities remain in their original, spiritual bodies to enjoy the company of the Supreme personality of Godhead in the transcendental abodes Vaikuntha and Vrndavana.

TEXT 14

TEXT

tayabhihitam akarnya
kamsah parama-vismitah
devakim vasudevam ca
vimucya prasrito 'bravit

SYNONYMS

taya--by the goddess Durga; abhihitam--the words spoken; akarnya--by hearing; kamsah--Kamsa; parama-vismitah--was struck with wonder; devakim--unto Devaki; vasudevam ca--and Vasudeva; vimucya--releasing immediately; prasritah--with great humility; abravit--spoke as follows.

TRANSLATION

After hearing the words of the goddess Durga, Kamsa was struck with wonder. Thus he approached his sister Devaki and brother-in-law Vasudeva, released them immediately from their shackles, and very humbly spoke as follows.

PURPORT

Kamsa was astonished because the goddess Durga had become the daughter of Devaki. Since Devaki was a human being, how could the goddess Durga become her daughter? This was one cause of his astonishment. Also, how is it that the eighth child of Devaki was a female? This also astonished him. Asuras are generally devotees of mother Durga, Sakti, or of demigods, especially Lord Siva. The appearance of Durga in her original eight-armed feature, holding various weapons, immediately changed Kamsa's mind about Devaki's being an ordinary human. Devaki must have had some transcendental qualities; otherwise why would the goddess Durga have taken birth from her womb? Under the circumstances, Kamsa, struck with wonder, wanted to compensate for his atrocities against his sister Devaki.

TEXT 15

TEXT

aho bhaginy aho bhama
maya vam bata papmana
purusada ivapatyam
bahavo himsitah sutah

SYNONYMS

aho--alas; bhagini--my dear sister; aho--alas; bhama--my dear brother-in-law; maya--by me; vam--of you; bata--indeed; papmana--because of sinful activities; purusa-adah--a Raksasa, man-eater; iva--like; apatyam--child; bahavah--many; himsitah--have been killed; sutah--sons.

TRANSLATION

Alas, my sister! Alas, my brother-in-law! I am indeed so sinful that exactly like a man-eater [Raksasa] who eats his own child, I have killed so many sons born of you.

PURPORT

Raksasas are understood to be accustomed to eating their own sons, as snakes and many other animals sometimes do. At the present moment in Kali-yuga, Raksasa fathers and mothers are killing their own children in the womb, and some are even eating the fetus with great relish. Thus the so-called civilization is gradually advancing by producing Raksasas.

TEXT 16

TEXT

sa tv aham tyakta-karunyas
tyakta-jnati-suhrt khalah
kan lokan vai gamisyami
brahma-heva mrtah svasan

SYNONYMS

sah--that person (Kamsa); tu--indeed; aham--I; tyakta-karunyah--devoid of all mercy; tyakta-jnati-suhrt--my relatives and friends have been rejected by me; khalah--cruel; kan lokan--which planets; vai--indeed; gamisyami--shall go; brahma-ha iva--like the killer of a brahmana; mrtah svasan--either after death or while breathing.

TRANSLATION

Being merciless and cruel, I have forsaken all my relatives and friends. Therefore, like a person who has killed a brahmana, I do not know to which planet I shall go, either after death or while breathing.

TEXT 17

TEXT

daivam apy anrtam vakti
na martya eva kevalam
yad-visrambhad aham papah
svasur nihatavan chisun

SYNONYMS

daivam--providence; api--also; anrtam--lies; vakti--say; na--not; martyah--human beings; eva--certainly; kevalam--only; yat-visrambhat--because of believing that prophecy; aham--I; papah--the most sinful; svasuh--of my sister; nihatavan--killed; sisun--so many children.

TRANSLATION

Alas, not only human beings but sometimes even providence lies. And I am so sinful that I believed the omen of providence and killed so many of my sister's children.

TEXT 18

TEXT

ma socatam maha-bhagav
atmajan sva-krtam bhujah
jantavo na sadaikatra
daivadhinas tadasate

SYNONYMS

ma socatam--kindly do not be aggrieved (for what happened in the past); maha-bhagau--O you who are learned and fortunate in spiritual knowledge; atmajan--for your sons; sva-krtam--only because of their own acts; bhujah--who are suffering; jantavah--all living entities; na--not; sada--always; ekatra--in one place;

daiva-adhinah--who are under the control of providence; tada--hence; asate--live.

TRANSLATION

O great souls, your children have suffered their own misfortune. Therefore, please do not lament for them. All living entities are under the control of the Supreme, and they cannot always live together.

PURPORT

Kamsa addressed his sister and brother-in-law as maha-bhagau because although he killed their ordinary children, the goddess Durga took birth from them. Because Devaki bore Durgadevi in her womb, Kamsa praised both Devaki and her husband. Asuras are very devoted to the goddess Durga, Kali and so forth. Kamsa, therefore, truly astonished, appreciated the exalted position of his sister and brother-in-law. Durga is certainly not under the laws of nature, because she herself is the controller of the laws of nature. Ordinary living beings, however, are controlled by these laws (prakrteh kriyamanani gunaih karmani sarvasah). Consequently, none of us are allowed to live together for any long period. By speaking in this way, Kamsa tried to pacify his sister and brother-in-law.

TEXT 19

TEXT

bhuvi bhaumani bhutani
yatha yanty apayanti ca
nayam atma tathaitesu
viparyeti yathaiva bhuh

SYNONYMS

bhuvi--on the surface of the world; bhaumani--all material products from earth, such as pots; bhutani--which are produced; yatha--as; yanti--appear (in form); apayanti--disappear (broken or mixed with the earth); ca--and; na--not; ayam atma--the soul or spiritual identity; tatha--similarly; etesu--among all these (products of material elements); viparyeti--is changed or broken; yatha--as; eva--certainly; bhuh--the earth.

TRANSLATION

In this world, we can see that pots, dolls and other products of the earth appear, break and then disappear, mixing with the earth. Similarly, the bodies of all conditioned living entities are annihilated, but the living entities, like the earth itself, are unchanging and never annihilated [na hanyate hanyamane sarire].

PURPORT

Although Kamsa is described as a demon, he had good knowledge of the affairs of atma-tattva, the truth of the self. Five thousand years ago, there were kings like Kamsa, who is described as an asura, but he was better than modern politicians and diplomats, who have no knowledge about atma-tattva. As stated in the Vedas, asango hy ayam purusah: the spirit soul has no connection with the changes of the material body. The body undergoes six changes--birth, growth, sustenance, by-products, dwindling and then annihilation--but the soul undergoes

no such changes. Even after the annihilation of a particular bodily form, the original source of the bodily elements does not change. The living entity enjoys the material body, which appears and disappears, but the five elements earth, water, fire, air and ether remain the same. The example given here is that pots and dolls are produced from the earth, and when broken or destroyed they mingle with their original ingredients. In any case, the source of supply remains the same.

As already discussed, the body is made according to the desires of the soul. The soul desires, and thus the body is formed. Krsna therefore says in Bhagavad-gita (18.61):

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." Neither the Supersoul, Paramatma, nor the individual soul changes its original, spiritual identity. The atma does not undergo birth, death or changes like the body. Therefore a Vedic aphorism says, asango hy ayam purusah: although the soul is conditioned within this material world, he has no connections with the changes of the material body.

TEXT 20

TEXT

yathanevam-vido bhedo
yata atma-viparyayah
deha-yoga-viyogau ca
samsrtir na nivartate

SYNONYMS

yatha--as; an-evam-vidah--of a person who has no knowledge (about atma-tattva and the steadiness of the atma in his own identity, despite the changes of the body); bhedah--the idea of difference between body and self; yatah--because of which; atma-viparyayah--the foolish understanding that one is the body; deha-yoga-viyogau ca--and this causes connections and separations among different bodies; samsrtih--the continuation of conditioned life; na--not; nivartate--does stop.

TRANSLATION

One who does not understand the constitutional position of the body and the soul [atma] becomes too attached to the bodily concept of life. Consequently, because of attachment to the body and its by-products, he feels affected by union with and separation from his family, society and nation. As long as this continues, one continues his material life. [Otherwise, one is liberated.]

PURPORT

As confirmed in Srimad-Bhagavatam (1.2.6):

sa vai pumsam paro dharmo
yato bhaktir adhoksaje
ahaituky apratihata

yayatma suprasidati

The word dharma means "engagement." One who is engaged in the service of the Lord (yato bhaktir adhoksaje), without impediment and without cessation, is understood to be situated in his original, spiritual status. When one is promoted to this status, one is always happy in transcendental bliss. Otherwise, as long as one is in the bodily concept of life, one must suffer material conditions. Janma-mrtyu jara-vyadhi-duhkha-dosanudarsanam. The body is subject to its own principles of birth, death, old age and disease, but one who is situated in spiritual life (yato bhaktir adhoksaje) has no birth, no death, no old age and no disease. One may argue that we may see a person who is spiritually engaged twenty-four hours a day but is still suffering from disease. In fact, however, he is neither suffering nor diseased; otherwise he could not be engaged twenty-four hours a day in spiritual activities. The example may be given in this connection that sometimes dirty foam or garbage is seen floating on the water of the Ganges. This is called nira-dharma, a function of the water. But one who goes to the Ganges does not mind the foam and dirty things floating in the water. With his hand, he pushes away such nasty things, bathes in the Ganges and gains the beneficial results. Therefore, one who is situated in the spiritual status of life is unaffected by foam and garbage--or any superficial dirty things. This is confirmed by Srila Rupa Gosvami:

iha yasya harer dasye
karmana manasa gira
nikhilasv apy avasthasu
jivan-muktah sa ucyate

"A person acting in the service of Krsna with his body, mind and words is a liberated person, even within the material world." (Bhakti-rasamrta-sindhu 1.2.187) Therefore, one is forbidden to regard the guru as an ordinary human being (gurusu nara-matir. .. naraki sah). The spiritual master, or acarya, is always situated in the spiritual status of life. Birth, death, old age and disease do not affect him. According to the Hari-bhakti-vilasa, therefore, after the disappearance of an acarya, his body is never burnt to ashes, for it is a spiritual body. The spiritual body is always unaffected by material conditions.

TEXT 21

TEXT

tasmad bhadre sva-tanayan
maya vyapaditan api
manusoca yatah sarvah
sva-krtam vindate 'vasah

SYNONYMS

tasmat--therefore; bhadre--my dear sister (all auspiciousness unto you); sva-tanayan--for your own sons; maya--by me; vyapaditan--unfortunately killed; api--although; ma anusoca--do not be aggrieved; yatah--because; sarvah--everyone; sva-krtam--the fruitive results of one's own deeds; vindate--suffers or enjoys; avasah--under the control of providence.

TRANSLATION

My dear sister Devaki, all good fortune unto you. Everyone suffers and enjoys the results of his own work under the control of providence. Therefore, although your sons have unfortunately been killed by me, please do not lament for them.

PURPORT

As stated in the Brahma-samhita (5.54):

yas tv indra-gopam athavendram aho sva-karma-
bandhanurupa-phala-bhajanam atanoti
karmani nirdahati kintu ca bhakti-bhajam
govindam adi-purusam tam aham bhajami

Everyone, beginning from the small insect known as indra-gopa up to Indra, the King of the heavenly planets, is obliged to undergo the results of his fruitive activities. We may superficially see that one is suffering or enjoying because of some external causes, but the real cause is one's own fruitive activities. Even when someone kills someone else, it is to be understood that the person who was killed met the fruitive results of his own work and that the man who killed him acted as the agent of material nature. Thus Kamsa begged Devaki's pardon by analyzing the matter deeply. He was not the cause of the death of Devaki's sons. Rather, this was their own destiny. Under the circumstances, Devaki should excuse Kamsa and forget his past deeds without lamentation. Kamsa admitted his own fault, but whatever he had done was under the control of providence. Kamsa might have been the immediate cause for the death of Devaki's sons, but the remote cause was their past deeds. This was an actual fact.

TEXT 22

TEXT

yavad dhato 'smi hantasmi-
ty atmanam manyate 'sva-drk
tavat tad-abhimany ajno
badhya-badhakatam iyat

SYNONYMS

yavat--as long as; hatah asmi--I am now being killed (by others); hanta asmi--I am the killer (of others); iti--thus; atmanam--own self; manyate--he considers; a-sva-drk--one who has not seen himself (because of the darkness of the bodily conception of life); tavat--for that long; tat-abhimani--regarding himself as the killed or the killer; ajnah--a foolish person; badhya-badhakatam--the worldly transaction of being obliged to execute some responsibility; iyat--continues.

TRANSLATION

In the bodily conception of life, one remains in darkness, without self-realization, thinking, "I am being killed" or "I have killed my enemies." As long as a foolish person thus considers the self to be the killer or the killed, he continues to be responsible for material obligations, and consequently he suffers the reactions of happiness and distress.

PURPORT

By the grace of the Lord, Kamsa felt sincere regret for having unnecessarily persecuted such Vaisnavas as Devaki and Vasudeva, and thus he came to the transcendental stage of knowledge. "Because I am situated on the platform of knowledge," Kamsa said, "understanding that I am not at all the killer of your

sons, I have no responsibility for their death. As long as I thought that I would be killed by your son, I was in ignorance, but now I am free from this ignorance, which was due to a bodily conception of life." As stated in Bhagavad-gita (18.17):

yasya nahankrto bhavo
buddhir yasya na lipyate
hatvapi sa imal lokan
na hanti na nibadhyate

"One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, is not the slayer. Nor is he bound by his actions." According to this axiomatic truth, Kamsa pleaded that he was not responsible for having killed the sons of Devaki and Vasudeva. "Please try to excuse me for such false, external activities," he said, "and be pacified with this same knowledge."

TEXT 23

TEXT

ksamadhvam mama dauratmyam
sadhavo dina-vatsalah
ity uktvasru-mukhah padau
syalah svasror athagrahit

SYNONYMS

ksamadhvam--kindly excuse; mama--my; dauratmyam--atrocious activities; sadhavah--both of you are great saintly persons; dina-vatsalah--and are very kind to poor, cripple-minded persons; iti uktva--saying this; asru-mukhah--his face full of tears; padau--the feet; syalah--his brother-in-law Kamsa; svasrah--of his sister and brother-in-law; atha--thus; agrahit--captured.

TRANSLATION

Kamsa begged, "My dear sister and brother-in-law, please be merciful to such a poor-hearted person as me, since both of you are saintly persons. Please excuse my atrocities." Having said this, Kamsa fell at the feet of Vasudeva and Devaki, his eyes full of tears of regret.

PURPORT

Although Kamsa had spoken very nicely on the subject of real knowledge, his past deeds were abominable and atrocious, and therefore he further begged forgiveness from his sister and brother-in-law by falling at their feet and admitting that he was a most sinful person.

TEXT 24

TEXT

mocayam asa nigadad
visrabdhah kanyaka-gira
devakim vasudevam ca
darsayann atma-sauhrdam

SYNONYMS

mocayam asa--Kamsa released them; nigadat--from their iron shackles; visrabdhah--with full confidence; kanyaka-gira--in the words of the goddess Durga; devakim--toward his sister Devaki; vasudevam ca--and his brother-in-law Vasudeva; darsayan--fully exhibiting; atma-sauhrdam--his family relationship.

TRANSLATION

Fully believing in the words of the goddess Durga, Kamsa exhibited his familial affection for Devaki and Vasudeva by immediately releasing them from their iron shackles.

TEXT 25

TEXT

bhratuh samanutaptasya
ksanta-rosa ca devaki
vyasrjad vasudevas ca
prahasya tam uvaca ha

SYNONYMS

bhratuh--toward her brother Kamsa; samanutaptasya--because of his being regretful; ksanta-rosa--was relieved of anger; ca--also; devaki--Krsna's mother, Devaki; vyasrjat--gave up; vasudevah ca--Vasudeva also; prahasya--smiling; tam--unto Kamsa; uvaca--said; ha--in the past.

TRANSLATION

When Devaki saw her brother actually repentant while explaining ordained events, she was relieved of all anger. Similarly, Vasudeva was also free from anger. Smiling, he spoke to Kamsa as follows.

PURPORT

Devaki and Vasudeva, both highly elevated personalities, accepted the truth presented by Kamsa that everything is ordained by providence. According to the prophecy, Kamsa would be killed by the eighth child of Devaki. Therefore, Vasudeva and Devaki saw that behind all these incidents was a great plan devised by the Supreme Personality of Godhead. Because the Lord had already taken birth, just like a human child, and was in the safe custody of Yasoda, everything was happening according to plan, and there was no need to continue their ill feeling toward Kamsa. Thus they accepted Kamsa's words.

TEXT 26

TEXT

evam etan maha-bhaga
yatha vadasi dehinam
ajnana-prabhavaham-dhih
sva-pareti bhida yatah

SYNONYMS

evam--yes, this is right; etat--what you have said; maha-bhaga--O great personality; yatha--as; vadasi--you are speaking; dehinam--about living entities

(accepting material bodies); ajnana-prabhava--by the influence of ignorance; aham-dhih--this is my interest (false ego); sva-para iti--this is another's interest; bhida--differentiation; yatah--because of such a conception of life.

TRANSLATION

O great personality Kamsa, only by the influence of ignorance does one accept the material body and bodily ego. What you have said about this philosophy is correct. Persons in the bodily concept of life, lacking self-realization, differentiate in terms of "This is mine" and "This belongs to another."

PURPORT

Everything is done automatically by the laws of nature, which work under the direction of the Supreme Personality of Godhead. There is no question of doing anything independently, for one who has put himself in this material atmosphere is fully under the control of nature's laws. Our main business, therefore, should be to get out of this conditioned life and again become situated in spiritual existence. Only due to ignorance does a person think, "I am a demigod," "I am a human being," "I am a dog," "I am a cat," or, when the ignorance is still further advanced, "I am God." Unless one is fully self-realized, one's life of ignorance will continue.

TEXT 27

TEXT

soka-harsa-bhaya-dvesa-
lobha-moha-madanvitah
mitho ghnantam na pasyanti
bhavair bhavam prthag-drsah

SYNONYMS

soka--lamentation; harsa--jubilation; bhaya--fear; dvesa--envy; lobha--greed; moha--illusion; mada--madness; anvitah--endowed with; mithah--one another; ghnantam--engaged in killing; na pasyanti--do not see; bhavaih--because of such differentiation; bhavam--the situation in relation to the Supreme Lord; prthak-drsah--persons who see everything as separate from the control of the Lord.

TRANSLATION

Persons with the vision of differentiation are imbued with the material qualities lamentation, jubilation, fear, envy, greed, illusion and madness. They are influenced by the immediate cause, which they are busy counteracting, because they have no knowledge of the remote, supreme cause, the Personality of Godhead.

PURPORT

Krsna is the cause of all causes (sarva-karana-karanam), but one who has no connection with Krsna is disturbed by immediate causes and cannot restrain his vision of separation or differences. When an expert physician treats a patient, he tries to find the original cause of the disease and is not diverted by the symptoms of that original cause. Similarly, a devotee is never disturbed by reverses in life. Tat te 'nukampam susamiksamanah (Bhag. 10.14.8). A devotee understands that when he is in distress, this is due to his own past misdeeds, which are now accruing reactions, although by the grace of the Supreme

Personality of Godhead these are only very slight. Karmani nirdahati kintu ca bhakti-bhajam (Brahma-samhita 5.54). When a devotee under the protection of the Supreme Personality of Godhead is to suffer because of faults in his past deeds, he passes through only a little misery by the grace of the Lord. Although the disease of a devotee is due to mistakes committed sometime in the past, he agrees to suffer and tolerate such miseries, and he depends fully on the Supreme Personality of Godhead. Thus he is never affected by material conditions of lamentation, jubilation, fear and so on. A devotee never sees anything to be unconnected with the Supreme Personality of Godhead. Srila Madhvacarya, quoting from the Bhavisya Purana, says:

bhagavad-darsanad yasya
virodhad darsanam prthak
prthag-drstih sa vijneyo
na tu sad-bheda-darsanah

TEXT 28

TEXT

sri-suka uvaca
kamsa evam prasannabhyam
visuddham pratibhasitah
devaki-vasudevabhyam
anujnato 'visad grham

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; kamsah--King Kamsa; evam--thus; prasannabhyam--who were very much appeased; visuddham--in purity; pratibhasitah--being answered; devaki-vasudevabhyam--by Devaki and Vasudeva; anujnatah--taking permission; avisat--entered; grham--his own palace.

TRANSLATION

Sukadeva Gosvami continued: Thus having been addressed in purity by Devaki and Vasudeva, who were very much appeased, Kamsa felt pleased, and with their permission he entered his home.

TEXT 29

TEXT

tasyam ratryam vyatitayam
kamsa ahuya mantrinah
tebhya acasta tat sarvam
yad uktam yoga-nidraya

SYNONYMS

tasyam--that; ratryam--night; vyatitayam--having passed; kamsah--King Kamsa; ahuya--calling for; mantrinah--all the ministers; tebhyah--them; acasta--informed; tat--that; sarvam--all; yat uktam--which was spoken (that Kamsa's murderer was already somewhere else); yoga-nidraya--by Yogamaya, the goddess Durga.

TRANSLATION

After that night passed, Kamsa summoned his ministers and informed them of all that had been spoken by Yogamaya [who had revealed that He who was to slay Kamsa had already been born somewhere else].

PURPORT

The Vedic scripture Candi describes maya, the energy of the Supreme Lord, as nidra: durga devi sarva-bhutesu nidra-rupena samasthitah. The energy of Yogamaya and Mahamaya keeps the living entities sleeping in this material world in the great darkness of ignorance. Yogamaya, the goddess Durga, kept Kamsa in darkness about Krsna's birth and misled him to believe that his enemy Krsna had been born elsewhere. Krsna was born the son of Devaki, but according to the Lord's original plan, as prophesied to Brahma, He went to Vrndavana to give pleasure to mother Yasoda and Nanda Maharaja and other intimate friends and devotees for eleven years. Then He would return to kill Kamsa. Because Kamsa did not know this, he believed Yogamaya's statement that Krsna was born elsewhere, not of Devaki.

TEXT 30

TEXT

akarnya bhartur gaditam
tam ucur deva-satravah
devan prati krtamarsa
daiteya nati-kovidah

SYNONYMS

akarnya--after hearing; bhartuh--of their master; gaditam--the words or statement; tam ucuh--replied to him; deva-satravah--all the asuras, who were enemies of the demigods; devan--the demigods; prati--toward; krta-amarsah--who were envious; daiteyah--the asuras; na--not; ati-kovidah--who were very expert in executing transactions.

TRANSLATION

After hearing their master's statement, the envious asuras, who were enemies of the demigods and were not very expert in their dealings, advised Kamsa as follows.

PURPORT

There are two different types of men--the asuras and the suras.

dvau bhuta-sargau loke 'smin
daiva asura eva ca
visnu-bhaktah smrto daiva
asuras tad-viparyayah

(Padma Purana)

Those who are devotees of Lord Visnu, Krsna, are suras, or devas, whereas those who are opposed to the devotees are called asuras. Devotees are expert in all transactions (yasyasti bhaktir bhagavaty akincana sarvair gunais tatra samasate surah). Therefore they are called kovida, which means "expert." Asuras, however, although superficially showing expertise in passionate activities, are actually all fools. They are neither sober nor expert. Whatever they do is

imperfect. Moghasa mogha-karmanah. According to this description of the asuras given in Bhagavad-gita (9.12), whatever they do will ultimately be baffled. It was such persons who advised Kamsa because they were his chief friends and ministers.

TEXT 31

TEXT

evam cet tarhi bhojendra
pura-grama-vrajadisu
anirdasan nirdasams ca
hanisyamo 'dya vai sisun

SYNONYMS

evam--thus; cet--if it is so; tarhi--then; bhoja-indra--O King of Bhoja; pura-grama-vraja-adisu--in all the towns, villages and pasturing grounds; anirdasan--those who are less than ten days old; nirdasan ca--and those who are just over ten days old; hanisyamah--we shall kill; adya--beginning from today; vai--indeed; sisun--all such children.

TRANSLATION

If this is so, O King of the Bhoja dynasty, beginning today we shall kill all the children born in all the villages, towns and pasturing grounds within the past ten days or slightly more.

TEXT 32

TEXT

kim udyamaih karisyanti
devah samara-bhiravah
nityam udvigna-manaso
jya-ghosair dhanusas tava

SYNONYMS

kim--what; udyamaih--by their endeavors; karisyanti--will do; devah--all the demigods; samara-bhiravah--who are afraid of fighting; nityam--always; udvigna-manasah--with agitated minds; jya-ghosaih--by the sound of the string; dhanusah--of the bow; tava--your.

TRANSLATION

The demigods always fear the sound of your bowstring. They are constantly in anxiety, afraid of fighting. Therefore, what can they do by their endeavors to harm you?

TEXT 33

TEXT

asyatas te sara-vratair
hanyamanah samantatah
jijivisava utsrjya
palayana-para yayuh

SYNONYMS

asyatah--pierced by your discharged arrows; te--your; sara-vrataih--by the multitude of arrows; hanyamanah--being killed; samantatah--here and there; jijivisavah--aspiring to live; utsrjya--giving up the battlefield; palayana-parah--intent on escaping; yayuh--they fled (the fighting).

TRANSLATION

While being pierced by your arrows, which you discharged on all sides, some of them, who were injured by the multitude of arrows but who desired to live, fled the battlefield, intent on escaping.

TEXT 34

TEXT

kecit pranjalayo dina
nyasta-sastra divaukasah
mukta-kaccha-sikhah kecid
bhitah sma iti vadinah

SYNONYMS

kecit--some of them; pranjalayah--folded their hands just to please you; dinah--very poor; nyasta-sastrah--being bereft of all weapons; divaukasah--the demigods; mukta-kaccha-sikhah--their garments and hair loosened and scattered; kecit--some of them; bhitah--we are very much afraid; sma--so became; iti vadinah--they spoke thus.

TRANSLATION

Defeated and bereft of all weapons, some of the demigods gave up fighting and praised you with folded hands, and some of them, appearing before you with loosened garments and hair, said, "O lord, we are very much afraid of you."

TEXT 35

TEXT

na tvam vismrta-sastrastran
virathan bhaya-samvrtan
hamsy anyasakta-vimukhan
bhagna-capan ayudhyatah

SYNONYMS

na--not; tvam--Your Majesty; vismrta-sastra-astran--those who have forgotten how to use weapons; virathan--without chariots; bhaya-samvrtan--bewildered by fear; hamsi--does kill; anya-asakta-vimukhan--persons attached not to fighting but to some other subject matter; bhagna-capan--their bows broken; ayudhyatah--and thus not fighting.

TRANSLATION

When the demigods are bereft of their chariots, when they forget how to use weapons, when they are fearful or attached to something other than fighting, or

when their bows are broken and they have thus lost the ability to fight, Your Majesty does not kill them.

PURPORT

There are principles that govern even fighting. If an enemy has no chariot, is unmindful of the fighting art because of fear, or is unwilling to fight, he is not to be killed. Kamsa's ministers reminded Kamsa that despite his power, he was cognizant of the principles of fighting, and therefore he had excused the demigods because of their incapability. "But the present emergency," the ministers said, "is not intended for such mercy or military etiquette. Now you should prepare to fight under any circumstances." Thus they advised Kamsa to give up the traditional etiquette in fighting and chastise the enemy at any cost.

TEXT 36

TEXT

kim ksema-surair vibudhair
asamyuga-vikatthanaih
raho-jusa kim harina
sambhuna va vanaukasa
kim indrenalpa-viryena
brahmana va tapasyata

SYNONYMS

kim--what is there to fear; ksema--in a place where there is a scarcity of the ability to fight; suraih--by the demigods; vibudhaih--by such powerful persons; asamyuga-vikatthanaih--by boasting and talking uselessly, away from the fighting; rahah-jusa--who is living in a solitary place within the core of the heart; kim harina--what is the fear from Lord Visnu; sambhuna--(and what is the fear) from Lord Siva; va--either; vana-okasa--who is living in the forest; kim indrena--what is the fear from Indra; alpa-viryena--he is not at all powerful (having no power to fight with you); brahmana--and what is the fear from Brahma; va--either; tapasyata--who is always engaged in meditation.

TRANSLATION

The demigods boast uselessly while away from the battlefield. Only where there is no fighting can they show their prowess. Therefore, from such demigods we have nothing to fear. As for Lord Visnu, He is in seclusion in the core of the hearts of the yogis. As for Lord Siva, he has gone to the forest. And as for Lord Brahma, he is always engaged in austerities and meditation. The other demigods, headed by Indra, are devoid of prowess. Therefore you have nothing to fear.

PURPORT

Kamsa's ministers told Kamsa that all the exalted demigods had fled in fear of him. One had gone to the forest, one to the core of the heart, and one to engage in tapasya. "Thus you can be free from all fear of the demigods," they said. "Just prepare to fight."

TEXT 37

TEXT

tathapi devah sapatnyan
nopeksya iti manmahe
tatas tan-mula-khanane
niyunksvasman anuvratan

SYNONYMS

tatha api--still; devah--the demigods; sapatnyat--due to enmity; na upeksyah--should not be neglected; iti manmahe--this is our opinion; tatah--therefore; tat-mula-khanane--to uproot them completely; niyunksva--engage; asman--us; anuvratan--who are ready to follow you.

TRANSLATION

Nonetheless, because of their enmity, our opinion is that the demigods should not be neglected. Therefore, to uproot them completely, engage us in fighting with them, for we are ready to follow you.

PURPORT

According to moral instructions, one should not neglect to extinguish fire completely, treat diseases completely, and clear debts completely. Otherwise they will increase and later be difficult to stop. Therefore the ministers advised Kamsa to uproot his enemies completely.

TEXT 38

TEXT

yathamayo 'nge samupeksito nrbhir
na sakyate rudha-padas cikitsitum
yathendriya-grama upeksitas tatha
ripur mahan baddha-balo na calyate

SYNONYMS

yatha--as; amayah--a disease; ange--in the body; samupeksitah--being neglected; nrbhih--by men; na--not; sakyate--is able; rudha-padah--when it is acute; cikitsitum--to be treated; yatha--and as; indriya-gramah--the senses; upeksitah--not controlled in the beginning; tatha--similarly; ripuh mahan--a great enemy; baddha-balah--if he becomes strong; na--not; calyate--can be controlled.

TRANSLATION

As a disease, if initially neglected, becomes acute and impossible to cure, or as the senses, if not controlled at first, are impossible to control later, an enemy, if neglected in the beginning, later becomes insurmountable.

TEXT 39

TEXT

mulam hi visnur devanam
yatra dharmah sanatanah
tasya ca brahma-go-vipras
tapo yajnah sa-daksinah

SYNONYMS

mulam--the foundation; hi--indeed; visnuh--is Lord Visnu; devanam--of the demigods; yatra--wherein; dharmah--religious principles; sanatanah--traditional or eternal; tasya--of this (foundation); ca--also; brahma--brahminical civilization; go--cow protection; viprah--brahmanas; tapah--austerity; yajnah--performing sacrifices; sa-daksinah--with proper remuneration.

TRANSLATION

The foundation of all the demigods is Lord Visnu, who lives and is worshiped wherever there are religious principles, traditional culture, the Vedas, cows, brahmanas, austerities, and sacrifices with proper remuneration.

PURPORT

Here is a description of sanatana-dharma, eternal religious principles, which must include brahminical culture, brahmanas, sacrifices and religion. These principles establish the kingdom of Visnu. Without the kingdom of Visnu, the kingdom of God, no one can be happy. Na te viduh svartha-gatim hi visnum: in this demoniac civilization, people unfortunately do not understand that the self-interest of human society lies in Visnu. Durasaya ye bahir-artha-maninah: thus they are involved in a hopeless hope. People want to be happy without God consciousness, or Krsna consciousness, because they are led by blind leaders who lead human society to chaos. The asuric adherents of Kamsa wanted to disrupt the traditional condition of human happiness and thus defeat the devatas, the devotees and demigods. Unless the devotees and demigods predominate, the asuras will increase, and human society will be in a chaotic condition.

TEXT 40

TEXT

tasmat sarvatmana rajan
brahmanan brahma-vadinah
tapasvino yajna-silan
gas ca hanmo havir-dughah

SYNONYMS

tasmat--therefore; sarva-atmana--in every respect; rajan--O King; brahmanan--the brahmanas; brahma-vadinah--who maintain the brahminical culture, centered around Visnu; tapasvinah--persons who are engaged in austerities; yajna-silan--persons engaged in offering sacrifices; gah ca--cows and persons engaged in protecting cows; hanmah--we shall kill; havih-dughah--because they supply milk, from which clarified butter is obtained for the offering of sacrifice.

TRANSLATION

O King, we, who are your adherents in all respects, shall therefore kill the Vedic brahmanas, the persons engaged in offering sacrifices and austerities, and the cows that supply milk, from which clarified butter is obtained for the ingredients of sacrifice.

TEXT 41

TEXT

vipra gavas ca vedas ca
tapah satyam damah samah
sraddha daya titiksa ca
kratavas ca hares tanuh

SYNONYMS

viprah--the brahmanas; gavah ca--and the cows; vedah ca--and the Vedic knowledge; tapah--austerity; satyam--truthfulness; damah--control of the senses; samah--control of the mind; sraddha--faith; daya--mercy; titiksa--tolerance; ca--also; kratavah ca--as well as sacrifices; hareh tanuh--are the different parts of the body of Lord Visnu.

TRANSLATION

The brahmanas, the cows, Vedic knowledge, austerity, truthfulness, control of the mind and senses, faith, mercy, tolerance and sacrifice are the different parts of the body of Lord Visnu, and they are the paraphernalia for a godly civilization.

PURPORT

When we offer our obeisances to the Personality of Godhead, we say:

namo brahmanya-devaya
go-brahmana-hitaya ca
jagad-dhitaya krsnaya
govindaya namo namah

When Krsna comes to establish real perfection in the social order, He personally gives protection to the cows and the brahmanas (go-brahmana-hitaya ca). This is His first interest because without protection of the brahmanas and the cows, there can be no human civilization and no question of happy, peaceful life. Asuras, therefore, are always interested in killing the brahmanas and cows. Especially in this age, Kali-yuga, cows are being killed all over the world, and as soon as there is a movement to establish brahminical civilization, people in general rebel. Thus they regard the Krsna consciousness movement as a form of "brainwashing." How can such envious persons be happy in their godless civilization? The Supreme Personality of Godhead punishes them by keeping them in darkness, birth after birth, and pushing them lower and lower into wretched conditions of hellish life. The Krsna consciousness movement has started a brahminical civilization, but especially when it is introduced in the Western countries, the asuras try to impede it in many ways. Nonetheless, we must push forward this movement tolerantly for the benefit of human society.

TEXT 42

TEXT

sa hi sarva-suradhyakso
hy asura-dvid guha-sayah
tan-mula devatah sarvah
sesvarah sa-catur-mukhah
ayam vai tad-vadhopayo
yad rsinam vihimsanam

SYNONYMS

sah--He (Lord Visnu); hi--indeed; sarva-sura-adhyaksah--the leader of all the demigods; hi--indeed; asura-dvit--the enemy of the asuras; guha-sayah--He is the Supersoul within the core of everyone's heart; tat-mulah--taking shelter at His lotus feet; devatah--the demigods exist; sarvah--all of them; sa-isvarah--including Lord Siva; sa-catuh-mukhah--as well as Lord Brahma, who has four faces; ayam--this is; vai--indeed; tat-vadha-upayah--the only means of killing Him (Visnu); yat--which; rsinam--of great sages, saintly persons, or Vaisnavas; vihimsanam--suppression with all kinds of persecution.

TRANSLATION

Lord Visnu, the Supersoul within the core of everyone's heart, is the ultimate enemy of the asuras and is therefore known as asura-dvit. He is the leader of all the demigods because all the demigods, including Lord Siva and Lord Brahma, exist under His protection. The great saintly persons, sages and Vaisnavas also depend upon Him. To persecute the Vaisnavas, therefore, is the only way to kill Visnu.

PURPORT

The demigods and the Vaisnavas especially are part and parcel of the Supreme Lord, Visnu, because they are always obedient to His orders (om tad visnoh paramam padam sada pasyanti surayah). The demoniac followers of Kamsa thought that if the Vaisnavas, saintly persons and sages were persecuted, the original body of Visnu would naturally be destroyed. Thus they decided to suppress Vaisnavism. The asuras perpetually struggle to persecute the Vaisnavas because they do not want Vaisnavism to spread. Vaisnavas preach only devotional service, not encouraging karmis, jnanis and yogis, because if one must liberate oneself from material, conditional life, one must ultimately become a Vaisnava. Our Krsna consciousness movement is directed with this understanding, and therefore the asuras always try to suppress it.

TEXT 43

TEXT

sri-suka uvaca
evam durmantribhih kamsah
saha sammantrya durmatih
brahma-himsam hitam mene
kala-pasavrto 'surah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--in this way; durmantribhih--his bad ministers; kamsah--King Kamsa; saha--along with; sammantrya--after considering very elaborately; durmatih--without good intelligence; brahma-himsam--persecution of the brahmanas; hitam--as the best way; mene--accepted; kala-pasa-avrtah--being bound by the rules and regulations of Yamaraja; asurah--because he was a demon.

TRANSLATION

Sukadeva Gosvami continued: Thus, having considered the instructions of his bad ministers, Kamsa, who was bound by the laws of Yamaraja and devoid of good intelligence because he was a demon, decided to persecute the saintly persons, the brahmanas, as the only way to achieve his own good fortune.

PURPORT

Srila Locana dasa Thakura has sung, apana karama, bhunjaye samana, kahaye locana dasa. Instead of taking good instructions from the sages and the sastras, godless nondevotees act whimsically, according to their own plans. Actually, however, no one has his own plans because everyone is bound by the laws of nature and must act according to his tendency in material, conditional life. Therefore one must change one's own decision and follow the decision of Krsna and Krsna's devotees. Then one is rescued from punishment by Yamaraja. Kamsa was not uneducated. It appears from his talks with Vasudeva and Devaki that he knew all about the laws of nature. But because of his association with bad ministers, he could not make a clear decision about his welfare. Therefore the Caitanya-caritamrta (Madhya 22.54) says:

'sadhu-sanga,' 'sadhu-sanga'----sarva-sastre kaya
lava-matra sadhu-sasge sarva-siddhi haya

If one desires his real welfare, he must associate with devotees and saintly persons and in this way rectify the material condition of his life.

TEXT 44

TEXT

sandisya sadhu-lokasya
kadane kadana-priyan
kama-rupa-dharan diksu
danavan grham avisat

SYNONYMS

sandisya--after giving permission; sadhu-lokasya--of the saintly persons; kadane--in persecution; kadana-priyan--to the demons, who were very expert at persecuting others; kama-rupa-dharan--who could assume any form, according to their own desire; diksu--in all directions; danavan--to the demons; grham avisat--Kamsa entered his own palace.

TRANSLATION

These demons, the followers of Kamsa, were expert at persecuting others, especially the Vaisnavas, and could assume any form they desired. After giving these demons permission to go everywhere and persecute the saintly persons, Kamsa entered his palace.

TEXT 45

TEXT

te vai rajah-prakrtayas
tamasa mudha-cetasah
satam vidvesam acerur
arad agata-mrtyavah

SYNONYMS

te--all the asuric ministers; vai--indeed; rajah-prakrtayah--surcharged with the mode of passion; tamasa--overwhelmed by the mode of ignorance; mudha-

cetasah--foolish persons; satam--of saintly persons; vidvesam--persecution; aceruh--executed; arat agata-mrtya-vah--impending death having already overtaken them.

TRANSLATION

Surcharged with passion and ignorance and not knowing what was good or bad for them, the asuras, for whom impending death was waiting, began the persecution of the saintly persons.

PURPORT

As stated in Bhagavad-gita (2.13):

dehino 'smin yatha dehe
kaumaram yauvanam jara
tatha dehantara-praptir
dhiras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." Irresponsible persons, surcharged with passion and ignorance, foolishly do things that are not to be done (nunam pramattah kurute vikarma). But one should know the results of irresponsible actions, as explained in the next verse.

TEXT 46

TEXT

ayuh sriyam yaso dharmam
lokan asisa eva ca
hanti sreyamsi sarvani
pumso mahad-atikramah

SYNONYMS

ayuh--the duration of life; sriyam--beauty; yasah--fame; dharmam--religion; lokan--elevation to higher planets; asisah--blessings; eva--indeed; ca--also; hanti--destroys; sreyamsi--benedictions; sarvani--all; pumsah--of a person; mahat-atikramah--trespassing against great personalities.

TRANSLATION

My dear King, when a man persecutes great souls, all his benedictions of longevity, beauty, fame, religion, blessings and promotion to higher planets will be destroyed.
Thus end the Bhaktivedanta purports of the Tenth Canto, Fourth Chapter, of the Srimad-Bhagavatam, entitled "The Atrocities of King Kamsa."

Chapter Five
The Meeting of Nanda Maharaja and Vasudeva

As described in this chapter, Nanda Maharaja very gorgeously performed the birth ceremony for his newborn child. Then he went to Kamsa to pay taxes due and met his intimate friend Vasudeva.

There was great jubilation all over Vrndavana due to Krsna's birth. Everyone was overwhelmed with joy. Therefore the King of Vraja, Maharaja Nanda, wanted to perform the birth ceremony for his child, and this he did. During this great

festival, Nanda Maharaja gave in charity to all present whatever they desired. After the festival, Nanda Maharaja put the cowherd men in charge of protecting Gokula, and then he went to Mathura to pay official taxes to Kamsa. In Mathura, Nanda Maharaja met Vasudeva. Nanda Maharaja and Vasudeva were brothers, and Vasudeva praised Nanda Maharaja's good fortune because he knew that Krsna had accepted Nanda Maharaja as His father. When Vasudeva inquired from Nanda Maharaja about the welfare of the child, Nanda Maharaja informed him all about Vrndavana, and Vasudeva was very much satisfied by this, although he expressed his grief because Devaki's many children had been killed by Kamsa. Nanda Maharaja consoled Vasudeva by saying that everything happens according to destiny and that one who knows this is not aggrieved. Expecting many disturbances in Gokula, Vasudeva then advised Nanda Maharaja not to wait in Mathura, but to return to Vrndavana as soon as possible. Thus Nanda Maharaja took leave of Vasudeva and returned to Vrndavana with the other cowherd men on their bullock carts.

TEXTS 1-2

TEXT

sri-suka uvaca
nandas tv atmaja utpanne
jatahlado maha-manah
ahuya vipran veda-jnan
snatah sucir alankrtah

vacayitva svastyayanam
jata-karmatmajasya vai
karayam asa vidhivat
pitr-devarcanam tatha

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; nandah--Maharaja Nanda; tu--indeed; atmaje--his son; utpanne--having been born; jata--overwhelmed; ahladah--in great jubilation; maha-manah--who was great minded; ahuya--invited; vipran--the brahmanas; veda-jnan--who were fully conversant in Vedic knowledge; snatah--taking a full bath; sucih--purifying himself; alankrtah--being dressed very nicely with ornaments and fresh garments; vacayitva--after causing to be recited; svasti-ayanam--Vedic mantras (by the brahmanas); jata-karma--the festival for the birth of the child; atmajasya--of his own son; vai--indeed; karayam asa--caused to be performed; vidhi-vat--according to the Vedic regulations; pitr-deva-arcanam--the worship of the forefathers and the demigods; tatha--as well as.

TRANSLATION

Sukadeva Gosvami said: Nanda Maharaja was naturally very magnanimous, and when Lord Sri Krsna appeared as his son, he was overwhelmed by jubilation. Therefore, after bathing and purifying himself and dressing himself properly, he invited brahmanas who knew how to recite Vedic mantras. After having these qualified brahmanas recite auspicious Vedic hymns, he arranged to have the Vedic birth ceremony celebrated for his newborn child according to the rules and regulations, and he also arranged for worship of the demigods and forefathers.

PURPORT

Srila Visvanatha Cakravarti Thakura has discussed the significance of the words nandas tu. The word tu, he says, is not used to fulfill the sentence, because without tu the sentence is complete. Therefore the word tu is used for a different purpose. Although Krsna appeared as the son of Devaki, Devaki and Vasudeva did not enjoy the jata-karma, the festival of the birth ceremony. Instead, this ceremony was enjoyed by Nanda Maharaja, as stated here (nandas tv atmaja utpanne jatahlado maha-manah). When Nanda Maharaja met Vasudeva, Vasudeva could not disclose, "Your son Krsna is actually my son. You are His father in a different way, spiritually." Because of fear of Kamsa, Vasudeva could not observe the festival for Krsna's birth, Nanda Maharaja, however, took full advantage of this opportunity.

The jata-karma ceremony can take place when the umbilical cord, connecting the child and the placenta, is cut. However, since Krsna was brought by Vasudeva to the house of Nanda Maharaja, where was the chance for this to happen? In this regard, Visvanatha Cakravarti Thakura desires to prove with evidence from many sastras that Krsna actually took birth as the son of Yasoda before the birth of Yogamaya, who is therefore described as the Lord's younger sister. Even though there may be doubts about the cutting of the umbilical cord, and even though it is possible that this was not done, when the Supreme Personality of Godhead appears, such events are regarded as factual. Krsna appeared as Varahadeva from the nostril of Brahma, and therefore Brahma is described as the father of Varahadeva. Also significant are the words karayam asa vidhivat. Being overwhelmed with jubilation over the birth of his son, Nanda Maharaja did not see whether the cord was cut or not. Thus he performed the ceremony very gorgeously. According to the opinion of some authorities, Krsna was actually born as the son of Yasoda. In any case, without regard for material understandings, we can accept that Nanda Maharaja's celebration for the ceremony of Krsna's birth was proper. This ceremony is therefore well known everywhere as Nandotsava.

TEXT 3

TEXT

dhenunam niyute pradad
viprebhyah samalankrte
tiladrin sapta ratnaugha-
satakaumbhambaravrtan

SYNONYMS

dhenunam--of milk-giving cows; niyute--two million; pradat--gave in charity; viprebhyah--unto the brahmanas; samalankrte--completely decorated; tila-adrin--hills of grain; sapta--seven; ratna-ogha-sata-kaumbha-ambara-avrtan--covered with jewels and cloth embroidered with gold.

TRANSLATION

Nanda Maharaja gave two million cows, completely decorated with cloth and jewels, in charity to the brahmanas. He also gave them seven hills of grain, covered with jewels and with cloth decorated with golden embroidery.

TEXT 4

TEXT

kalena snana-saucabhyam
samskarais tapasejyaya

sudhyanti danaih santustya
dravyany atmatma-vidyaya

SYNONYMS

kalena--by due course of time (the land and other material things become purified); snana-saucabhyam--by bathing (the body becomes purified) and by cleansing (unclean things become purified); samskaraih--by purificatory processes (birth becomes purified); tapasa--by austerity (the senses become purified); ijyaya--by worship (the brahmanas become purified); sudhyanti--become purified; danaih--by charity (wealth becomes purified); santustya--by satisfaction (the mind becomes purified); dravyani--all material possessions, such as cows, land and gold; atma--the soul (becomes purified); atma-vidyaya--by self-realization.

TRANSLATION

O King, by the passing of time, land and other material possessions are purified; by bathing, the body is purified; and by being cleansed, unclean things are purified. By purificatory ceremonies, birth is purified; by austerity, the senses are purified; and by worship and charity offered to the brahmanas, material possessions are purified. By satisfaction, the mind is purified; and by self-realization, or Krsna consciousness, the soul is purified.

PURPORT

These are sastric injunctions concerning how one can purify everything according to Vedic civilization. Unless purified, anything we use will infect us with contamination. In India five thousand years ago, even in the villages such as that of Nanda Maharaja, people knew know to purify things, and thus they enjoyed even material life without contamination.

TEXT 5

TEXT

saumangalya-giro viprah
suta-magadha-vandinah
gayakas ca jagur nedur
bheryo dundubhayo muhuh

SYNONYMS

saumangalya-girah--whose chanting of mantras and hymns purified the environment by their vibration; viprah--the brahmanas; suta--experts in reciting all the histories; magadha--experts in reciting the histories of special royal families; vandinah--general professional reciters; gayakah--singers; ca--as well as; jaguh--chanted; neduh--vibrated; bheryah--a kind of musical instrument; dundubhayah--a kind of musical instrument; muhuh--constantly.

TRANSLATION

The brahmanas recited auspicious Vedic hymns, which purified the environment by their vibration. The experts in reciting old histories like the Puranas, the experts in reciting the histories of royal families, and general reciters all chanted, while singers sang and many kinds of musical instruments, like bheris and dundubhis, played in accompaniment.

TEXT 6

TEXT

vrajah sammrsta-samsikta-
dvarajira-grhantarah
citra-dhvaja-pataka-srak-
caila-pallava-toranaih

SYNONYMS

vrajah--the land occupied by Nanda Maharaja; sammrsta--very nicely cleaned; samsikta--very nicely washed; dvara--all the doors or entrances; ajira--courtyards; grha-antarah--everything within the house; citra--variegated; dhvaja--of festoons; pataka--of flags; srak--of flower garlands; caila--of pieces of cloth; pallava--of the leaves of mango trees; toranaih--(decorated) by gates in different places.

TRANSLATION

Vrajapura, the residence of Nanda Maharaja, was fully decorated with varieties of festoons and flags, and in different places, gates were made with varieties of flower garlands, pieces of cloth, and mango leaves. The courtyards, the gates near the roads, and everything within the rooms of the houses were perfectly swept and washed with water.

TEXT 7

TEXT

gavo vrsa vatsatara
haridra-taila-rusitah
vicitra-dhatu-barhasrag-
vastra-kancana-malinah

SYNONYMS

gavah--the cows; vrsah--the bulls; vatsatarah--the calves; haridra--with a mixture of turmeric; taila--and oil; rusitah--their entire bodies smeared; vicitra--decorated varieties of; dhatu--colored minerals; barha-srak--peacock-feather garlands; vastra--cloths; kancana--golden ornaments; malinah--being decorated with garlands.

TRANSLATION

The cows, the bulls and the calves were thoroughly smeared with a mixture of turmeric and oil, mixed with varieties of minerals. Their heads were bedecked with peacock feathers, and they were garlanded and covered with cloth and golden ornaments.

PURPORT

The Supreme Personality of Godhead has instructed in Bhagavad-gita (18.44), krsi-go-raksya-vanijyam vaisya-karma-svabhavajam: "Farming, cow protection and trade are the qualities of work for the vaisyas." Nanda Maharaja belonged to the vaisya community, the agriculturalist community. How to protect the cows and how rich this community was are explained in these verses. We can hardly imagine that cows, bulls and calves could be cared for so nicely and decorated so well

with cloths and valuable golden ornaments. How happy they were. As described elsewhere in the Bhagavatam, during Maharaja Yudhisthira's time the cows were so happy that they used to muddy the pasturing ground with milk. This is Indian civilization. Yet in the same place, India, Bharata-varsa, how much people are suffering by giving up the Vedic way of life and not understanding the teachings of Bhagavad-gita.

TEXT 8

TEXT

maharha-vastrabharana-
kancukosnisa-bhusitah
gopah samayayu rajan
nanopayana-panayah

SYNONYMS

maha-arha--extremely valuable; vastra-abharana--with garments and ornaments; kancuka--by a particular type of garment used in Vrndavana; usnisa--with turbans; bhusitah--being nicely dressed; gopah--all the cowherd men; samayayuh--came there; rajan--O King (Maharaja Pariksit); nana--various; upayana--presentations; panayah--holding in their hands.

TRANSLATION

O King Pariksit, the cowherd men dressed very opulently with valuable ornaments and garments such as coats and turbans. Decorated in this way and carrying various presentations in their hands, they approached the house of Nanda Maharaja.

PURPORT

When we consider the past condition of the agriculturalist in the village, we can see how opulent he was, simply because of agricultural produce and protection of cows. At the present, however, agriculture having been neglected and cow protection given up, the agriculturalist is suffering pitiably and is dressed in a niggardly torn cloth. This is the distinction between the India of history and the India of the present day. By the atrocious activities of ugra-karma, how we are killing the opportunity of human civilization!

TEXT 9

TEXT

gopyas cakarnya mudita
yasodayah sutodbhavam
atmanam bhusayam cakrur
vastrakalpanjanadibhih

SYNONYMS

gopyah--the feminine community, the wives of the cowherd men; ca--also; akarnya--after hearing; muditah--became very glad; yasodayah--of mother Yasoda; suta-udbhavam--the birth of a male child; atmanam--personally; bhusayam cakruh--dressed very nicely to attend the festival; vastra-akalpa-anjana-adibhih--with proper dress, ornaments, black ointment, and so on.

TRANSLATION

The gopi wives of the cowherd men were very pleased to hear that mother Yasoda had given birth to a son, and they began to decorate themselves very nicely with proper dresses, ornaments, black ointment for the eyes, and so on.

TEXT 10

TEXT

nava-kunkuma-kinjalka-
mukha-pankaja-bhutayah
balibhis tvaritam jagmuh
prthu-sronyas calat-kucah

SYNONYMS

nava-kunkuma-kinjalka--with saffron and newly grown kunkuma flower; mukha-pankaja-bhutayah--exhibiting an extraordinary beauty in their lotuslike faces; balibhih--with presentations in their hands; tvaritam--very quickly; jagmuh--went (to the house of mother Yasoda); prthu-sronyah--bearing full hips, fulfilling womanly beauty; calat-kucah--their developed breasts were moving.

TRANSLATION

Their lotuslike faces extraordinarily beautiful, being decorated with saffron and newly grown kunkuma, the wives of the cowherd men hurried to the house of mother Yasoda with presentations in their hands. Because of natural beauty, the wives had full hips and full breasts, which moved as they hurried along.

PURPORT

The cowherd men and women in the villages lived a very natural life, and the women developed a natural feminine beauty, with full hips and breasts. Because women in modern civilization do not live naturally, their hips and breasts do not develop this natural fullness. Because of artificial living, women have lost their natural beauty, although they claim to be independent and advanced in material civilization. This description of the village women gives a clear example of the contrast between natural life and the artificial life of a condemned society, such as that of the Western countries, where topless, bottomless beauty may be easily purchased in clubs and shops and for public advertisements. The word balibhih indicates that the women were carrying gold coins, jeweled necklaces, nice cloths, newly grown grass, sandalwood pulp, flower garlands and similar offerings on plates made of gold. Such offerings are called bali. The words tvaritam jagmuh indicate how happy the village women were to understand that mother Yasoda had given birth to a wonderful child known as Krsna.

TEXT 11

TEXT

gopyah sumrsta-mani-kundala-niska-kanthyas
citrambarah pathi sikha-cyuta-malya-varsah
  nandalayam sa-valaya vrajatir virejur
  vyalola-kundala-payodhara-hara-sobhah

SYNONYMS

gopyah--the gopis; su-mrsta--very dazzling; mani--made of jewels; kundala--wearing earrings; niska-kanthyah--and having little keys and lockets hanging from their necks; citra-ambarah--dressed with varieties of colored embroidery; pathi--on their way to Yasodamayi's house; sikha-cyuta--fell from their hair; malya-varsah--a shower of flower garlands; nanda-alayam--to the house of Maharaja Nanda; sa-valayah--with bangles on their hands; vrajatih--while going (in that costume); virejuh--they looked very, very beautiful; vyalola--moving; kundala--with earrings; payodhara--with breasts; hara--with flower garlands; sobhah--who appeared so beautiful.

TRANSLATION

In the ears of the gopis were brilliantly polished jeweled earrings, and from their necks hung metal lockets. Their hands were decorated with bangles, their dresses were of varied colors, and from their hair, flowers fell onto the street like showers. Thus while going to the house of Maharaja Nanda, the gopis, their earrings, breasts and garlands moving, were brilliantly beautiful.

PURPORT

The description of the gopis, who were going to the house of Maharaja Nanda to welcome Krsna, is especially significant. The gopis were not ordinary women, but expansions of Krsna's pleasure potency, as described in the Brahma-samhita (5.37,29):

ananda-cinmaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasaty akhilatma-bhuto
govindam adi-purusam tam aham bhajami

(5.37)

cintamani-prakara-sadmasu kalpa-vrksa-
laksavrtesu surabhir abhipalayantam
laksmi-sahasra-sata-sambhrama-sevyamanam
govindam adi-purusam tam aham bhajami

(5.29)

Krsna is always worshiped by the gopis wherever He goes. Therefore Krsna is so vividly described in Srimad-Bhagavatam. Sri Caitanya Mahaprabhu has also described Krsna in this way: ramya kacid upasana vrajavadhu-vargena ya kalpita. All these gopis were going to offer Krsna their presentations because the gopis are eternal associates of the Lord. Now the gopis were more jubilant because of the news of Krsna's appearance in Vrndavana.

TEXT 12

TEXT

ta asisah prayunjanas
ciram pahiti balake
haridra-curna-tailadbhih
sincantyo 'janam ujjaguh

SYNONYMS

tah--all the women, the wives and daughters of the cowherd men; asisah--blessings; prayunjanah--offering; ciram--for a long time; pahi--may You become the King of Vraja and maintain all its inhabitants; iti--thus; balake--unto the newborn child; haridra-curna--powder of turmeric; taila-adbhih--mixed with oil; sincantyah--sprinkling; ajanam--the Supreme Personality of Godhead, who is unborn; ujjaguh--offered prayers.

TRANSLATION

Offering blessings to the newborn child, Krsna, the wives and daughters of the cowherd men said, "May You become the King of Vraja and long maintain all its inhabitants." They sprinkled a mixture of turmeric powder, oil and water upon the birthless Supreme Lord and offered their prayers.

TEXT 13

TEXT

avadyanta vicitrani
vaditrani mahotsave
krsne visvesvare 'nante
nandasya vrajam agate

SYNONYMS

avadyanta--vibrated in celebration of Vasudeva's son; vicitrani--various; vaditrani--musical instruments; maha-utsave--in the great festival; krsne--when Lord Krsna; visva-isvare--the master of the entire cosmic manifestation; anante--unlimitedly; nandasya--of Maharaja Nanda; vrajam--at the pasturing place; agate--had so arrived.

TRANSLATION

Now that the all-pervading, unlimited Lord Krsna, the master of the cosmic manifestation, had arrived within the estate of Maharaja Nanda, various types of musical instruments resounded to celebrate the great festival.

PURPORT

The Lord says in Bhagavad-gita (4.7):

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srjamy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself." Whenever Krsna comes, once in a day of Brahma, He comes to the house of Nanda Maharaja in Vrndavana. Krsna is the master of all creation (sarva-loka-mahesvaram). Therefore, not only in the neighborhood of Nanda Maharaja's estate, but all over the universe--and in all the other universes--musical sounds celebrated the auspicious arrival of the Lord.

TEXT 14

TEXT

gopah parasparam hrsta
dadhi-ksira-ghrtambubhih
asincanto vilimpanto
navanitais ca ciksipuh

SYNONYMS

gopah--the cowherd men; parasparam--on one another; hrstah--being so pleased; dadhi--with curd; ksira--with condensed milk; ghrta-ambubhih--with water mixed with butter; asincantah--sprinkling; vilimpantah--smearing; navanitaih ca--and with butter; ciksipuh--they threw on one another.

TRANSLATION

In gladness, the cowherd men enjoyed the great festival by splashing one another's bodies with a mixture of curd, condensed milk, butter and water. They threw butter on one another and smeared it on one another's bodies.

PURPORT

From this statement we can understand that five thousand years ago not only was there enough milk, butter and curd to eat, drink and cook with, but when there was a festival it would be thrown about without restriction. There was no limit to how extensively milk, butter, curd and other such products were used in human society. Everyone had an ample stock of milk, and by using it in many varied milk preparations, people would keep good health in natural ways and thus enjoy life in Krsna consciousness.

TEXTS 15-16

TEXT

nando maha-manas tebhyo
vaso 'lankara-go-dhanam
suta-magadha-vandibhyo
ye 'nye vidyopajivinah

tais taih kamair adinatma
yathocitam apujayat
visnor aradhanarthaya
sva-putrasyodayaya ca

SYNONYMS

nandah--Maharaja Nanda; maha-manah--who among the cowherd men was the greatest of all upright persons; tebhyah--unto the cowherd men; vasah--clothing; alankara--ornaments; go-dhanam--and cows; suta-magadha-vandibhyah--unto the sutas (the professional reciters of the old histories), the magadhas (the professional reciters of the histories of royal dynasties) and the vandis (general singers of prayers); ye anye--as well as others; vidya-upajivinah--who were continuing their livelihood on the basis of educational qualifications; taih taih--with whatever; kamaih--improvements of desire; adina-atma--Maharaja Nanda, who was so magnanimous; yatha-ucitam--as was suitable; apujayat--worshiped them or satisfied them; visnoh aradhana-arthaya--for the purpose of satisfying Lord Visnu; sva-putrasya--of his own child; udayaya--for the improvement in all respects; ca--and.

TRANSLATION

The great-minded Maharaja Nanda gave clothing, ornaments and cows in charity to the cowherd men in order to please Lord Visnu, and thus he improved the condition of his own son in all respects. He distributed charity to the sutas, the magadhas, the vandis, and men of all other professions, according to their educational qualifications, and satisfied everyone's desires.

PURPORT

Although it has become fashionable to speak of daridra-narayana, the words visnor aradhanarthaya do not mean that all the people satisfied by Nanda Maharaja in this great ceremony were Visnus. They were not daridra, nor were they Narayana. Rather, they were devotees of Narayana, and by their educational qualifications they would satisfy Narayana. Therefore, satisfying them was an indirect way of satisfying Lord Visnu. Mad-bhakta-pujabhyadhika (Bhag. 11.19.21). The Lord says, "Worshiping My devotees is better than worshiping Me directly." The varnasrama system is entirely meant for visnu-aradhana, worship of Lord Visnu. Varnasramacaravata purusena parah puman. visnur aradhyate (Visnu Purana 3.8.9). The ultimate goal of life is to please Lord Visnu, the Supreme Lord. The uncivilized man or materialistic person, however, does not know this aim of life. Na te viduh svartha-gatim hi visnum (Bhag. 7.5.31). One's real self-interest lies in satisfying Lord Visnu. Not satisfying Lord Visnu but instead attempting to become happy through material adjustments (bahir-artha-maninah) is the wrong way for happiness. Because Visnu is the root of everything, if Visnu is pleased, everyone is pleased; in particular, one's children and family members become happy in all respects. Nanda Maharaja wanted to see his newborn child happy. That was his purpose. Therefore he wanted to satisfy Lord Visnu, and to satisfy Lord Visnu it was necessary to satisfy His devotees, such as the learned brahmanas, magadhas and sutas. Thus, in a roundabout way, ultimately it was Lord Visnu who was to be satisfied.

“**Srimad-Bhagavatam — Canto Ten**” by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life’s work.

COPYRIGHT NOTICE: This is an evaluation copy of the printed version of this book, and is NOT FOR RESALE. This evaluation copy is intended for personal non-commercial use only, under the “fair use” guidelines established by international copyright laws. You may use this electronic file to evaluate the printed version of this book, for your own private use, or for short excerpts used in academic works, research, student papers, presentations, and the like. You can distribute this evaluation copy to others over the Internet, so long as you keep this copyright information intact. You may not reproduce more than ten percent (10%) of this book in any media without the express written permission from the copyright holders. Reference any excerpts in the following way: “Excerpted from “Srimad-Bhagavatam” by A.C. Bhaktivedanta Swami Prabhupada, courtesy of the Bhaktivedanta Book Trust International, www.Krishna.com.”

This book and electronic file is Copyright 1977-2003 Bhaktivedanta Book Trust International, 3764 Watseka Avenue, Los Angeles, CA 90034, USA.

All rights reserved. For any questions, comments, correspondence, or to evaluate dozens of other books in this collection, visit the website of the publishers, www.Krishna.com.

TEXT 17

TEXT

rohini ca maha-bhaga
nanda-gopabhinandita
vyacarad divya-vasa-srak-
kanthabharana-bhusita

SYNONYMS

rohini--Rohini, the mother of Baladeva; ca--also; maha-bhaga--the most fortunate mother of Baladeva (greatly fortunate because of having the opportunity to raise Krsna and Balarama together); nanda-gopa-abhinandita--being honored by Maharaja Nanda and mother Yasoda; vyacarat--was busy wandering here and there; divya--beautiful; vasa--with a dress; srak--with a garland; kantha-abharana--and with an ornament covering the neck; bhusita--decorated.

TRANSLATION

The most fortunate Rohini, the mother of Baladeva, was honored by Nanda Maharaja and Yasoda, and thus she also dressed gorgeously and decorated herself with a necklace, a garland and other ornaments. She was busy wandering here and there to receive the women who were guests at the festival.

PURPORT

Rohini, another wife of Vasudeva's, was also kept under the care of Nanda Maharaja with her son Baladeva. Because her husband was imprisoned by Kamsa, she was not very happy, but on the occasion of Krsna-janmastami, Nandotsava, when Nanda Maharaja gave dresses and ornaments to others, he also gave gorgeous garments and ornaments to Rohini so that she could take part in the festival. Thus she also was busy receiving the women who were guests. Because of her good fortune in being able to raise Krsna and Balarama together, she is described as maha-bhaga, greatly fortunate.

TEXT 18

TEXT

tata arabhya nandasya
vrajah sarva-samrddhiman
harer nivasatma-gunai
ramakridam abhun nrpa

SYNONYMS

tatah arabhya--beginning from that time; nandasya--of Maharaja Nanda; vrajah--Vrajabhumi, the land for protecting and breeding cows; sarva-samrddhiman--became opulent with all kinds of riches; hareh nivasa--of the residence of the Supreme Personality of Godhead; atma-gunaih--by the transcendental qualities;

rama-akridam--the place of pastimes for the goddess of fortune; abhut--became; nrpa--O King (Maharaja Pariksit).

TRANSLATION

O Maharaja Pariksit, the home of Nanda Maharaja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Krsna's appearance there, it became the place for the pastimes of the goddess of fortune.

PURPORT

As stated in the Brahma-samhita (5.29), laksmi-sahasra-sata-sambhrama-sevyamanam govindam adi-purusam tam aham bhajami. The abode of Krsna is always served by hundreds and thousands of goddesses of fortune. Wherever Krsna goes, the goddess of fortune naturally resides with Him. The chief of the goddesses of fortune is Srimati Radharani. Therefore, Krsna's appearance in the land of Vraja indicated that the chief goddess of fortune, Radharani, would also appear there very soon. Nanda Maharaja's abode was already opulent, and since Krsna had appeared, it would be opulent in all respects.

TEXT 19

TEXT

gopan gokula-raksayam
nirupya mathuram gatah
nandah kamsasya varsikyam
karam datum kurudvaha

SYNONYMS

gopan--the cowherd men; gokula-raksayam--in giving protection to the state of Gokula; nirupya--after appointing; mathuram--to Mathura; gatah--went; nandah--Nanda Maharaja; kamsasya--of Kamsa; varsikyam--yearly taxes; karam--the share of profit; datum--to pay; kuru-udvaha--O Maharaja Pariksit, best protector of the Kuru dynasty.

TRANSLATION

Sukadeva Gosvami continued: Thereafter, my dear King Pariksit, O best protector of the Kuru dynasty, Nanda Maharaja appointed the local cowherd men to protect Gokula and then went to Mathura to pay the yearly taxes to King Kamsa.

PURPORT

Because the killing of babies was going on and had already become known, Nanda Maharaja was very much afraid for his newborn child. Thus he appointed the local cowherd men to protect his home and child. He wanted to go immediately to Mathura to pay the taxes due and also to offer some presentation for the sake of his newborn son. For the protection of the child, he had worshiped various demigods and forefathers and given charity to everyone's satisfaction. Similarly, Nanda Maharaja wanted not only to pay Kamsa the yearly taxes but also to offer some presentation so that Kamsa too would be satisfied. His only concern was how to protect his transcendental child, Krsna.

TEXT 20

TEXT

vasudeva upasrutya
bhrataram nandam agatam
jnatva datta-karam rajne
yayau tad-avamocanam

SYNONYMS

vasudevah--Vasudeva; upasrutya--when he heard; bhrataram--that his dear friend and brother; nandam--Nanda Maharaja; agatam--had come to Mathura; jnatva--when he learned; datta-karam--and had already paid the taxes; rajne--unto the King; yayau--he went; tat-avamocanam--to the residential quarters of Nanda Maharaja.

TRANSLATION

When Vasudeva heard that Nanda Maharaja, his very dear friend and brother, had come to Mathura and already paid the taxes to Kamsa, he went to Nanda Maharaja's residence.

PURPORT

Vasudeva and Nanda Maharaja were so intimately connected that they lived like brothers. Furthermore, it is learned from the notes of Sripada Madhvacarya that Vasudeva and Nanda Maharaja were stepbrothers. Vasudeva's father, Surasena, married a vaisya girl, and from her Nanda Maharaja was born. Later, Nanda Maharaja himself married a vaisya girl, Yasoda. Therefore his family is celebrated as a vaisya family, and Krsna, identifying Himself as their son, took charge of vaisya activities (krsi-go-raksya-vanijyam). Balarama represents plowing the land for agriculture and therefore always carries in His hand a plow, whereas Krsna tends cows and therefore carries a flute in His hand. Thus the two brothers represent krsi-raksya and go-raksya.

TEXT 21

TEXT

tam drstva sahasotthaya
dehah pranam ivagatam
pritah priyatamam dorbhyam
sasvaje prema-vihvalah

SYNONYMS

tam--him (Vasudeva); drstva--seeing; sahasa--suddenly; utthaya--getting up; dehah--the same body; pranam--life; iva--as if; agatam--had returned; pritah--so pleased; priya-tamam--his dear friend and brother; dorbhyam--by his two arms; sasvaje--embraced; prema-vihvalah--overwhelmed with love and affection.

TRANSLATION

When Nanda Maharaja heard that Vasudeva had come, he was overwhelmed with love and affection, being as pleased as if his body had regained its life. Seeing Vasudeva suddenly present, he got up and embraced him with both arms.

PURPORT

Nanda Maharaja was older than Vasudeva. Therefore Nanda Maharaja embraced him, and Vasudeva offered him namaskara.

TEXT 22

TEXT

pujitah sukham asinah
prstvanamayam adrtah
prasakta-dhih svatmajayor
idam aha visampate

SYNONYMS

pujitah--Vasudeva having been so dearly welcomed; sukham asinah--having been given a place to sit comfortably; prstva--asking; anamayam--all-auspicious inquiries; adrtah--being honored and respectfully received; prasakta-dhih--because of his being very much attached; sva-atmajayoh--to his own two sons, Krsna and Balarama; idam--the following; aha--inquired; visam-pate--O Maharaja Pariksit.

TRANSLATION

O Maharaja Pariksit, having thus been received and welcomed by Nanda Maharaja with honor, Vasudeva sat down very peacefully and inquired about his own two sons because of intense love for them.

TEXT 23

TEXT

distya bhratah pravayasa
idanim aprajasya te
prajasaya nivrttasya
praja yat samapadyata

SYNONYMS

distya--it is by great fortune; bhratah--O my dear brother; pravayasah--of you whose age is now quite advanced; idanim--at the present moment; aprajasya--of one who did not have a son before; te--of you; praja-asayah nivrttasya--of one who was almost hopeless of getting a son at this age; praja--a son; yat--whatever; samapadyata--has been gotten by chance.

TRANSLATION

My dear brother Nanda Maharaja, at an advanced age you had no son at all and were hopeless of having one. Therefore, that you now have a son is a sign of great fortune.

PURPORT

At an advanced age one generally cannot beget a male child. If by chance one does beget a child at this age, the child is generally female. Thus Vasudeva indirectly asked Nanda Maharaja whether he had actually begotten a male child or a female child. Vasudeva knew that Yasoda had given birth to a female child, whom he had stolen and replaced with a male child. This was a great mystery, and

Vasudeva wanted to determine whether this mystery was already known to Nanda Maharaja. On inquiring, however, he was confident that the mystery of Krsna's birth and His being placed in the care of Yasoda was still hidden. There was no danger, since Kamsa at least could not learn what had already happened.

TEXT 24

TEXT

distya samsara-cakre 'smin
vartamanah punar-bhavah
upalabdho bhavan adya
durlabham priya-darsanam

SYNONYMS

distya--it is also by great fortune; samsara-cakre asmin--in this world of birth and death; vartamanah--although I was existing; punah-bhavah--my meeting with you is just like another birth; upalabdhah--being obtained by me; bhavan--you; adya--today; durlabham--although it was never to happen; priya-darsanam--to see you again, my very dear friend and brother.

TRANSLATION

It is also by good fortune that I am seeing you. Having obtained this opportunity, I feel as if I have taken birth again. Even though one is present in this world, to meet with intimate friends and dear relatives in this material world is extremely difficult.

PURPORT

Vasudeva had been imprisoned by Kamsa, and therefore, although present in Mathura, he was unable to see Nanda Maharaja for many years. Therefore when they met again, Vasudeva considered this meeting to be another birth.

TEXT 25

TEXT

naikatra priya-samvasah
suhrdam citra-karmanam
oghena vyuhyamananam
plavanam srotaso yatha

SYNONYMS

na--not; ekatra--in one place; priya-samvasah--living together with dear friends and relatives; suhrdam--of friends; citra-karmanam--of all of us who have had varieties of reactions to our past karma; oghena--by the force; vyuhyamananam--carried away; plavanam--of sticks and other objects floating in the water; srotasah--of the waves; yatha--as.

TRANSLATION

Many planks and sticks, unable to stay together, are carried away by the force of a river's waves. Similarly, although we are intimately related with friends and family members, we are unable to stay together because of our varied past deeds and the waves of time.

PURPORT

Vasudeva was lamenting because he and Nanda Maharaja could not live together. Yet how could they live together? Vasudeva warns that all of us, even if intimately related, are carried away by the waves of time according to the results of past karma.

TEXT 26

TEXT

kaccit pasavyam nirujam
bhury-ambu-trna-virudham
brhad vanam tad adhuna
yatrasse tvam suhrd-vrtah

SYNONYMS

kaccit--whether; pasavyam--protection of the cows; nirujam--without difficulties or disease; bhuri--sufficient; ambu--water; trna--grass; virudham--plants; brhat vanam--the great forest; tat--all these arrangements are there; adhuna--now; yatra--where; asse--are living; tvam--you; suhrt-vrtah--surrounded by friends.

TRANSLATION

My dear friend Nanda Maharaja, in the place where you are living with your friends, is the forest favorable for the animals, the cows? I hope there is no disease or inconvenience. The place must be full of water, grass and other plants.

PURPORT

For human happiness, one must care for the animals, especially the cows. Vasudeva therefore inquired whether there was a good arrangement for the animals where Nanda Maharaja lived. For the proper pursuit of human happiness, there must be arrangements for the protection of cows. This means that there must be forests and adequate pasturing grounds full of grass and water. If the animals are happy, there will be an ample supply of milk, from which human beings will benefit by deriving many milk products with which to live happily. As enjoined in Bhagavad-gita (18.44), krsi-go-raksya-vanijyam vaisya-karma-svabhavajam. Without giving proper facilities to the animals, how can human society be happy? That people are raising cattle to send to the slaughterhouse is a great sin. By this demoniac enterprise, people are ruining their chance for a truly human life. Because they are not giving any importance to the instructions of Krsna, the advancement of their so-called civilization resembles the crazy efforts of men in a lunatic asylum.

TEXT 27

TEXT

bhratar mama sutah kaccin
matra saha bhavad-vraje
tatam bhavantam manvano
bhavadbhyam upalalitah

SYNONYMS

bhratah--my dear brother; mama--my; sutah--son (Baladeva, born of Rohini); kaccit--whether; matra saha--with His mother, Rohini; bhavat-vraje--in your house; tatam--as father; bhavantam--unto you; manvanah--thinking; bhavadbhyam--by you and your wife, Yasoda; upalalitah--properly being raised.

TRANSLATION

My son Baladeva, being raised by you and your wife, Yasodadevi, considers you His father and mother. Is he living very peacefully in your home with His real mother, Rohini?

TEXT 28

TEXT

pumsas tri-vargo vihitah
suhrdo hy anubhavitah
na tesu klisyamanesu
tri-vargo 'rthaya kalpate

SYNONYMS

pumsah--of a person; tri-vargah--the three aims of life (religion, economic development and sense gratification); vihitah--enjoined according to Vedic ritualistic ceremonies; suhrdah--toward relatives and friends; hi--indeed; anubhavitah--when they are properly in line; na--not; tesu--in them; klisyamanesu--if they are actually in any difficulty; tri-vargah--these three aims of life; arthaya--for any purpose; kalpate--does become so.

TRANSLATION

When one's friends and relatives are properly situated, one's religion, economic development and sense gratification, as described in the Vedic literatures, are beneficial. Otherwise, if one's friends and relatives are in distress, these three cannot offer any happiness.

PURPORT

Vasudeva regretfully informed Nanda Maharaja that although he had his wife and children, he could not properly discharge his duty of maintaining them and was therefore unhappy.

TEXT 29

TEXT

sri-nanda uvaca
aho te devaki-putrah
kamsena bahavo hatah
ekavasistavaraja
kanya sapi divam gata

SYNONYMS

sri-nandah uvaca--Nanda Maharaja said; aho--alas; te--your; devaki-putrah--all the sons of your wife Devaki; kamsena--by King Kamsa; bahavah--many; hatah--

have been killed; eka--one; avasista--remaining child; avaraja--the youngest of all; kanya--a daughter also; sa api--she also; divam gata--gone to the heavenly planets.

TRANSLATION

Nanda Maharaja said: Alas, King Kamsa killed so many of your children, born of Devaki. And your one daughter, the youngest child of all, entered the heavenly planets.

PURPORT

When Vasudeva understood from Nanda Maharaja that the mystery of Krsna's birth and His having been exchanged with Yasoda's daughter was yet undisclosed, he was happy that things were going on nicely. By saying that Vasudeva's daughter, his youngest child, had gone to the heavenly planets, Nanda Maharaja indicated that he did not know that this daughter was born of Yasoda and that Vasudeva had exchanged her with Krsna. Thus the doubts of Vasudeva were dispelled.

TEXT 30

TEXT

nunam hy adrsta-nistho 'yam
adrsta-paramo janah
adrstam atmanas tattvam
yo veda na sa muhyati

SYNONYMS

nunam--certainly; hi--indeed; adrsta--unseen; nisthah ayam--something ends there; adrsta--the unseen destiny; paramah--ultimate; janah--every living entity within this material world; adrstam--that destiny; atmanah--of oneself; tattvam--ultimate truth; yah--anyone who; veda--knows; na--not; sah--he; muhyati--becomes bewildered.

TRANSLATION

Every man is certainly controlled by destiny, which determines the results of one's fruitive activities. In other words, one has a son or daughter because of unseen destiny, and when the son or daughter is no longer present, this also is due to unseen destiny. Destiny is the ultimate controller of everyone. One who knows this is never bewildered.

PURPORT

Nanda Maharaja consoled his younger brother Vasudeva by saying that destiny is ultimately responsible for everything. Vasudeva should not be unhappy that his many children had been killed by Kamsa or that the last child, the daughter, had gone to the heavenly planets.

TEXT 31

TEXT

sri-vasudeva uvaca
karo vai varsiko datto

rajne drsta vayam ca vah
neha stheyam bahu-titham
santy utpatas ca gokule

SYNONYMS

sri-vasudevah uvaca--Sri Vasudeva replied; karah--the taxes; vai--indeed; varsikah--yearly; dattah--have already been paid by you; rajne--to the King; drstah--have been seen; vayam ca--both of us; vah--of you; na--not; iha--in this place; stheyam--should be staying; bahu-titham--for many days; santi--may be; utpatah ca--many disturbances; gokule--in your home, Gokula.

TRANSLATION

Vasudeva said to Nanda Maharaja: Now, my dear brother, since you have paid the annual taxes to Kamsa and have also seen me, do not stay in this place for many days. It is better to return to Gokula, since I know that there may be some disturbances there.

TEXT 32

TEXT

sri-suka uvaca
iti nandadayo gopah
proktas te saurina yayuh
anobhir anadud-yuktais
tam anujnapya gokulam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; nanda-adayah--Nanda Maharaja and his companions; gopah--the cowherd men; proktah--being advised; te--they; saurina--by Vasudeva; yayuh--started from that place; anobhih--by the bullock carts; anadut-yuktaih--yoked with oxen; tam anujnapya--taking permission from Vasudeva; gokulam--for Gokula.

TRANSLATION

Sukadeva Gosvami said: After Vasudeva advised Nanda Maharaja in this way, Nanda Maharaja and his associates, the cowherd men, took permission from Vasudeva, yoked their bulls to the bullock carts, and started riding for Gokula. Thus end the Bhaktivedanta purports to the Tenth Canto, Fifth Chapter, of the Srimad-Bhagavatam, entitled "The Meeting of Nanda Maharaja and Vasudeva."

Chapter Six
The Killing of the Demon Putana

A summary of the Sixth Chapter is as follows: when Nanda Maharaja, following the instructions of Vasudeva, was returning home, he saw a great demoniac woman lying on the road, and then he heard about her death.

While Nanda Maharaja, the King of Vraja, was thinking about Vasudeva's words concerning disturbances in Gokula, he was a little afraid and sought shelter at the lotus feet of Sri Hari. Meanwhile, Kamsa sent to the village of Gokula a Raksasi named Putana, who was wandering here and there killing small babies. Of course, wherever there is no Krsna consciousness, there is the danger of such Raksasis, but since the Supreme Personality of Godhead Himself was in Gokula, Putana could accept nothing there but her own death.

One day, Putana arrived from outer space in Gokula, the home of Nanda Maharaja, and by displaying her mystic power, she assumed the disguise of a very beautiful woman. Taking courage, she immediately entered Krsna's bedroom without anyone's permission; by the grace of Krsna, no one forbade her to enter the house or the room, because that was Krsna's desire. The baby Krsna, who resembled a fire covered by ashes, looked upon Putana and thought that He would have to kill this demon, the beautiful woman. Enchanted by the influence of yogamaya and the Personality of Godhead, Putana took Krsna upon her lap, and neither Rohini nor Yasoda objected. The demon Putana offered her breast for Krsna to suck, but her breast was smeared with poison. The child Krsna, therefore, squeezed Putana's breast so severely that in unbearable pain she had to assume her original body and fell to the ground. Then Krsna began playing on her breast just like a small child. When Krsna was playing, the gopis were pacified and took the child away to their own laps. After this incident, the gopis took precautions because of the attack of the Raksasi. Mother Yasoda gave the child her breast to suck and then laid Him in bed.

Meanwhile, Nanda and his associates the cowherd men returned from Mathura, and when they saw the great dead body of Putana, they were struck with wonder. Everyone was astonished that Vasudeva had foretold this mishap, and they praised Vasudeva for his power of foresight. The inhabitants of Vraja cut the gigantic body of Putana into pieces, but because Krsna had sucked her breast, she had been freed from all sins, and therefore when the cowherd men burned the pieces of her body in a fire, the smoke filled the air with a very pleasing fragrance. Ultimately, although Putana had desired to kill Krsna, she attained the Lord's abode. From this incident we gain the instruction that if one is attached to Krsna somehow or other, even as an enemy, one ultimately attains success. What then is to be said of devotees who are naturally attached to Krsna in love? When the inhabitants of Vraja heard about the killing of Putana and the welfare of the child, they were very much satisfied. Nanda Maharaja took the baby Krsna on his lap and was filled with satisfaction.

TEXT 1

TEXT

sri-suka uvaca
nandah pathi vacah saurer
na mrseti vicintayan
harim jagama saranam
utpatagama-sankitah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; nandah--Nanda Maharaja; pathi--on his way back home; vacah--the words; saureh--of Vasudeva; na--not; mrsa--without purpose or cause; iti--thus; vicintayan--while thinking about inauspiciousness for his little son, Krsna; harim--unto the Supreme Lord, the controller; jagama--took; saranam--shelter; utpata--of disturbances; agama--with the expectation; sankitah--thus being afraid.

TRANSLATION

Sukadeva Gosvami continued: My dear King, while Nanda Maharaja was on the way home, he considered that what Vasudeva had said could not be false or useless. There must have been some danger of disturbances in Gokula. As Nanda Maharaja thought about the danger for his beautiful son, Krsna, he was afraid, and he took shelter at the lotus feet of the supreme controller.

PURPORT

Whenever there is danger, the pure devotee thinks of the protection and shelter of the Supreme Personality of Godhead. This is also advised in Bhagavad-gita (9.33): anityam asukham lokam imam prapya bhajasva mam. In this material world there is danger at every step (padam padam yad vipadam). Therefore a devotee has no other course than to take shelter of the Lord at every step.

TEXT 2

TEXT

kamsena prahita ghora
putana bala-ghatini
sisums cacara nighnanti
pura-grama-vrajadisu

SYNONYMS

kamsena--by King Kamsa; prahita--engaged previously; ghora--very fierce; putana--by the name Putana; bala-ghatini--a Raksasi who killed; sisun--small babies; cacara--wandered; nighnanti--killing; pura-grama-vraja-adisu--in towns, cities and villages here and there.

TRANSLATION

While Nanda Maharaja was returning to Gokula, the same fierce Putana whom Kamsa had previously engaged to kill babies was wandering about in the towns, cities and villages, doing her nefarious duty.

TEXT 3

TEXT

na yatra sravanadini
rakso-ghnani sva-karmasu
kurvanti satvatam bhartur
yatudhanyas ca tatra hi

SYNONYMS

na--not; yatra--wherever; sravana-adini--the activities of bhakti-yoga, beginning with hearing and chanting; raksah-ghnani--the sound vibration to kill all danger and bad elements; sva-karmasu--if one is engaged in his own occupational duty; kurvanti--such things are done; satvatam bhartuh--of the protector of the devotees; yatudhanyah--disturbing elements, bad elements; ca--also; tatra hi--there must be.

TRANSLATION

My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [sravanam kirtanam visnoh], there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present.

PURPORT

Sukadeva Gosvami spoke this verse to mitigate the anxiety of Maharaja Pariksit. Maharaja Pariksit was a devotee of Krsna, and therefore when he understood that Putana was causing disturbances in Gokula, he was somewhat perturbed. Sukadeva Gosvami therefore assured him that there was no danger in Gokula. Srila Bhaktivinoda Thakura has sung: namasraya kari' yatane tumi, thakaha apana kaje. Everyone is thus advised to seek shelter in the chanting of the Hare Krsna maha-mantra and remain engaged in his own occupational duty. There is no loss in this, and the gain is tremendous. Even from a material point of view, everyone should take to chanting the Hare Krsna mantra to be saved from all kinds of danger. This world is full of danger (padam padam yad vipadam). Therefore we should be encouraged to chant the Hare Krsna maha-mantra so that in our family, society, neighborhood and nation, everything will be smooth and free from danger.

TEXT 4

TEXT

sa khe-cary ekadotpatya
putana nanda-gokulam
yositva mayayatmanam
pravisat kama-carini

SYNONYMS

sa--that (Putana); khe-cari--who traveled in outer space; ekada--once upon a time; utpatya--was flying; putana--the demon Putana; nanda-gokulam--at the place of Nanda Maharaja, Gokula; yositva--converting into a very beautiful woman; mayaya--by mystic power; atmanam--herself; pravisat--entered; kama-carini--one who could move according to her own desire.

TRANSLATION

Once upon a time, Putana Raksasi, who could move according to her desire and was wandering in outer space, converted herself by mystic power into a very beautiful woman and thus entered Gokula, the abode of Nanda Maharaja.

PURPORT

Raksasis learn mystic powers by which they can travel in outer space without machines. In some parts of India there are still such mystical witches, who can sit on a stick and use it to fly from one place to another in a very short time. This art was known to Putana. Assuming the feature of a very beautiful woman, she entered Nanda Maharaja's abode, Gokula.

TEXTS 5-6

TEXT

tam kesa-bandha-vyatisakta-mallikam
brhan-nitamba-stana-krcchra-madhyamam
suvasasam kalpita-karna-bhusana-
tvisollasat-kuntala-manditananam

valgu-smitapanga-visarga-viksitair
mano harantim vanitam vrajaukasam
amamsatambhoja-karena rupinim
gopyah sriyam drastum ivagatam patim

SYNONYMS

tam--her; kesa-bandha-vyatisakta-mallikam--whose arrangement of hair was decorated with a garland of mallika flowers; brhat--very, very big; nitamba-stana--by her hips and firm breasts; krcchra-madhyamam--whose slim waist was overburdened; su-vasasam--nicely painted or very attractively dressed; kalpita-karna-bhusana--of the earrings arranged on her ears; tvisa--by the brilliance; ullasat--very attractive; kuntala-mandita-ananam--whose beautiful face was surrounded by black hair; valgu-smita-apanga-visarga-viksitaih--by her casting her smiling glance on everyone very attractively; manah harantim--everyone's attention was attracted (by her); vanitam--an especially attractive woman; vraja-okasam--of the inhabitants of Gokula; amamsata--thought; ambhoja--holding a lotus flower; karena--with her hand; rupinim--very beautiful; gopyah--the gopi inhabitants of Gokula; sriyam--the goddess of fortune; drastum--to see; iva--as if; agatam--had come; patim--her husband.

TRANSLATION

Her hips were full, her breasts were large and firm, seeming to overburden her slim waist, and she was dressed very nicely. Her hair, adorned with a garland of mallika flowers, was scattered about her beautiful face. Her earrings were brilliant, and as she smiled very attractively, glancing upon everyone, her beauty drew the attention of all the inhabitants of Vraja, especially the men. When the gopis saw her, they thought that the beautiful goddess of fortune, holding a lotus flower in her hand, had come to see her husband, Krsna.

TEXT 7

TEXT

bala-grahas tatra vicinvati sisun
yadrcchaya nanda-grhe 'sad-antakam
balam praticchanna-nijoru-tejasam
dadarsa talpe 'gnim ivahitam bhasi

SYNONYMS

bala-grahah--the witch, whose business was to kill small babies; tatra--standing there; vicinvati--thinking of, searching for; sisun--children; yadrcchaya--independently; nanda-grhe--in the house of Nanda Maharaja; asat-antakam--who could kill all demons; balam--the child; praticchanna--covered; nija-uru-tejasam--whose unlimited power; dadarsa--she saw; talpe--(lying) on the bed; agnim--fire; iva--just like; ahitam--covered; bhasi--within ashes.

TRANSLATION

While searching for small children, Putana, whose business was to kill them, entered the house of Nanda Maharaja unobstructed, having been sent by the superior potency of the Lord. Without asking anyone's permission, she entered Nanda Maharaja's room, where she saw the child sleeping in bed, His unlimited power covered like a powerful fire covered by ashes. She could understand that this child was not ordinary, but was meant to kill all demons.

PURPORT

Demons are always busy creating disturbances and killing. But the child lying on the bed in the house of Nanda Maharaja was meant to kill many demons.

TEXT 8

TEXT

vibudhya tam balaka-marika-graham
caracaratma sa nimiliteksanah
anantam aropayad ankam antakam
yathoragam suptam abuddhi-rajju-dhih

SYNONYMS

vibudhya--understanding; tam--her (Putana); balaka-marika-graham--a witch very expert in killing small babies; cara-acara-atma--Krsna, the all-pervading Supersoul; sah--He; nimilita-iksanah--closed His eyes; anantam--the Unlimited; aropayat--she placed; ankam--on her lap; antakam--for her own annihilation; yatha--as; uragam--a snake; suptam--while sleeping; abuddhi--a person who has no intelligence; rajju-dhih--one who thinks a snake to be a rope.

TRANSLATION

Lord Sri Krsna, the all-pervading Supersoul, lying on the bed, understood that Putana, a witch who was expert in killing small children, had come to kill Him. Therefore, as if afraid of her, Krsna closed His eyes. Thus Putana took upon her lap Him who was to be her own annihilation, just as an unintelligent person places a sleeping snake on his lap, thinking the snake to be a rope.

PURPORT

In this verse there are two perplexities. When Krsna saw that Putana had come to kill Him, He thought that since this woman was present with motherly affection, although artificial, He had to offer her a benediction. Therefore He looked at her with a little perplexity and then closed His eyes again. Putana Raksasi also was perplexed. She was not intelligent enough to understand that she was taking a sleeping snake on her lap; she thought the snake to be an ordinary rope. The two words antakam and anantam are contradictory. Because of not being intelligent, Putana thought that she could kill her antakam, the source of her annihilation; but because He is ananta, unlimited, no one can kill Him.

TEXT 9

TEXT

tam tiksna-cittam ativama-cestitam
viksyantara kosa-paricchadasivat
vara-striyam tat-prabhaya ca dharsite
niriksyamane janani hy atisthatam

SYNONYMS

tam--that (Putana Raksasi); tiksna-cittam--having a very fierce heart for killing the child; ati-vama-cestitam--although she was trying to treat the child better than a mother; viksya antara--seeing her within the room; kosa-paricchada-asi-vat--like a sharp sword within a soft sheath; vara-striyam--the very beautiful woman; tat-prabhaya--by her influence; ca--also; dharsite--being overwhelmed; niriksyamane--were seeing; janani--the two mothers; hi--indeed; atisthatam--they remained silent, without prohibiting.

TRANSLATION

Putana Raksasi's heart was fierce and cruel, but she looked like a very affectionate mother. Thus she resembled a sharp sword in a soft sheath. Although seeing her within the room, Yasoda and Rohini, overwhelmed by her beauty, did not stop her, but remained silent because she treated the child like a mother.

PURPORT

Although Putana was an outsider and although she personified fierce death because the determination within her heart was to kill the child, when she directly came and placed the child on her lap to offer the child her breast to suck, the mothers were so captivated by her beauty that they did not prohibit her. Sometimes a beautiful woman is dangerous because everyone, being captivated by external beauty (maya-mohita), is unable to understand what is in her mind. Those who are captivated by the beauty of the external energy are called maya-mohita. Mohitam nabhijanati mam ebhyah param avyayam (Bg. 7.13). Na te viduh svartha-gatim hi visnum durasaya ye bahir-artha-maninah (Bhag. 7.5.31). Here, of course, the two mothers Rohini and Yasoda were not maya-mohita, deluded by the external energy, but to develop the pastimes of the Lord, they were captivated by yogamaya. Such maya-moha is the action of yogamaya.

TEXT 10

TEXT

tasmin stanam durjara-viryam ulbanam
ghorankam adaya sisor dadav atha
gadham karabhyam bhagavan prapidya tat-
pranaih samam rosa-samanvito 'pibat

SYNONYMS

tasmin--in that very spot; stanam--the breast; durjara-viryam--a very powerful weapon mixed with poison; ulbanam--which was fierce; ghora--the most ferocious Putana; ankam--on her lap; adaya--placing; sisoh--in the mouth of the child; dadau--pushed; atha--thereupon; gadham--very hard; karabhyam--with both hands; bhagavan--the Supreme Personality of Godhead; prapidya--giving her great pain; tat-pranaih--her life; samam--along with; rosa-samanvitah--being very angry at her; apibat--sucked the breast.

TRANSLATION

On that very spot, the fiercely dangerous Raksasi took Krsna on her lap and pushed her breast into His mouth. The nipple of her breast was smeared with a dangerous, immediately effective poison, but the Supreme Personality of Godhead, Krsna, becoming very angry at her, took hold of her breast, squeezed it very hard with both hands, and sucked out both the poison and her life.

PURPORT

Lord Krsna was not angry at Putana for His own sake. Rather, He was angry because the Raksasi had killed so many small children in Vrajabhumi. Therefore He decided that she should be punished by having to forfeit her life.

TEXT 11

TEXT

sa munca muncalam iti prabhasini
nispidyamanakhila-jiva-marmani
vivrtya netre caranau bhujau muhuh
prasvinna-gatra ksipati ruroda ha

SYNONYMS

sa--she (Putana Raksasi); munca--give up; munca--give up; alam--suck my breast no longer; iti--thus; prabhasini--crying; nispidyamana--being pressed severely; akhila-jiva-marmani--in every center of her vitality; vivrtya--opening wide; netre--her two eyes; caranau--two legs; bhujau--two hands; muhuh--again and again; prasvinna-gatra--with her body perspiring; ksipati--throwing; ruroda--cried severely; ha--indeed.

TRANSLATION

Unbearably pressed in every vital point, the demon Putana began to cry, "Please leave me, leave me! Suck my breast no longer!" Perspiring, her eyes wide open and her arms and legs flailing, she cried very loudly again and again.

PURPORT

The Raksasi was severely punished by Krsna. She threw her arms and legs about, and Krsna also began to kick her with His legs to punish her properly for her mischievous activities.

TEXT 12

TEXT

tasyah svanenatigabhira-ramhasa
sadrir mahi dyaus ca cacala sa-graha
rasa disas ca pratinedire janah
petuh ksitau vajra-nipata-sankaya

SYNONYMS

tasyah--of the great Raksasi Putana; svanena--by the vibration of the sound; ati--very; gabhira--deep; ramhasa--forceful; sa-adrih--with the mountains; mahi--the surface of the world; dyauh ca--and outer space; cacala--trembled; sa-graha--with the stars; rasa--below the planet earth; disah ca--and all directions; pratinedire--vibrated; janah--people in general; petuh--fell down; ksitau--on the surface of the world; vajra-nipata-sankaya--by suspecting that thunderbolts were falling.

TRANSLATION

As Putana screamed loudly and forcefully, the earth with its mountains, and outer space with its planets, trembled. The lower planets and all directions vibrated, and people fell down, fearing that thunderbolts were falling upon them.

PURPORT

Srila Visvanatha Cakravarti Thakura remarks that in this verse the word rasa refers to the planetary systems below the earth, such as Rasatala, Atala, Vitala, Sutala and Talatala.

TEXT 13

TEXT

nisa-carittham vyathita-stana vyasur
vyadaya kesams caranau bhujav api
prasarya gosthe nija-rupam asthita
vajrahato vrtra ivapatan nrpa

SYNONYMS

nisa-cari--the Raksasi; ittham--in this way; vyathita-stana--being severely aggrieved because of pressure on her breast; vyasuh--lost her life; vyadaya--opening her mouth wide; kesan--bunch of hairs; caranau--her two legs; bhujau--her two hands; api--also; prasarya--expanding; gosthe--in the pasturing ground; nija-rupam asthita--remained in her original demoniac form; vajra-ahatah--killed by the thunderbolt of Indra; vrtrah--Vrtrasura; iva--as if; apatat--fell down; nrpa--O King.

TRANSLATION

In this way the demon Putana, very much aggrieved because her breast was being attacked by Krsna, lost her life. O King Pariksit, opening her mouth wide and spreading her arms, legs and hair, she fell down in the pasturing ground in her original form as a Raksasi, as Vrtrasura had fallen when killed by the thunderbolt of Indra.

PURPORT

Putana was a great Raksasi who knew the art of covering her original form by mystic power, but when she was killed her mystic power could not hide her, and she appeared in her original form.

TEXT 14

TEXT

patamano 'pi tad-dehas
tri-gavyuty-antara-druman
curnayam asa rajendra
mahad asit tad adbhutam

SYNONYMS

patamanah api--even while falling down; tat-dehah--her gigantic body; tri-gavyuti-antara--within a limit of twelve miles; druman--all kinds of trees; curnayam asa--smashed; rajendra--O King Pariksit; mahat asit--was quite gigantic; tat--that body; adbhutam--and very, very wonderful.

TRANSLATION

O King Pariksit, when the gigantic body of Putana fell to the ground, it smashed all the trees within a limit of twelve miles. Appearing in a gigantic body, she was certainly extraordinary.

PURPORT

Because of the grievous hurt imposed upon her by Krsna's sucking her breast, Putana, while dying, not only left the room but abandoned the village and fell down in the pasturing ground in her gigantic body.

TEXTS 15-17

TEXT

isa-matrogra-damstrasyam
giri-kandara-nasikam
ganda-saila-stanam raudram
prakirnaruna-murdhajam

andha-kupa-gabhiraksam
pulinaroha-bhisanam
baddha-setu-bhujorv-anghri
sunya-toya-hradodaram

santatrasuh sma tad viksya
gopa gopyah kalevaram
purvam tu tan-nihsvanita-
bhinna-hrt-karna-mastakah

SYNONYMS

isa-matra--like the front of a plow; ugra--fierce; damstra--the teeth; asyam--having a mouth in which; giri-kandara--like mountain caves; nasikam--the nostrils of whom; ganda-saila--like big slabs of stone; stanam--the breasts of whom; raudram--very fierce; prakirna--scattered; aruna-murdha-jam--whose hair was the color of copper; andha-kupa--like blind wells; gabhira--deep; aksam--eye sockets; pulina-aroha-bhisanam--whose thighs were fearful like the banks of a river; baddha-setu-bhuja-uru-anghri--whose arms, thighs and feet were strongly built bridges; sunya-toya-hrada-udaram--whose abdomen was like a lake without water; santatrasuh sma--became frightened; tat--that; viksya--seeing; gopah--the cowherd men; gopyah--and the cowherd women; kalevaram--such a gigantic body; purvam tu--before that; tat-nihsvanita--because of her loud vibration; bhinna--were shocked; hrt--whose hearts; karna--ears; mastakah--and heads.

TRANSLATION

The Raksasi's mouth was full of teeth, each resembling the front of a plow, her nostrils were deep like mountain caves, and her breasts resembled big slabs of stone fallen from a hill. Her scattered hair was the color of copper. The sockets of her eyes appeared like deep blind wells, her fearful thighs resembled the banks of a river, her arms, legs and feet seemed like big bridges, and her abdomen appeared like a dried-up lake. The hearts, ears and heads of the cowherd men and women were already shocked by the Raksasi's screaming, and when they saw the fierce wonder of her body, they were even more frightened.

TEXT 18

TEXT

balam ca tasya urasi
kridantam akutobhayam

gopyas turnam samabhyetya
jagrhur jata-sambhramah

SYNONYMS

balam ca--the child also; tasyah--of that (Raksasi Putana); urasi--on the upper portion of the breast; kridantam--engaged in playing; akutobhayam--without fear; gopyah--all the cowherd women; turnam--immediately; samabhyetya--coming near; jagrhuh--picked up; jata-sambhramah--with the same affection and respect they always maintained.

TRANSLATION

Without fear, the child Krsna was playing on the upper portion of Putana Raksasi's breast, and when the gopis saw the child's wonderful activities, they immediately came forward with great jubilation and picked Him up.

PURPORT

Here is the Supreme Personality of Godhead--Krsna. Although the Raksasi Putana could increase or decrease her bodily size by her mystic abilities and thus gain proportionate power, the Supreme Personality of Godhead is equally powerful in any transcendental form. Krsna is the real Personality of Godhead because whether as a child or as a grown-up young man, He is the same person. He does not need to become powerful by meditation or any other external endeavor. Therefore when the greatly powerful Putana expanded her body, Krsna remained the same small child and fearlessly played on the upper portion of her breast. Sadaisvarya-purna. Bhagavan, the Supreme Personality of Godhead, is always full in all potencies, regardless of whether He is present in this form or that. His potencies are always full. Parasya saktir vividhaiva sruyate. He can display all potencies under any circumstances.

TEXT 19

TEXT

yasoda-rohinibhyam tah
samam balasya sarvatah
raksam vidadhire samyag
go-puccha-bhramanadibhih

SYNONYMS

yasoda-rohinibhyam--with mother Yasoda and mother Rohini, who principally took charge of the child; tah--the other gopis; samam--equally as important as Yasoda and Rohini; balasya--of the child; sarvatah--from all dangers; raksam--protection; vidadhire--executed; samyak--completely; go-puccha-bhramana-adibhih--by waving around the switch of a cow.

TRANSLATION

Thereafter, mother Yasoda and Rohini, along with the other elderly gopis, waved about the switch of a cow to give full protection to the child Sri Krsna.

PURPORT

When Krsna was saved from such a great danger, mother Yasoda and Rohini were principally concerned, and the other elderly gopis, who were almost equally

concerned, followed the activities of mother Yasoda and Rohini. Here we find that in household affairs, ladies could take charge of protecting a child simply by taking help from the cow. As described here, they knew how to wave about the switch of a cow so as to protect the child from all types of danger. There are so many facilities afforded by cow protection, but people have forgotten these arts. The importance of protecting cows is therefore stressed by Krsna in Bhagavad-gita (krsi-go-raksya-vanijyam vaisya-karma svabhavajam). Even now in the Indian villages surrounding Vrndavana, the villagers live happily simply by giving protection to the cow. They keep cow dung very carefully and dry it to use as fuel. They keep a sufficient stock of grains, and because of giving protection to the cows, they have sufficient milk and milk products to solve all economic problems. Simply by giving protection to the cow, the villagers live so peacefully. Even the urine and stool of cows have medicinal value.

TEXT 20

TEXT

go-mutrena snapayitva
punar go-rajasarbhakam
raksam cakrus ca sakrta
dvadasangesu namabhih

SYNONYMS

go-mutrena--with the urine of the cows; snapayitva--after thoroughly washing; punah--again; go-rajasa--with the dust floating because of the movements of the cows; arbhakam--unto the child; raksam--protection; cakruh--executed; ca--also; sakrta--with the cow dung; dvadasa-angesu--in twelve places (dvadasa-tilaka); namabhih--by imprinting the holy names of the Lord.

TRANSLATION

The child was thoroughly washed with cow urine and then smeared with the dust raised by the movements of the cows. Then different names of the Lord were applied with cow dung on twelve different parts of His body, beginning with the forehead, as done in applying tilaka. In this way, the child was given protection.

TEXT 21

TEXT

gopyah samsprsta-salila
angesu karayoh prthak
nyasyatmany atha balasya
bija-nyasam akurvata

SYNONYMS

gopyah--the gopis; samsprsta-salilah--touching a cup of water and drinking; angesu--on their bodies; karayoh--on their two hands; prthak--separately; nyasya--after placing the letters of the mantra; atmani--on their own; atha--then; balasya--of the child; bija-nyasam--the process of mantra-nyasa; akurvata--executed.

TRANSLATION

The gopis first executed the process of acamana, drinking a sip of water from the right hand. They purified their bodies and hands with the nyasa-mantra and then applied the same mantra upon the body of the child.

PURPORT

Nyasa-mantra includes acamana, or first drinking a sip of water kept in the right hand. There are different visnu-mantras to purify the body. The gopis, and in fact any householders, knew the process for being purified by chanting Vedic hymns. The gopis executed this process first to purify themselves and then to purify the child Krsna. One executes the process of anga-nyasa and kara-nyasa simply by drinking a little sip of water and chanting the mantra. The mantra is preceded with the first letter of the name, followed by anusvara and the word namah: om namo 'jas tavanghri avyat, mam mano manimams tava januni avyat, and so on. By losing Indian culture, Indian householders have forgotten how to execute the anga-nyasa and are simply busy in sense gratification, without any advanced knowledge of human civilization.

TEXTS 22-23

TEXT

avyad ajo 'nghri manimams tava janv athoru
yajno 'cyutah kati-tatam jatharam hayasyah
hrt kesavas tvad-ura isa inas tu kantham
visnur bhujam mukham urukrama isvarah kam

cakry agratah saha-gado harir astu pascat
tvat-parsvayor dhanur-asi madhu-hajanas ca
konesu sankha urugaya upary upendras
tarksyah ksitau haladharah purusah samantat

SYNONYMS

avyat--may protect; ajah--Lord Aja; anghri--legs; maniman--Lord Maniman; tava--Your; janu--knees; atha--thereafter; uru--thighs; yajnah--Lord Yajna; acyutah--Lord Acyuta; kati-tatam--the upper part of the waist; jatharam--abdomen; hayasyah--Lord Hayagriva; hrt--the heart; kesavah--Lord Kesava; tvat--Your; urah--chest; isah--the supreme controller, Lord Isa; inah--Surya, the sun-god; tu--but; kantham--neck; visnuh--Lord Visnu; bhujam--arms; mukham--the mouth; urukramah--Lord Urukrama; isvarah--Lord Isvara; kam--head; cakri--the carrier of the disc; agratah--in front; saha-gadah--the carrier of the club; harih--Lord Hari; astu--may He remain; pascat--on the back; tvat-parsvayoh--on both sides; dhanuh-asi--the carrier of the bow and the sword; madhu-ha--the killer of the demon Madhu; ajanah--Lord Visnu; ca--and; konesu--in the corners; sankhah--the carrier of the conchshell; urugayah--who is well worshiped; upari--above; upendrah--Lord Upendra; tarksyah--Garuda; ksitau--on the surface; haladharah--Lord Haladhara; purusah--the Supreme Person; samantat--on all sides.

TRANSLATION

[Sukadeva Gosvami informed Maharaja Pariksit that the gopis, following the proper system, protected Krsna, their child, with this mantra.] May Aja protect Your legs, may Maniman protect Your knees, Yajna Your thighs, Acyuta the upper part of Your waist, and Hayagriva Your abdomen. May Kesava protect Your heart, Isa Your chest, the sun-god Your neck, Visnu Your arms, Urukrama Your face, and Isvara Your head. May Cakri protect You from the front; may Sri Hari, Gadadhari, the carrier of the club, protect You from the back; and may the carrier of the

bow, who is known as the enemy of Madhu, and Lord Ajana, the carrier of the sword, protect Your two sides. May Lord Urugaya, the carrier of the conchshell, protect You from all corners; may Upendra protect You from above; may Garuda protect You on the ground; and may Lord Haladhara, the Supreme Person, protect You on all sides.

PURPORT

Even in the houses of the cultivators, who were not very advanced in the modern ways of civilization, the ladies used to know how to chant mantras to give protection to children with the help of cow dung and cow urine. This was a simple and practical way to give the greatest protection from the greatest dangers. People should know how to do this, for this is a part of Vedic civilization.

TEXT 24

TEXT

indriyani hrsikesah
pranan narayano 'vatu
svetadvipa-patis cittam
mano yogesvaro 'vatu

SYNONYMS

indriyani--all the senses; hrsikesah--Lord Hrsikesa, the proprietor of all the senses; pranan--all kinds of life air; narayanah--Lord Narayana; avatu--may He give protection; svetadvipa-patih--the master of Svetadvipa, Visnu; cittam--the core of the heart; manah--the mind; yogesvarah--Lord Yogesvara; avatu--may He give protection.

TRANSLATION

May Hrsikesa protect Your senses, and Narayana Your life air. May the master of Svetadvipa protect the core of Your heart, and may Lord Yogesvara protect Your mind.

TEXTS 25-26

TEXT

prsnigarbhas tu te buddhim
atmanam bhagavan parah
kridantam patu govindah
sayanam patu madhavah

vrajantam avyad vaikuntha
asinam tvam sriyah patih
bhunjanam yajnabhuk patu
sarva-graha-bhayankarah

SYNONYMS

prsnigarbhah--Lord Prsnigarbha; tu--indeed; te--Your; buddhim--intelligence; atmanam--Your soul; bhagavan--the Supreme Personality of Godhead; parah--transcendental; kridantam--while playing; patu--may He protect; govindah--Lord Govinda; sayanam--while sleeping; patu--may He protect; madhavah--Lord Madhava;

vrajantam--while walking; avyat--may He protect; vaikunthah--Lord Vaikuntha; asinam--while sitting down; tvam--unto You; sriyah patih--Narayana, the husband of the goddess of fortune (may protect); bhunjanam--while enjoying life; yajnabhuk--Yajnabhuk; patu--may He protect; sarva-graha-bhayam-karah--who is fearful to all evil planets.

TRANSLATION

May Lord Prsnigarbha protect Your intelligence, and the Supreme Personality of Godhead Your soul. While You are playing, may Govinda protect You, and while You are sleeping may Madhava protect You. May Lord Vaikuntha protect You while You are walking, and may Lord Narayana, the husband of the goddess of fortune, protect You while You are sitting. Similarly, may Lord Yajnabhuk, the fearful enemy of all evil planets, always protect You while You enjoy life.

TEXTS 27-29

TEXT

dakinyo yatudhanyas ca
kusmanda ye 'rbhaka-grahah
bhuta-preta-pisacas ca
yaksa-rakso-vinayakah

kotara revati jyestha
putana matrkadayah
unmada ye hy apasmara
deha-pranendriya-druhah

svapna-drsta mahotpata
vrddha bala-grahas ca ye
sarve nasyantu te visnor
nama-grahana-bhiravah

SYNONYMS

dakinyah yatudhanyah ca kusmandah--witches and devils, enemies of children; ye--those who are; arbhaka-grahah--like evil stars for children; bhuta--evil spirits; preta--evil hobgoblins; pisacah--similar bad spirits; ca--also; yaksa--the living entities known as Yaksas; raksah--those known as Raksasas; vinayakah--those by the name Vinayaka; kotara--by the name Kotara; revati--by the name Revati; jyestha--by the name Jyestha; putana--by the name Putana; matrka-adayah--and evil women like Matrka; unmadah--those who cause madness; ye--which others; hi--indeed; apasmarah--causing loss of memory; deha-prana-indriya--to the body, life air and senses; druhah--give trouble; svapna-drstah--the evil spirits that cause bad dreams; maha-utpatah--those causing great disturbances; vrddhah--the most experienced; bala-grahah ca--and those attacking children; ye--who; sarve--all of them; nasyantu--let be vanquished; te--those; visnoh--of Lord Visnu; nama-grahana--by the chanting of the name; bhiravah--become afraid.

TRANSLATION

The evil witches known as Dakinis, Yatudhanis and Kusmandas are the greatest enemies of children, and the evil spirits like Bhutas, Pretas, Pisacas, Yaksas, Raksasas and Vinayakas, as well as witches like Kotara, Revati, Jyestha, Putana and Matrka, are always ready to give trouble to the body, the life air and the senses, causing loss of memory, madness and bad dreams. Like the most experienced evil stars, they all create great disturbances, especially for

children, but one can vanquish them simply by uttering Lord Visnu's name, for when Lord Visnu's name resounds, all of them become afraid and go away.

PURPORT

As stated in the Brahma-samhita (5.33):

advaitam acyutam anadim ananta-rupam
adyam purana-purusam nava-yauvanam ca
vedesu durlabham adurlabham atma-bhaktau
govindam adi-purusam tam aham bhajami

"I worship the Supreme Personality of Godhead, Govinda, who is the original person--nondual, infallible, and without beginning. Although He expands into unlimited forms, He is still the original, and although He is the oldest person, He always appears as a fresh youth. Such eternal, blissful and all-knowing forms of the Lord cannot be understood by the academic wisdom of the Vedas, but they are always manifest to pure, unalloyed devotees."

While decorating the body with tilaka, we give protection to the body by chanting twelve names of Visnu. Although Govinda, or Lord Visnu, is one, He has different names and forms with which to act differently. But if one cannot remember all the names at one time, one may simply chant, "Lord Visnu, Lord Visnu, Lord Visnu," and always think of Lord Visnu. Visnor aradhanam param: this is the highest form of worship. If one remembers Visnu always, even though one is disturbed by many bad elements, one can be protected without a doubt. The Ayurveda-sastra recommends, ausadhi cintayet visnum: even while taking medicine, one should remember Visnu, because the medicine is not all and all and Lord Visnu is the real protector. The material world is full of danger (padam padam yad vipadam). Therefore one must become a Vaisnava and think of Visnu constantly. This is made easier by the chanting of the Hare Krsna maha-mantra. Therefore Sri Caitanya Mahaprabhu has recommended, kirtaniyah sada harih, param vijayate sri-krsna-sankirtanam, and kirtanad eva krsnasya mukta-sangah param vrajet.

TEXT 30

TEXT

sri-suka uvaca
iti pranaya-baddhabhir
gopibhih krta-raksanam
payayitva stanam mata
sannyavesayad atmajam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--in this way; pranaya-baddhabhih--who were bound with maternal affection; gopibhih--by the elderly gopis, headed by mother Yasoda; krta-raksanam--all measures were taken to protect the child; payayitva--and after that, feeding the child; stanam--the nipple; mata--mother Yasoda; sannyavesayat--made to lie down on the bed; atmajam--her son.

TRANSLATION

Srila Sukadeva Gosvami continued: All the gopis, headed by mother Yasoda, were bound by maternal affection. After they thus chanted mantras to protect the

child, mother Yasoda gave the child the nipple of her breast to suck and then got Him to lie down on His bed.

PURPORT

When a baby drinks milk from the breast of his mother, this is a good sign of health. So the elderly gopis were not satisfied with chanting mantras to give protection to Krsna; they also tested whether their child's health was in order. When the child sucked the breast, this confirmed that He was healthy, and when the gopis were fully satisfied, they had the child lie down on His bed.

TEXT 31

TEXT

tavan nandadayo gopa
mathuraya vrajam gatah
vilokya putana-deham
babhuvur ativismitah

SYNONYMS

tavat--in the meantime; nanda-adayah--headed by Nanda Maharaja; gopah--all the cowherd men; mathurayah--from Mathura; vrajam--to Vrndavana; gatah--came back; vilokya--when they saw; putana-deham--the gigantic body of Putana lying dead; babhuvuh--became; ati--very much; vismitah--struck with wonder.

TRANSLATION

Meanwhile, all the cowherd men, headed by Nanda Maharaja, returned from Mathura, and when they saw on the way the gigantic body of Putana lying dead, they were struck with great wonder.

PURPORT

Nanda Maharaja's wonder may be understood in various ways. First of all, the cowherd men had never before seen such a gigantic body in Vrndavana, and therefore they were struck with wonder. Then they began to consider where such a body had come from, whether it had dropped from the sky, or whether, by some mistake or by the power of some mystic yogini, they had come to some place other than Vrndavana. They could not actually guess what had happened, and therefore they were struck with wonder.

TEXT 32

TEXT

nunam batarsih sanjato
yogeso va samasa sah
sa eva drsto hy utpato
yad ahanakadundubhih

SYNONYMS

nunam--certainly; bata--O my friends; rsih--a great saintly person; sanjatah--has become; yoga-isah--a master of mystic power; va--or; samasa--has become; sah--he (Vasudeva); sah--that; eva--indeed; drstah--has been seen (by us); hi--

because; utpatah--kind of disturbance; yat--that which; aha--predicted; anakadundubhih--Anakadundubhi (another name of Vasudeva).

TRANSLATION

Nanda Maharaja and the other gopas exclaimed: My dear friends, you must know that Anakadundubhi, Vasudeva, has become a great saint or a master of mystic power. Otherwise how could he have foreseen this calamity and predicted it to us?

PURPORT

This verse illustrates the difference between ksatriyas and innocent vaisyas. By studying the political situation, Vasudeva could see what would happen, whereas Nanda Maharaja, the king of the agriculturalists, could only guess that Vasudeva was a great saintly person and had developed mystic powers. Vasudeva actually had all mystic powers under his control; otherwise he could not have become the father of Krsna. But in fact he foresaw the calamities in Vraja by studying Kamsa's political activities and thus warned Nanda Maharaja to take precautions, although Nanda Maharaja thought that Vasudeva had predicted this incident through wonderful mystic powers. By mystic powers gained through the practice of hatha-yoga, one can study and understand the future.

TEXT 33

TEXT

kalevaram parasubhis
chittva tat te vrajaukasah
dure ksiptvavayavaso
nyadahan kastha-vestitam

SYNONYMS

kalevaram--the gigantic body of Putana; parasubhih--with the aid of axes; chittva--after cutting to pieces; tat--that (body); te--all of those; vraja-okasah--inhabitants of Vraja; dure--far, far away; ksiptva--after throwing; avayavasah--different parts of the body, piece by piece; nyadahan--burned to ashes; kastha-vestitam--covered by wood.

TRANSLATION

The inhabitants of Vraja cut the gigantic body of Putana into pieces with the help of axes. Then they threw the pieces far away, covered them with wood and burned them to ashes.

PURPORT

It is the practice that after a snake has been killed, its body is cut into various pieces for fear that it may come to life again simply by interacting with air. Merely killing a serpent is not sufficient; after it is killed, it must be cut to pieces and burned, and then the danger will be over. Putana resembled a great serpent, and therefore the cowherd men took the same precautions by burning her body to ashes.

TEXT 34

TEXT

dahyamanasya dehasya
dhumas caguru-saurabhah
utthitah krsna-nirbhukta-
sapady ahata-papmanah

SYNONYMS

dahyamanasya--while being burnt to ashes; dehasya--of the body of Putana; dhumah--the smoke; ca--and; aguru-saurabhah--turned into saintly scented smoke of the aguru herb; utthitah--emanating from her body; krsna-nirbhukta--because of Krsna's having sucked her breast; sapadi--immediately; ahata-papmanah--her material body became spiritualized or relieved of all material conditions.

TRANSLATION

Because of Krsna's having sucked the breast of the Raksasi Putana, when Krsna killed her she was immediately freed of all material contamination. Her sinful reactions automatically vanished, and therefore when her gigantic body was being burnt, the smoke emanating from her body was fragrant like aguru incense.

PURPORT

Such are the effects of Krsna consciousness. If one somehow or other becomes Krsna conscious by applying his senses in the service of the Lord, one is immediately freed from material contamination. Srnvatam sva-kathah krsnah punya-sravana-kirtanah (Bhag. 1.2.17). Hearing about the activities of Krsna is the beginning of purified life. Punya-sravana-kirtanah: simply by hearing and chanting, one becomes purified. Therefore, in discharging devotional service, sravana-kirtana (hearing and chanting) is most important. Then, with purified senses, one begins to render service to the Lord (hrsikena hrsikesa-sevanam). Bhaktir ucyate: this is called bhakti. When Putana was somehow or other, directly or indirectly, induced to render some service to the Lord by feeding Him with her breast, she was immediately purified, so much so that when her nasty material body was burnt to ashes, it gave off the fragrance of aguru, the most agreeably scented herb.

TEXTS 35-36

TEXT

putana loka-bala-ghni
raksasi rudhirasana
jighamsayapi haraye
stanam dattvapa sad-gatim

kim punah sraddhaya bhaktya
krsnaya paramatmane
yacchan priyatamam kim nu
raktas tan-mataro yatha

SYNONYMS

putana--Putana, the professional Raksasi; loka-bala-ghni--who used to kill human children; raksasi--the she-demon; rudhira-asana--simply hankering for blood; jighamsaya--with the desire to kill Krsna (being envious of Krsna and having been instructed by Kamsa); api--still; haraye--unto the Supreme Personality of Godhead; stanam--her breast; dattva--after offering; apa--

obtained; sat-gatim--the most elevated position of spiritual existence; kim--what to speak of; punah--again; sraddhaya--with faith; bhaktya--by devotion; krsnaya--unto Lord Krsna; paramatmane--who is the Supreme Person; yacchan--offering; priya-tamam--the dearmost; kim--something; nu--indeed; raktah--those who have an affinity; tat-matarah--Krsna's affectionate mothers (offering the beloved child their breasts); yatha--exactly like.

TRANSLATION

Putana was always hankering for the blood of human children, and with that desire she came to kill Krsna; but because she offered her breast to the Lord, she attained the greatest achievement. What then is to be said of those who had natural devotion and affection for Krsna as mothers and who offered Him their breasts to suck or offered something very dear, as a mother offers something to a child?

PURPORT

Putana had no affection for Krsna; rather, she was envious and wanted to kill Him. Nonetheless, because with or without knowledge she offered her breast, she attained the highest achievement in life. But the offerings of devotees attracted to Krsna in parental love are always sincere. A mother likes to offer something to her child with affection and love; there is no question of envy. So here we can make a comparative study. If Putana could attain such an exalted position in spiritual life by neglectfully, enviously making an offering to Krsna, what is to be said of mother Yasoda and the other gopis, who served Krsna with such great affection and love, offering everything for Krsna's satisfaction? The gopis automatically achieved the highest perfection. Therefore Sri Caitanya Mahaprabhu recommended the affection of the gopis, either in maternal affection or in conjugal love, as the highest perfection in life (ramya kacid upasana vrajavadhu-vargena ya kalpita).

TEXTS 37-38

TEXT

padbhyam bhakta-hrdi-sthabhyam
vandyabhyam loka-vanditaih
angam yasyah samakramya
bhagavan api tat-stanam

yatudhany api sa svargam
avapa janani-gatim
krsna-bhukta-stana-ksirah
kim u gavo 'numatarah

SYNONYMS

padbhyam--by the two lotus feet; bhakta-hrdi-sthabhyam--which are always thought of by pure devotees, in whose heart the Lord is therefore situated constantly; vandyabhyam--which are always to be praised; loka-vanditaih--by Lord Brahma and Lord Siva, who are praised by all the inhabitants of the three worlds; angam--the body; yasyah--of whom (Putana); samakramya--embracing; bhagavan--the Supreme Personality of Godhead; api--also; tat-stanam--that breast; yatudhani api--although she was a witch (whose only business was to kill small children and who had tried to kill Krsna also); sa--she; svargam--the transcendental abode; avapa--achieved; janani-gatim--the position of a mother; krsna-bhukta-stana-ksirah--therefore, because their breasts were sucked by

Krsna, who drank the milk flowing from their bodies; kim u--what to speak of; gavah--the cows; anumatarah--exactly like mothers (who allowed their nipples to be sucked by Krsna).

TRANSLATION

The Supreme Personality of Godhead, Krsna, is always situated within the core of the heart of the pure devotee, and He is always offered prayers by such worshipable personalities as Lord Brahma and Lord Siva. Because Krsna embraced Putana's body with great pleasure and sucked her breast, although she was a great witch, she attained the position of a mother in the transcendental world and thus achieved the highest perfection. What then is to be said of the cows whose nipples Krsna sucked with great pleasure and who offered their milk very jubilantly with affection exactly like that of a mother?

PURPORT

These verses explain how devotional service rendered to the Supreme Personality of Godhead, whether directly or indirectly, knowingly or unknowingly, becomes successful. Putana was neither a devotee nor a nondevotee; she was actually a demoniac witch instructed by Kamsa to kill Krsna. Nonetheless, in the beginning she assumed the form of a very beautiful woman and approached Krsna exactly like an affectionate mother, so that mother Yasoda and Rohini did not doubt her sincerity. The Lord took all this into consideration, and thus she was automatically promoted to a position like that of mother Yasoda. As explained by Visvanatha Cakravarti Thakura, there are various roles one may play in such a position. Putana was immediately promoted to Vaikunthaloka, which is also sometimes described as Svarga. The Svarga mentioned in this verse is not the material heavenly planet, but the transcendental world. In Vaikunthaloka, Putana attained the position of a nurse (dhatry-ucitam), as described by Uddhava. Putana was elevated to the position of a nurse and maidservant in Goloka Vrndavana to assist mother Yasoda.

TEXTS 39-40

TEXT

payamsi yasam apibat
putra-sneha-snutany alam
bhagavan devaki-putrah
kaivalyady-akhila-pradah

tasam aviratam krsne
kurvatinam suteksanam
na punah kalpate rajan
samsaro 'jnana-sambhavah

SYNONYMS

payamsi--milk (coming from the body); yasam--of all of whom; apibat--Lord Krsna drank; putra-sneha-snutani--that milk coming from the bodies of the gopis, not artificially but because of maternal affection; alam--sufficiently; bhagavan--the Supreme Personality of Godhead; devaki-putrah--who appeared as the son of Devaki; kaivalya-adi--like liberation or merging into the Brahman effulgence; akhila-pradah--the bestower of all similar blessings; tasam--of all of them (of all the gopis); aviratam--constantly; krsne--unto Lord Krsna; kurvatinam--making; suta-iksanam--as a mother looks upon her child; na--never; punah--again; kalpate--can be imagined; rajan--O King Pariksit; samsarah--the

material bondage of birth and death; ajnana-sambhavah--which is to be accepted by foolish persons ignorantly trying to become happy.

TRANSLATION

The Supreme Personality of Godhead, Krsna, is the bestower of many benedictions, including liberation [kaivalya], or oneness with the Brahman effulgence. For that Personality of Godhead, the gopis always felt maternal love, and Krsna sucked their breasts with full satisfaction. Therefore, because of their relationship as mother and son, although the gopis were engaged in various family activities, one should never think that they returned to this material world after leaving their bodies.

PURPORT

The advantage of Krsna consciousness is described herein. Krsna consciousness gradually develops on the transcendental platform. One may think of Krsna as the supreme personality, one may think of Krsna as the supreme master, one may think of Krsna as the supreme friend, one may think of Krsna as the supreme son, or one may think of Krsna as the supreme conjugal lover. If one is connected with Krsna in any of these transcendental relationships, the course of one's material life is understood to have already ended. As confirmed in Bhagavad-gita (4.9), tyaktva deham punar janma naiti mam eti: for such devotees, going back home, back to Godhead, is guaranteed. Na punah kalpate rajan samsaro jnana-sambhavah. This verse also guarantees that devotees who constantly think of Krsna in a particular relationship will never return to this material world. In this material world of samsara, there are the same relationships. One thinks, "Here is my son," "Here is my wife," "Here is my lover," or "Here is my friend." But these relationships are temporary illusions. Ajnana-sambhavah: such a consciousness awakens in ignorance. But when the same relationships awaken in Krsna consciousness, one's spiritual life is revived, and one is guaranteed to return home, back to Godhead. Even though the gopis who were friends of Rohini and mother Yasoda and who allowed their breasts to be sucked by Krsna were not directly Krsna's mothers, they all had the same chance as Rohini and Yasoda to go back to Godhead and act as Krsna's mothers-in-law, servants and so on. The word samsara refers to attachment for one's body, home, husband or wife, and children, but although the gopis and all the other inhabitants of Vrndavana had the same affection and attachment for husband and home, their central affection was for Krsna in some transcendental relationship, and therefore they were guaranteed to be promoted to Goloka Vrndavana in the next life, to live with Krsna eternally in spiritual happiness. The easiest way to attain spiritual elevation, to be liberated from this material world, and to go back home, back to Godhead, is recommended by Bhaktivinoda Thakura: krsnera samsara kara chadi' anacara. One should give up all sinful activities and remain in the family of Krsna. Then one's liberation is guaranteed.

TEXT 41

TEXT

kata-dhumasya saurabhyam
avaghraya vrajaukasah
kim idam kuta eveti
vadanto vrajam ayayuh

SYNONYMS

kata-dhumasya--of the smoke emanating from the fire burning the different parts of Putana's body; saurabhyam--the fragrance; avaghraya--when they smelled through their nostrils; vraja-okasah--the inhabitants of Vrajabhumi in distant places; kim idam--what is this fragrance; kutah--where does it come from; eva--indeed; iti--in this way; vadantah--speaking; vrajam--the place of Nanda Maharaja, Vrajabhumi; ayayuh--reached.

TRANSLATION

Upon smelling the fragrance of the smoke emanating from Putana's burning body, many inhabitants of Vrajabhumi in distant places were astonished. "Where is this fragrance coming from?" they asked. Thus they went to the spot where Putana's body was being burnt.

PURPORT

The aroma of the smoke emanating from a burning fire is not always very favorable. Therefore upon smelling such a wonderful fragrance, the inhabitants of Vraja were astonished.

TEXT 42

TEXT

te tatra varnitam gopaih
putanagamanadikam
srutva tan-nidhanam svasti
sisos casan suvismitah

SYNONYMS

te--all those persons who arrived; tatra--there (in the vicinity of Nanda Maharaja's estate); varnitam--described; gopaih--by the cowherd men; putana-agamana-adikam--everything about how Putana the witch had come there and played havoc; srutva--after hearing; tat-nidhanam--and about how Putana had died; svasti--all auspiciousness; sisoh--for the baby; ca--and; asan--offered; su-vismitah--being struck with great wonder because of what had happened.

TRANSLATION

When the inhabitants of Vraja who had come from distant places heard the whole story of how Putana had come and then been killed by Krsna, they were certainly astonished, and they offered their blessings to the child for His wonderful deed of killing Putana. Nanda Maharaja, of course, was very much obliged to Vasudeva, who had foreseen the incident, and simply thanked him, thinking how wonderful Vasudeva was.

TEXT 43

TEXT

nandah sva-putram adaya
pretyagatam udara-dhih
murdhny upaghraya paramam
mudam lebhe kurudvaha

SYNONYMS

nandah--Maharaja Nanda; sva-putram adaya--taking his son Krsna on his lap; pretya-agatam--as if Krsna had returned from death (no one could even imagine that from such danger a child could be saved); udara-dhih--because he was always liberal and simple; murdhni--on the head of Krsna; upaghraya--formally smelling; paramam--highest; mudam--peace; lebhe--achieved; kuru-udvaha--O Maharaja Pariksit.

TRANSLATION

O Maharaja Pariksit, best of the Kurus, Nanda Maharaja was very liberal and simple. He immediately took his son Krsna on his lap as if Krsna had returned from death, and by formally smelling his son's head, Nanda Maharaja undoubtedly enjoyed transcendental bliss.

PURPORT

Nanda Maharaja could not understand how the inhabitants of his house had allowed Putana to enter the house, nor could he imagine the gravity of the situation. He did not understand that Krsna had wanted to kill Putana and that His pastimes were performed by yogamaya. Nanda Maharaja simply thought that someone had entered his house and created havoc. This was Nanda Maharaja's simplicity.

TEXT 44

TEXT

ya etat putana-moksam
krsnasyarbhakam adbhutam
srnuyac chraddhaya martyo
govinde labhate ratim

SYNONYMS

yah--anyone who; etat--this; putana-moksam--salvation of Putana; krsnasya--of Krsna; arbhakam--the childhood pastimes; adbhutam--wonderful; srnuyat--should hear; sraddhaya--with faith and devotion; martyah--any person within this material world; govinde--for the Supreme Person, Govinda, Adi-purusa; labhate--gains; ratim--attachment.

TRANSLATION

Any person who hears with faith and devotion about how Krsna, the Supreme Personality of Godhead, killed Putana, and who thus invests his hearing in such childhood pastimes of Krsna, certainly attains attachment for Govinda, the supreme, original person.

PURPORT

The incident in which the great witch attempted to kill the child but was killed herself is certainly wonderful. Therefore this verse uses the word adbhutam, meaning "specifically wonderful." Krsna has left us many wonderful narrations about Him. Simply by reading these narrations, as they are described in Krsna, the Supreme personality of Godhead, one gains salvation from this material world and gradually develops attachment to and devotion for Govinda, Adi-purusa.

Thus end the Bhaktivedanta purports of the Tenth Canto, Sixth Chapter, of the Srimad-Bhagavatam, entitled "The Killing of the Demon Putana."

Chapter Seven
The Killing of the Demon Trnavarta

In this chapter, Sri Krsna's pastimes of breaking the cart (sakata-bhanjana), killing the asura known as Trnavarta, and demonstrating the entire universe within His mouth are especially described.

When Sukadeva Gosvami saw that Maharaja Pariksit was eagerly waiting to hear about Lord Krsna's pastimes as a child, he was very much pleased, and he continued to speak. When Sri Krsna was only three months old and was just trying to turn backside up, before He even attempted to crawl, mother Yasoda wanted to observe a ritualistic ceremony with her friends for the good fortune of the child. Such a ritualistic ceremony is generally performed with ladies who also have small children. When mother Yasoda saw that Krsna was falling asleep, because of other engagements she put the child underneath a household cart, called sakata, and while the child was sleeping, she engaged herself in other business pertaining to the auspicious ritualistic ceremony. Underneath the cart was a cradle, and mother Yasoda placed the child in that cradle. The child was sleeping, but suddenly He awakened and, as usual for a child, began to kick His small legs. This kicking shook the cart, which collapsed with a great sound, breaking completely and spilling all its contents. Children who were playing nearby immediately informed mother Yasoda that the cart had broken, and therefore she hastily arrived there in great anxiety with the other gopis. Mother Yasoda immediately took the child on her lap and allowed Him to suck her breast. Then various types of Vedic ritualistic ceremonies were performed with the help of the brahmanas. Not knowing the real identity of the child, the brahmanas showered the child with blessings.

Another day, when mother Yasoda was sitting with her child on her lap, she suddenly observed that he had assumed the weight of the entire universe. She was so astonished that she had to put the child down, and in the meantime Trnavarta, one of the servants of Kamsa, appeared there as a whirlwind and took the child away. The whole tract of land known as Gokula became surcharged with dust, no one could see where the child had been taken, and all the gopis were overwhelmed because He had been taken away in the dust storm. But up in the sky, the asura, being overburdened by the child, could not carry the child far away, although he also could not drop the child because the child had caught him so tightly that it was difficult for him to separate the child from his body. Thus Trnavarta himself fell down from a very great height, the child grasping him tightly by the shoulder, and immediately died. The demon having fallen, the gopis picked the child up and delivered Him to the lap of mother Yasoda. Thus mother Yasoda was struck with wonder, but because of yogamaya's influence, no one could understand who Krsna was and what had actually happened. Rather, everyone began to praise fortune for the child's having been saved from such a calamity. Nanda Maharaja, of course, was thinking of the wonderful foretelling of Vasudeva and began to praise him as a great yogi. Later, when the child was on the lap of mother Yasoda, the child yawned, and mother Yasoda could see within His mouth the entire universal manifestation.

TEXTS 1-2

TEXT

sri-rajovaca
yena yenavatarena
bhagavan harir isvarah
karoti karna-ramyani
mano-jnani ca nah prabho

yac-chrnvato 'paity aratir vitrsna

sattvam ca suddhyaty acirena pumsah
bhaktir harau tat-puruse ca sakhyam
tad eva haram vada manyase cet

SYNONYMS

sri-raja uvaca--the King inquired (from Sukadeva Gosvami); yena yena avatarena--the pastimes exhibited by different varieties of incarnations; bhagavan--the Supreme Personality of Godhead; harih--the Lord; isvarah--the controller; karoti--presents; karna-ramyani--were all very pleasing to the ear; manah-jnani--very attractive to the mind; ca--also; nah--of us; prabho--my lord, Sukadeva Gosvami; yat-srnvatah--of anyone who simply hears these narrations; apaiti--vanishes; aratih--unattractiveness; vitrsna--dirty things within the mind that make us uninterested in Krsna consciousness; sattvam ca--the existential position in the core of the heart; suddhyati--becomes purified; acirena--very soon; pumsah--of any person; bhaktih harau--devotional attachment and service to the Lord; tat-puruse--with Vaisnavas; ca--also; sakhyam--attraction to association; tat eva--that only; haram--the activities of the Lord, which should be heard and kept on the neck as a garland; vada--kindly speak; manyase--you think it fit; cet--if.

TRANSLATION

King Pariksit said: My lord, Sukadeva Gosvami, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about the activities of the Lord, but Krsna's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Krsna consciousness. If you think it fit, kindly speak about those activities of the Lord.

PURPORT

As stated in the prema-vivarta:

krsna-bahirmukha haiya bhoga-vancha kare
nikata-stha maya tare japatiya dhare

Our material existence is maya, or illusion, in which we desire different varieties of material enjoyment and therefore change to different varieties of bodies (bhramayan sarva-bhutani yantrarudhani mayaya). Asann api klesada asa dehah: as long as we have these temporary bodies, they give us many varieties of tribulation--adhyatmika, adhibhautika and adhidaivika. This is the root cause of all suffering, but this root cause of suffering can be removed by revival of our Krsna consciousness. All the Vedic literatures presented by Vyasadeva and other great sages are therefore intended to revive our Krsna consciousness, which begins to revive with sravana-kirtanam. Srnvatam sva-kathah krsnah (Bhag. 1.2.17). Srimad-Bhagavatam and other Vedic literatures exist simply to give us a chance to hear about Krsna. Krsna has different avataras, or incarnations, all of which are wonderful and which arouse one's inquisitiveness, but generally such avataras as Matsya, Kurma and Varaha are not as attractive as Krsna. First of all, however, we have no attraction for hearing about Krsna, and this is the root cause of our suffering.

But Pariksit Maharaja specifically mentions that the wonderful activities of baby Krsna, which amazed mother Yasoda and the other inhabitants of Vraja, are especially attractive. From the very beginning of His childhood, Krsna killed Putana, Trnavarta and Sakatasura and showed the entire universe within His mouth. Thus the pastimes of Krsna, one after another, kept mother Yasoda and all the inhabitants of Vraja in great astonishment. The process to revive one's Krsna consciousness is adau sraddha tatah sadhu-sangah (Bhakti-rasamrta-sindhu 1.4.15). The pastimes of Krsna can be properly received from devotees. If one has developed a little bit of Krsna consciousness by hearing from Vaisnavas about the activities of Krsna, one becomes attached to Vaisnavas who are interested only in Krsna consciousness. Therefore Pariksit Maharaja recommends that one hear about Krsna's childhood activities, which are more attractive than the activities of other incarnations, such as Matsya, Kurma and Varaha. Wanting to hear more and more from Sukadeva Gosvami, Maharaja Pariksit requested him to continue describing Krsna's childhood activities, which are especially easy to hear and which create more and more inquisitiveness.

TEXT 3

TEXT

athanyad api krsnasya
tokacaritam adbhutam
manusam lokam asadya
taj-jatim anurundhatah

SYNONYMS

atha--also; anyat api--other pastimes also; krsnasya--of child Krsna; toka-acaritam adbhutam--they are also wonderful childhood pastimes; manusam--as if playing as a human child; lokam asadya--appearing on this planet earth in human society; tat-jatim--exactly like a human child; anurundhatah--who was imitating.

TRANSLATION

Please describe other pastimes of Krsna, the Supreme Personality, who appeared on this planet earth, imitating a human child and performing wonderful activities like killing Putana.

PURPORT

Maharaja Pariksit requested Sukadeva Gosvami to narrate other childhood pastimes exhibited by Krsna while playing as a human child. The Supreme Personality of Godhead incarnates at different times in different planets and universes, and according to the nature of those places, He exhibits His unlimited potency. That a child sitting on the lap of his mother was able to kill the gigantic Putana is extremely wonderful for the inhabitants of this planet, but on other planets the inhabitants are more advanced, and therefore the pastimes the Lord performs there are still more wonderful. Krsna's appearance on this planet like a human being makes us more fortunate than the demigods in the higher planets, and therefore Maharaja Pariksit was very much interested in hearing about Him.

TEXT 4

TEXT

sri-suka uvaca

kadacid autthanika-kautukaplave
janmarksa-yoge samaveta-yositam
vaditra-gita-dvija-mantra-vacakais
cakara sunor abhisecanam sati

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami continued to speak (at the request of Maharaja Pariksit); kadacit--at that time (when Krsna was three months old); autthanika-kautuka-aplave--when Krsna was three or four months old and His body was developing, He attempted to turn around, and this pleasing occasion was observed with a festival and bathing ceremony; janma-rksa-yoge--at that time, there was also a conjunction of the moon with the auspicious constellation Rohini; samaveta-yositam--(the ceremony was observed) among the assembled women, a ceremony of mothers; vaditra-gita--different varieties of music and singing; dvija-mantra-vacakaih--with chanting of Vedic hymns by qualified brahmanas; cakara--executed; sunoh--of her son; abhisecanam--the bathing ceremony; sati--mother Yasoda.

TRANSLATION

Sukadeva Gosvami said: When mother Yasoda's baby was slanting His body to attempt to rise and turn around, this attempt was observed by a Vedic ceremony. In such a ceremony, called utthana, which is performed when a child is due to leave the house for the first time, the child is properly bathed. Just after Krsna turned three months old, mother Yasoda celebrated this ceremony with other women of the neighborhood. On that day, there was a conjunction of the moon with the constellation Rohini. As the brahmanas joined by chanting Vedic hymns and professional musicians also took part, this great ceremony was observed by mother Yasoda

PURPORT

There is no question of overpopulation or of children's being a burden for their parents in a Vedic society. Such a society is so well organized and people are so advanced in spiritual consciousness that childbirth is never regarded as a burden or a botheration. The more a child grows, the more his parents become jubilant, and the child's attempts to turn over are also a source of jubilation. Even before the child is born, when the mother is pregnant, many recommended ritualistic ceremonies are performed. For example, when the child has been within the womb for three months and for seven months, there is a ceremony the mother observes by eating with neighboring children. This ceremony is called svada-bhaksana. Similarly, before the birth of the child there is the garbhadhana ceremony. In Vedic civilization, childbirth or pregnancy is never regarded as a burden; rather, it is a cause for jubilation. In contrast, people in modern civilization do not like pregnancy or childbirth, and when there is a child, they sometimes kill it. We can just consider how human society has fallen since the inauguration of Kali-yuga. Although people still claim to be civilized, at the present moment there is actually no human civilization, but only an assembly of two-legged animals.

TEXT 5

TEXT

nandasya patni krta-majjanadikam
vipraih krta-svastyayanam supujitaih
annadya-vasah-srag-abhista-dhenubhih

sanjata-nidraksam asisayac chanaih

SYNONYMS

nandasya--of Maharaja Nanda; patni--the wife (mother Yasoda); krta-majjana-adikam--after she and the other members of the house had bathed and the child had been bathed also; vipraih--by the brahmanas; krta-svastyayanam--engaging them in chanting auspicious Vedic hymns; su-pujitaih--who were all received and worshiped with proper respect; anna-adya--by offering them sufficient grains and other eatables; vasah--garments; srak-abhista-dhenubhih--by offering flower garlands and very desirable cows; sanjata-nidra--had become sleepy; aksam--whose eyes; asisayat--laid the child down; sanaih--for the time being.

TRANSLATION

After completing the bathing ceremony for the child, mother Yasoda received the brahmanas by worshiping them with proper respect and giving them ample food grains and other eatables, clothing, desirable cows, and garlands. The brahmanas properly chanted Vedic hymns to observe the auspicious ceremony, and when they finished and mother Yasoda saw that the child felt sleepy, she lay down on the bed with the child until He was peacefully asleep.

PURPORT

An affectionate mother takes great care of her child and is always anxious to see that the child is not disturbed even for a moment. As long as the child wants to remain with the mother, the mother stays with the child, and the child feels very comfortable. Mother Yasoda saw that her child felt sleepy, and to give Him all facilities for sleep, she lay down with the child, and when He was peaceful, she got up to attend to her other household affairs.

TEXT 6

TEXT

autthanikautsukya-mana manasvini
samagatan pujayati vrajaukasah
naivasrnod vai ruditam sutasya sa
rudan stanarthi caranav udaksipat

SYNONYMS

autthanika-autsukya-manah--mother Yasoda was very busy celebrating the utthana ceremony of her child; manasvini--very liberal in distributing food, clothing, ornaments and cows, according to necessity; samagatan--to the assembled guests; pujayati--just to satisfy them; vraja-okasah--to the inhabitants of Vraja; na--not; eva--certainly; asrnot--did hear; vai--indeed; ruditam--the crying; sutasya--of her child; sa--mother Yasoda; rudan--crying; stana-arthi--Krsna, who was hankering to drink His mother's milk by sucking her breast; caranau udaksipat--out of anger, threw His two legs hither and thither.

TRANSLATION

The liberal mother Yasoda, absorbed in celebrating the utthana ceremony, was busy receiving guests, worshiping them with all respect and offering them clothing, cows, garlands and grains. Thus she could not hear the child crying for His mother. At that time, the child Krsna, demanding to drink the milk of His mother's breast, angrily threw His legs upward.

PURPORT

Krsna had been placed underneath a household handcart, but this handcart was actually another form of the Sakatasura, a demon who had come there to kill the child. Now, on the plea of demanding to suck His mother's breast, Krsna took this opportunity to kill the demon. Thus He kicked Sakatasura just to expose him. Although Krsna's mother was engaged in receiving guests, Lord Krsna wanted to draw her attention by killing the Sakatasura, and therefore he kicked that cart-shaped demon. Such are the pastimes of Krsna. Krsna wanted to draw the attention of His mother, but while doing so He created a great havoc not understandable by ordinary persons. These narrations are wonderfully enjoyable, and those who are fortunate are struck with wonder upon hearing of these extraordinary activities of the Lord. Although the less intelligent regard them as mythological because a dull brain cannot understand them, they are real facts. These narrations are actually so enjoyable and enlightening that Maharaja Pariksit and Sukadeva Gosvami took pleasure in them, and other liberated persons, following in their footsteps, become fully jubilant by hearing about the wonderful activities of the Lord.

TEXT 7

TEXT

adhah-sayanasya sisor ano 'lpaka-
pravala-mrdv-anghri-hatam vyavartata
vidhvasta-nana-rasa-kupya-bhajanam
vyatyasta-cakraksa-vibhinna-kubaram

SYNONYMS

adhah-sayanasya--who was put underneath the handcart; sisoh--of the child; anah--the cart; alpaka--not very much grown; pravala--just like a new leaf; mrdu-anghri-hatam--struck by His beautiful, delicate legs; vyavartata--turned over and fell down; vidhvasta--scattered; nana-rasa-kupya-bhajanam--utensils made of various metals; vyatyasta--dislocated; cakra-aksa--the two wheels and the axle; vibhinna--broken; kubaram--the pole of the handcart.

TRANSLATION

Lord Sri Krsna was lying down underneath the handcart in one corner of the courtyard, and although His little legs were as soft as leaves, when He struck the cart with His legs, it turned over violently and collapsed. The wheels separated from the axle, the hubs and spokes fell apart, and the pole of the handcart broke. On the cart there were many little utensils made of various metals, and all of them scattered hither and thither.

PURPORT

Srila Visvanatha Cakravarti Thakura has commented on this verse as follows. When Lord Krsna was of a very tender age, His hands and legs resembled soft new leaves, yet simply by touching the handcart with His legs, He made the cart fall to pieces. It was quite possible for Him to act in this way and yet not exert Himself very much. The Lord in His Vamana avatara had to extend His foot to the greatest height to penetrate the covering of the universe, and when the Lord killed the gigantic demon Hiranyakasipu, He had to assume the special bodily feature of Nrsimhadeva. But in His Krsna avatara, the Lord did not need to exert such energy. Therefore, krsnas tu bhagavan svayam: Krsna is the Supreme

Personality of Godhead Himself. In other incarnations, the Lord had to exert some energy according to the time and circumstances, but in this form He exhibited unlimited potency. Thus the handcart collapsed, its joints broken, and all the metal pots and utensils scattered.

The Vaisnava-tosani remarks that although the handcart was higher than the child, the child could easily touch the wheel of the cart, and this was sufficient to send the demon down to the earth. The Lord simultaneously pushed the demon to the earth and superficially broke the handcart.

TEXT 8

TEXT

drstva yasoda-pramukha vraja-striya
autthanike karmani yah samagatah
nandadayas cadbhuta-darsanakulah
katham svayam vai sakatam viparyagat

SYNONYMS

drstva--after seeing; yasoda-pramukhah--headed by mother Yasoda; vraja-striyah--all the ladies of Vraja; autthanike karmani--in the celebration of the utthana ceremony; yah--those who; samagatah--assembled there; nanda-adayah ca--and the men, headed by Nanda Maharaja; adbhuta-darsana--by seeing the wonderful calamity (that the heavily loaded cart had broken upon the small baby, who still lay there unhurt); akulah--and thus they were very much perturbed as to how it had happened; katham--how; svayam--by itself; vai--indeed; sakatam--the handcart; viparyagat--became so heavily damaged, dismantled.

TRANSLATION

When mother Yasoda and the other ladies who had assembled for the utthana festival, and all the men, headed by Nanda Maharaja, saw the wonderful situation, they began to wonder how the handcart had collapsed by itself. They began to wander here and there, trying to find the cause, but were unable to do so.

TEXT 9

TEXT

ucur avyavasita-matin
gopan gopis ca balakah
rudatanena padena
ksiptam etan na samsayah

SYNONYMS

ucuh--said; avyavasita-matin--who had lost all intelligence in the present situation; gopan--to the cowherd men; gopih ca--and to the ladies; balakah--the children; rudata anena--as soon as the child cried; padena--with one leg; ksiptam etat--this cart was dashed apart and immediately fell dismantled; na samsayah--there is no doubt about it.

TRANSLATION

The assembled cowherd men and ladies began to contemplate how this thing had happened. "Is it the work of some demon or evil planet?" they asked. At that

time, the small children present asserted that the cart had been kicked apart by the baby Krsna. As soon as the crying baby bad kicked the cart's wheel, the cart had collapsed. There was no doubt about it.

PURPORT

We have heard of people's being haunted by ghosts. Having no gross material body, a ghost seeks shelter of a gross body to stay in and haunt. The Sakatasura was a ghost who had taken shelter of the handcart and was looking for the opportunity to do mischief to Krsna. When Krsna kicked the cart with His small and very delicate legs, the ghost was immediately pushed down to the earth and his shelter dismantled, as already described. This was possible for Krsna because He has full potency, as confirmed in the Brahma-samhita (5.32):

angani yasya sakalendriya-vrttimanti
pasyanti panti kalayanti ciram jaganti
ananda-cinmaya-sad-ujjvala-vigrahasya
govindam adi-purusam tam aham bhajami

Krsna's body is sac-cid-ananda-vigraha, or ananda-cinmaya-rasa-vigraha. That is, any of the parts of His ananda-cinmaya body can act for any other part. Such are the inconceivable potencies of the Supreme Personality of Godhead. The Supreme Lord does not need to acquire these potencies; He already has them. Thus Krsna kicked His little legs, and His whole purpose was fulfilled. Also, when the handcart broke, an ordinary child could have been injured in many ways, but because Krsna is the Supreme Personality of Godhead, He enjoyed the dismantling of the cart, and nothing injured Him. Everything done by Him is ananda-cinmaya-rasa, full transcendental bliss. Thus Krsna factually enjoyed.

The nearby children saw that actually Krsna had kicked the wheel of the cart and this was how the accident happened. By the arrangement of yogamaya, all the gopis and gopas thought that the accident had taken place because of some bad planet or some ghost, but in fact everything was done by Krsna and enjoyed by Him. Those who enjoy the activities of Krsna are also on the platform of ananda-cinmaya-rasa; they are liberated from the material platform. When one develops the practice of hearing krsna-katha, he is certainly transcendental to material existence, as confirmed in Bhagavad-gita (sa gunan samatityaitan brahma-bhuyaya kalpate). Unless one is on the spiritual platform, one cannot enjoy the transcendental activities of Krsna; or in other words, whoever engages in hearing the transcendental activities of Krsna is not on the material platform, but on the transcendental, spiritual platform.

TEXT 10

TEXT

na te sraddadhire gopa
bala-bhasitam ity uta
aprameyam balam tasya
balakasya na te viduh

SYNONYMS

na--not; te--the cowherd men and ladies; sraddadhire--put their faith (in such statements); gopah--the cowherd men and women; bala-bhasitam--childish talk from the assembled children; iti uta--thus spoken; aprameyam--unlimited, inconceivable; balam--the power; tasya balakasya--of the small baby Krsna; na--not; te--the gopis and gopas; viduh--were aware of.

TRANSLATION

The assembled gopis and gopas, unaware that Krsna is always unlimited, could not believe that baby Krsna had such inconceivable power. They could not believe the statements of the children, and therefore they neglected these statements as being childish talk.

TEXT 11

TEXT

rudantam sutam adaya
yasoda graha-sankita
krta-svastyayanam vipraih
suktaih stanam apayayat

SYNONYMS

rudantam--crying; sutam--son; adaya--picking up; yasoda--mother Yasoda; graha-sankita--fearing some bad planet; krta-svastyayanam--immediately performed a ritualistic ceremony for good fortune; vipraih--by calling all the brahmanas; suktaih--by Vedic hymns; stanam--her breast; apayayat--made the child suck.

TRANSLATION

Thinking that some bad planet had attacked Krsna, mother Yasoda picked up the crying child and allowed Him to suck her breast. Then she called for experienced brahmanas to chant Vedic hymns and perform an auspicious ritualistic ceremony.

PURPORT

Whenever there is some danger or some inauspicious occurrence, it is the custom of Vedic civilization to have qualified brahmanas immediately chant Vedic hymns to counteract it. Mother Yasoda did this properly and allowed the baby to suck her breast.

TEXT 12

TEXT

purvavat sthapitam gopair
balibhih sa-paricchadam
vipra hutvarcayam cakrur
dadhy-aksata-kusambubhih

SYNONYMS

purva-vat--as the handcart had been situated before; sthapitam--again assembled with the pots situated properly; gopaih--by the cowherd men; balibhih--all of whom were very strong and stout and who could therefore assemble the parts without difficulty; sa-paricchadam--with all the paraphernalia kept on it; viprah--the brahmanas; hutva--after performing a fire ceremony; arcayam cakruh--performed ritualistic ceremonies; dadhi--with curd; aksata--grains of rice; kusa--and kusa grass; ambubhih--with water.

TRANSLATION

After the strong, stout cowherd men assembled the pots and paraphernalia on the handcart and set it up as before, the brahmanas performed a ritualistic ceremony with a fire sacrifice to appease the bad planet, and then, with rice grains, kusa, water and curd, they worshiped the Supreme Lord.

PURPORT

The handcart was loaded with heavy utensils and other paraphernalia. To set the cart back in its original position required much strength, but this was easily done by the cowherd men. Then, according to the system of the gopa jati, various Vedic ceremonies were performed to appease the calamitous situation.

TEXTS 13-15

TEXT

ye 'suyanrta-dambhersa-
himsa-mana-vivarjitah
na tesam satya-silanam
asiso viphalah krtah

iti balakam adaya
samarg-yajur-upakrtaih
jalaih pavitrausadhibhir
abhisicya dvijottamaih

vacayitva svastyayanam
nanda-gopah samahitah
hutva cagnim dvijatibhyah
pradad annam maha-gunam

SYNONYMS

ye--those brahmanas who; asuya--envy; anrta--untruthfulness; dambha--false pride; irsa--grudges; himsa--being disturbed by the opulence of others; mana--false prestige; vivarjitah--completely devoid of; na--not; tesam--of such brahmanas; satya-silanam--who are endowed with perfect brahminical qualifications (satya, sama, dama, etc.); asisah--the blessings; viphalah--useless; krtah--have become; iti--considering all these things; balakam--the child; adaya--taking care of; sama--according to the Sama Veda; rk--according to the Rg Veda; yajuh--and according to the Yajur Veda; upakrtaih--purified by such means; jalaih--with water; pavitra-ausadhibhih--mixed with pure herbs; abhisicya--after bathing (the child); dvija-uttamaih--with ceremonies performed by first-class brahmanas with the above qualifications; vacayitva--requested to be chanted; svasti-ayanam--auspicious hymns; nanda-gopah--Maharaja Nanda, the head of the cowherd men; samahitah--liberal and good; hutva--after offering oblations; ca--also; agnim--unto the sacred fire; dvijatibhyah--unto those first-class brahmanas; pradat--gave in charity; annam--food grains; maha-gunam--excellent.

TRANSLATION

When brahmanas are free from envy, untruthfulness, unnecessary pride, grudges, disturbance by the opulence of others, and false prestige, their blessings never go in vain. Considering this, Nanda Maharaja soberly took Krsna on his lap and invited such truthful brahmanas to perform a ritualistic ceremony according to the holy hymns of the Sama Veda, Rg Veda and Yajur Veda. Then, while the hymns were being chanted, he bathed the child with water mixed with

pure herbs, and after performing a fire ceremony, he sumptuously fed all the brahmanas with first-class grains and other food.

PURPORT

Nanda Maharaja was very confident about the qualifications of the brahmanas and their blessings. He was fully confident that simply if the good brahmanas showered their blessings, the child Krsna would be happy. The blessings of qualified brahmanas can bring happiness not only to Krsna, the Supreme Personality of Godhead, but to everyone. Because Krsna is self-sufficient, He does not require anyone's blessings, yet Nanda Maharaja thought that Krsna required the blessings of the brahmanas. What then is to be said of others? In human society, therefore, there must be an ideal class of men, brahmanas, who can bestow blessings upon others, namely, upon the ksatriyas, vaisyas and sudras, so that everyone will be happy. Krsna therefore says in Bhagavad-gita (4.13) that human society must have four social orders (catur-varnyam maya srstam guna-karma-vibhagasah); it is not that everyone should become a sudra or a vaisya and human society will prosper. As enunciated in Bhagavad-gita, there must be a class of brahmanas with qualities like satya (truthfulness), sama (peacefulness), dama (self-control) and titiksa (tolerance).

Here also, in the Bhagavatam, Nanda Maharaja invites qualified brahmanas. There may be caste brahmanas, and we have all respect for them, but their birth in brahmana families does not mean that they are qualified to bestow blessings upon the other members of human society. This is the verdict of the sastras. In Kali-yuga, caste brahmanas are accepted as brahmanas. Vipratve sutram eva hi (Bhag. 12.2.3): in Kali-yuga, simply by putting on a thread worth two paise, one becomes a brahmana. Such brahmanas were not called for by Nanda Maharaja. As stated by Narada Muni (Bhag. 7.11.35), yasya yal laksanam proktam. The symptoms of a brahmana are stated in sastra, and one must be qualified with these symptoms.

The blessings of brahmanas who are not envious, disturbed or puffed up with pride and false prestige and who are fully qualified with truthfulness will be useful. Therefore a class of men must be trained as brahmanas from the very beginning. Brahmacari guru-kule vasan danto guror hitam (Bhag. 7.12.1). The word dantah is very important. Dantah refers to one who is not envious, disturbing or puffed up with false prestige. With the Krsna consciousness movement, we are trying to introduce such brahmanas in society. Brahmanas must ultimately be Vaisnavas, and if one is a Vaisnava, he has already acquired the qualifications of a brahmana. Brahma-bhutah prasannatma (Bg. 18.54). The word brahma-bhuta refers to becoming a brahmana, or understanding what is Brahman (brahma janatiti brahmanah). One who is brahma-bhuta is always happy (prasannatma). Na socati na kanksati: he is never disturbed about material necessities. Samah sarvesu bhutesu: he is ready to bestow blessings upon everyone equally. Mad-bhaktim labhate param: then he becomes a Vaisnava. In this age, Srila Bhaktisiddhanta Sarasvati Thakura introduced the sacred thread ceremony for his Vaisnava disciples, with the idea that people should understand that when one becomes a Vaisnava he has already acquired the qualifications of a brahmana. Therefore in the International Society for Krishna Consciousness, those who are twice initiated so as to become brahmanas must bear in mind their great responsibility to be truthful, control the mind and senses, be tolerant, and so on. Then their life will be successful. It was such brahmanas that Nanda Maharaja invited to chant the Vedic hymns, not ordinary brahmanas. Verse thirteen distinctly mentions himsa-mana. The word mana refers to false prestige or false pride. Those who were falsely proud, thinking that they were brahmanas because they were born in brahmana families, were never invited by Nanda Maharaja on such occasions.

Verse fourteen mentions pavitrausadhi. In any ritualistic ceremony, many herbs and leaves were required. These were known as pavitra-patra. Sometimes

there were nimba leaves, sometimes bael leaves, mango leaves, asvattha leaves or amalaki leaves. Similarly, there were panca-gavya, panca-sasya and panca-ratna. Although Nanda Maharaja belonged to the vaisya community, everything was known to him.

The most important word in these verses is maha-gunam, indicating that the brahmanas were offered very palatable food of exalted quality. Such palatable dishes were generally prepared with two things, namely food grains and milk products. Bhagavad-gita (18.44) therefore enjoins that human society must give protection to the cows and encourage agriculture (krsi-go-raksya-vanijyam vaisya-karma svabhavajam). Simply by expert cooking, hundreds and thousands of palatable dishes can be prepared from agricultural produce and milk products. This is indicated here by the words annam maha-gunam. Still today in India, from these two things, namely food grains and milk, hundreds and thousands of varieties of food are prepared, and then they are offered to the Supreme Personality of Godhead. (Catur-vidha-sri-bhagavat-prasada. patram puspam phalam toyam yo me bhaktya prayacchati.) Then the prasada is distributed. Even today in Jagannatha-ksetra and other big temples, very palatable dishes are offered to the Deity, and prasada is distributed profusely. Cooked by first-class brahmanas with expert knowledge and then distributed to the public, this prasada is also a blessing from the brahmanas or Vaisnavas. There are four kinds of prasada (catur-vidha). Salty, sweet, sour and pungent tastes are made with different types of spices, and the food is prepared in four divisions, called carvya, cusya, lehya and pehya--prasada that is chewed, prasada that is licked, prasada tasted with the tongue, and prasada that is drunk. Thus there are many varieties of prasada, prepared very nicely with grains and ghee, offered to the Deity and distributed to the brahmanas and Vaisnavas and then to the general public. This is the way of human society. Killing the cows and spoiling the land will not solve the problem of food. This is not civilization. Uncivilized men living in the jungle and being unqualified to produce food by agriculture and cow protection may eat animals, but a perfect human society advanced in knowledge must learn how to produce first-class food simply by agriculture and protection of cows.

TEXT 16

TEXT

gavah sarva-gunopeta
vasah-srag-rukma-malinih
atmajabhyudayarthaya
pradat te canvayunjata

SYNONYMS

gavah--cows; sarva-guna-upetah--being fully qualified by giving sufficient milk, etc.; vasah--well dressed; srak--with flower garlands; rukma-malinih--and with garlands of gold; atmaja-abhyudaya-arthaya--for the purpose of his son's affluence; pradat--gave in charity; te--those brahmanas; ca--also; anvayunjata--accepted them.

TRANSLATION

Nanda Maharaja, for the sake of the affluence of his own son Krsna, gave the brahmanas cows fully decorated with garments, flower garlands and gold necklaces. These cows, fully qualified to give ample milk, were given to the brahmanas in charity, and the brahmanas accepted them and bestowed blessings upon the whole family, and especially upon Krsna.

PURPORT

Nanda Maharaja first fed the brahmanas sumptuously and then gave them in charity first-class cows fully decorated with golden necklaces, garments and flower garlands.

TEXT 17

TEXT

vipra mantra-vido yuktas
tair yah proktas tathasisah
ta nisphala bhavisyanti
na kadacid api sphutam

SYNONYMS

viprah--the brahmanas; mantra-vidah--completely expert in chanting the Vedic hymns; yuktah--perfect mystic yogis; taih--by them; yah--whatsoever; proktah--was spoken; tatha--becomes just so; asisah--all blessings; tah--such words; nisphalah--useless, without fruit; bhavisyanti na--never will become; kadacit--at any time; api--indeed; sphutam--always factual, as it is.

TRANSLATION

The brahmanas, who were completely expert in chanting the Vedic hymns, were all yogis fully equipped with mystic powers. Whatever blessings they spoke were certainly never fruitless.

PURPORT

Brahmanas fully equipped with the brahminical qualifications are always yogis fully powerful in mystic yoga. Their words never fail. In every transaction with other members of society, brahmanas are certainly dependable. In this age, however, one must take into account that the brahmanas are uncertain in their qualifications. Because there are no yajnic brahmanas, all yajnas are forbidden. The only yajna recommended in this age is sankirtana-yajna. Yajnaih sankirtana-prayair yajanti hi sumedhasah (Bhag. 11.5.32). Yajna is meant to satisfy Visnu (yajnarthat karmano 'nyatra loko 'yam karma-bandhanah). Because in this age there are no qualified brahmanas, people should perform yajna by chanting the Hare Krsna mantra (yajnaih sankirtana-prayair yajanti hi sumedhasah). Life is meant for yajna, and yajna is performed by the chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 18

TEXT

ekadaroham arudham
lalayanti sutam sati
garimanam sisor vodhum
na sehe giri-kutavat

SYNONYMS

ekada--one time (estimated to have been when Krsna was one year old); aroham--on His mother's lap; arudham--who was sitting; lalayanti--was patting; sutam--her son; sati--mother Yasoda; garimanam--because of an increase in heaviness;

sisoh--of the child; vodhum--to bear Him; na--not; sehe--was able; giri-kuta-vat--appearing like the weight of a mountain peak.

TRANSLATION

One day, a year after Krsna's appearance, mother Yasoda was patting her son on her lap. But suddenly she felt the child to be heavier than a mountain peak, and she could no longer bear His weight.

PURPORT

Lalayanti. Sometimes a mother lifts her child, and when the child falls in her hands, the child laughs, and the mother also enjoys pleasure. Yasoda used to do this, but this time Krsna became very heavy, and she could not bear His weight. Under the circumstances, it is to be understood that Krsna was aware of the coming of Trnavartasura, who would take Him far away from His mother. Krsna knew that when Trnavarta came and took Him away from His mother's lap, mother Yasoda would be greatly bereaved. He did not want His mother to suffer any difficulty from the demon. Therefore, because He is the source of everything (janmady asya yatah), He assumed the heaviness of the entire universe. The child was on the lap of Yasoda, who was therefore in possession of everything in the world, but when the child assumed such heaviness, she had to put Him down in order to give Trnavartasura an opportunity to take Him away and play with Him for some time before the child returned to the lap of His mother.

TEXT 19

TEXT

bhumau nidhaya tam gopi
vismita bhara-pidita
maha-purusam adadhyau
jagatam asa karmasu

SYNONYMS

bhumau--on the ground; nidhaya--placing; tam--the child; gopi--mother Yasoda; vismita--being astonished; bhara-pidita--being aggrieved by the weight of the child; maha-purusam--Lord Visnu, Narayana; adadhyau--took shelter of; jagatam--as if the weight of the whole world; asa--engaged herself; karmasu--in other household affairs.

TRANSLATION

Feeling the child to be as heavy as the entire universe and therefore being anxious, thinking that perhaps the child was being attacked by some other ghost or demon, the astonished mother Yasoda put the child down on the ground and began to think of Narayana. Foreseeing disturbances, she called for the brahmanas to counteract this heaviness, and then she engaged in her other household affairs. She had no alternative than to remember the lotus feet of Narayana, for she could not understand that Krsna was the original source of everything.

PURPORT

Mother Yasoda did not understand that Krsna is the heaviest of all heavy things and that Krsna rests within everything (mat-sthani sarva-bhutani). As confirmed in Bhagavad-gita (9.4), maya tatam idam sarvam jagad avyakta-murtina:

Krsna is everywhere in His impersonal form, and everything rests upon Him. Nonetheless, na caham tesv avasthitah: Krsna is not everywhere. Mother Yasoda was unable to understand this philosophy because she was dealing with Krsna as His real mother by the arrangement of yogamaya. Not understanding the importance of Krsna, she could only seek shelter of Narayana for Krsna's safety and call the brahmanas to counteract the situation.

TEXT 20

TEXT

daityo namna trnavartah
kamsa-bhrtyah pranoditah
cakravata-svarupena
jaharasinam arbhakam

SYNONYMS

daityah--another demon; namna--by the name; trnavartah--Trnavartasura; kamsa-bhrtyah--a servant of Kamsa; pranoditah--having been induced by him; cakravata-svarupena--in the form of a whirlwind; jahara--swept away; asinam--the sitting; arbhakam--child.

TRANSLATION

While the child was sitting on the ground, a demon named Trnavarta, who was a servant of Kamsa's, came there as a whirlwind, at Kamsa's instigation, and very easily carried the child away into the air.

PURPORT

Krsna's heaviness was unbearable for the child's mother, but when Trnavartasura came, he immediately carried the child away. This was another demonstration of Krsna's inconceivable energy. When the Trnavarta demon came, Krsna became lighter than the grass so that the demon could carry Him away. This was ananda-cinmaya-rasa, Krsna's blissful, transcendental pleasure.

TEXT 21

TEXT

gokulam sarvam avrnvan
musnams caksumsi renubhih
irayan sumaha-ghora-
sabdena pradiso disah

SYNONYMS

gokulam--the whole tract of land known as Gokula; sarvam--everywhere; avrnvan--covering; musnan--taking away; caksumsi--the power of vision; renubhih--by particles of dust; irayan--was vibrating; su-maha-ghora--very fierce and heavy; sabdena--with a sound; pradisah disah--entered everywhere, in all directions.

TRANSLATION

Covering the whole land of Gokula with particles of dust, that demon, acting as a strong whirlwind, covered everyone's vision and began vibrating everywhere with a greatly fearful sound.

PURPORT

Trnavartasura assumed the form of a whirlwind and covered with a dust storm the whole tract of land known as Gokula, so that no one could see even the nearest thing.

TEXT 22

TEXT

muhurtam abhavad gostham
rajasa tamasavrtam
sutam yasoda napasyat
tasmin nyastavati yatah

SYNONYMS

muhurtam--for a moment; abhavat--there was; gostham--throughout the whole pasturing ground; rajasa--by big particles of dust; tamasa avrtam--covered with darkness; sutam--her son; yasoda--mother Yasoda; na apasyat--could not find; tasmin--in that very spot; nyastavati--she had placed Him; yatah--where.

TRANSLATION

For a moment, the whole pasturing ground was overcast with dense darkness from the dust storm, and mother Yasoda was unable to find her son where she had placed Him.

TEXT 23

TEXT

napasyat kascanatmanam
param capi vimohitah
trnavarta-nisrstabhih
sarkarabhir upadrutah

SYNONYMS

na--not; apasyat--saw; kascana--anyone; atmanam--himself; param ca api--or another; vimohitah--being illusioned; trnavarta-nisrstabhih--thrown by Trnavartasura; sarkarabhih--by the sands; upadrutah--and thus being disturbed.

TRANSLATION

Because of the bits of sand thrown about by Trnavarta, people could not see themselves or anyone else, and thus they were illusioned and disturbed.

TEXT 24

TEXT

iti khara-pavana-cakra-pamsu-varse
suta-padavim abalavilaksya mata

atikarunam anusmaranty asocad
bhuvi patita mrta-vatsaka yatha gauh

SYNONYMS

iti--thus; khara--very strong; pavana-cakra--by a whirlwind; pamsu-varse--when there were showers of dust and small dust particles; suta-padavim--the place of her son; abala--the innocent woman; avilaksya--not seeing; mata--because of being His mother; ati-karunam--very pitifully; anusmaranti--she was thinking of her son; asocat--lamented extraordinarily; bhuvi--on the ground; patita--fell down; mrta-vatsaka--who has lost her calf; yatha--like; gauh--a cow.

TRANSLATION

Because of the dust storm stirred up by the strong whirlwind, mother Yasoda could find no trace of her son, nor could she understand why. Thus she fell down on the ground like a cow who has lost her calf and began to lament very pitifully.

TEXT 25

TEXT

ruditam anunisamya tatra gopyo
bhrsam anutapta-dhiyo 'sru-purna-mukhyah
rurudur anupalabhya nanda-sunum
pavana uparata-pamsu-varsa-vege

SYNONYMS

ruditam--mother Yasoda, crying pitifully; anunisamya--after hearing; tatra--there; gopyah--the other ladies, the gopis; bhrsam--highly; anutapta--lamenting sympathetically after mother Yasoda; dhiyah--with such feelings; asru-purna-mukhyah--and the other gopis, their faces full of tears; ruruduh--they were crying; anupalabhya--without finding; nanda-sunum--the son of Nanda Maharaja, Krsna; pavane--when the whirlwind; uparata--had ceased; pamsu-varsa-vege--its force of showering dust.

TRANSLATION

When the force of the dust storm and the winds subsided, Yasoda's friends, the other gopis, approached mother Yasoda, hearing her pitiful crying. Not seeing Krsna present, they too felt very much aggrieved and joined mother Yasoda in crying, their eyes full of tears.

PURPORT

This attachment of the gopis to Krsna is wonderful and transcendental. The center of all the activities of the gopis was Krsna. When Krsna was there they were happy, and when Krsna was not there, they were unhappy. Thus when mother Yasoda was lamenting Krsna's absence, the other ladies also began to cry.

TEXT 26

TEXT

trnavartah santa-rayo

vatya-rupa-dharo haran
krsnam nabho-gato gantum
nasaknod bhuri-bhara-bhrt

SYNONYMS

trnavartah--the demon Trnavarta; santa-rayah--the force of the blast reduced; vatya-rupa-dharah--who had assumed the form of a forceful whirlwind; haran--and had thus taken away; krsnam--Krsna, the Supreme Personality of Godhead; nabhah-gatah--went up to the top of the sky; gantum--to go further; na asaknot--was not able; bhuri-bhara-bhrt--because Krsna then became more powerful and heavy than the demon.

TRANSLATION

Having assumed the form of a forceful whirlwind, the demon Trnavarta took Krsna very high in the sky, but when Krsna became heavier than the demon, the demon had to stop his force and could go no further.

PURPORT

Here is a competition in yogic power between Krsna and Trnavartasura. By practicing mystic yoga, asuras generally attain some perfection in the eight siddhis, or perfections, namely anima, laghima, mahima, prapti, prakamya, isitva, vasitva and kamavasayita. But although a demon may acquire such powers to a very limited extent, he cannot compete with the mystic power of Krsna, for Krsna is Yogesvara, the source of all mystic power (yatra yogesvaro harih). No one can compete with Krsna. Sometimes, of course, having acquired a fragmental portion of Krsna's mystic power, asuras demonstrate their power to the foolish public and assert themselves to be God, not knowing that God is the supreme Yogesvara. Here also we see that Trnavarta assumed the mahima-siddhi and took Krsna away as if Krsna were an ordinary child. But Krsna also became a mystic mahima-siddha. When mother Yasoda was carrying Him, He became so heavy that His mother, who was usually accustomed to carrying Him, could not bear Him and had to place Him down on the ground. Thus Trnavarta had been able to take Krsna away in the presence of mother Yasoda. But when Krsna, high in the sky, assumed the mahima-siddhi, the demon, unable to go further, was obliged to stop his force and come down according to Krsna's desire. One should not, therefore, compete with Krsna's mystic power.

Devotees automatically have all mystic power, but they do not like to compete with Krsna. Instead, they fully surrender to Krsna, and their yogic power is demonstrated by Krsna's mercy. Devotees can show mystic yoga so powerful that a demon could not even dream of it, but they never try to demonstrate it for their personal sense gratification. Whatever they do is for the service of the Lord, and therefore they are always in a position superior to that of the demons. There are many karmis, yogis and jnanis who artificially try to compete with Krsna, and thus ordinary, foolish people who do not care to hear Srimad-Bhagavatam from authorities consider some rascal yogi to be Bhagavan, the Supreme Personality of Godhead. At the present moment there are many so-called babas who present themselves as incarnations of God by showing some insignificant mystic wonder, and foolish people regard them as God because of lacking knowledge of Krsna.

TEXT 27

TEXT

tam asmanam manyamana

atmano guru-mattaya
gale grhita utsrastum
nasaknod adbhutarbhakam

SYNONYMS

tam--Krsna; asmanam--very heavy stone like a lump of iron; manyamanah--thinking like that; atmanah guru-mattaya--because of being heavier than he could personally perceive; gale--his neck; grhite--being embraced or encircled by His arms; utsrastum--to give up; na asaknot--was not able; adbhuta-arbhakam--this wonderful child who was different from an ordinary child.

TRANSLATION

Because of Krsna's weight, Trnavarta considered Him to be like a great mountain or a hunk of iron. But because Krsna had caught the demon's neck, the demon was unable to throw Him off. He therefore thought of the child as wonderful, since he could neither bear the child nor cast aside the burden.

PURPORT

Trnavarta intended to take Krsna up in the sky and kill Him, but Krsna enjoyed the pastime of riding on Trnavarta's body and traveling for a while in the sky. Thus Trnavarta's attempt to kill Krsna failed, while Krsna, ananda-cinmaya-rasa-vigraha, enjoyed this pastime. Now, since Trnavarta was falling because of Krsna's heaviness, he wanted to save himself by throwing Krsna off from his neck, but was unable to do so because Krsna held him very tightly. Consequently, this would be the last time for Trnavarta's yogic power. Now he was going to die by the arrangement of Krsna.

TEXT 28

TEXT

gala-grahana-niscesto
daityo nirgata-locanah
avyakta-ravo nyapatat
saha-balo vyasur vraje

SYNONYMS

gala-grahana-niscestah--because of Krsna's grasping the neck of the demon Trnavarta, the demon choked and could not do anything; daityah--the demon; nirgata-locanah--his eyes popped out because of pressure; avyakta-ravah--because of choking, he could not even make a sound; nyapatat--fell down; saha-balah--with the child; vyasuh vraje--lifeless on the ground of Vraja.

TRANSLATION

With Krsna grasping him by the throat, Trnavarta choked, unable to make even a sound or even to move his hands and legs. His eyes popping out, the demon lost his life and fell, along with the little boy, down to the ground of Vraja.

TEXT 29

TEXT

tam antariksat patitam silayam

visirna-sarvavayavam karalam
puram yatha rudra-sarena viddham
striyo rudatyo dadrsuh sametah

SYNONYMS

tam--unto the demon Trnavarta; antariksat--from outer space; patitam--fallen; silayam--on a slab of stone; visirna--scattered, separated; sarva-avayavam--all the parts of his body; karalam--very fierce hands and legs; puram--the place of Tripurasura; yatha--as; rudra-sarena--by the arrow of Lord Siva; viddham--pierced; striyah--all the women, the gopis; rudatyah--although crying because Krsna was separated from them; dadrsuh--they saw in front of them; sametah--all together.

TRANSLATION

While the gopis who had gathered were crying for Krsna, the demon fell from the sky onto a big slab of stone, his limbs dislocated, as if he had been pierced by the arrow of Lord Siva like Tripurasura.

PURPORT

In transcendental life, as soon as devotees of the Lord merge in lamentation, they immediately experience the Lord's transcendental activities and merge in transcendental bliss. Actually such devotees are always in transcendental bliss, and such apparent calamities provide a further impetus for that bliss.

TEXT 30

TEXT

pradaya matre pratihrtya vismitah
krsnam ca tasyorasi lambamanam
tam svastimantam purusada-nitam
vihayasa mrtyu-mukhat pramuktam
gopyas ca gopah kila nanda-mukhya
labdhva punah prapur ativa modam

SYNONYMS

pradaya--after picking up; matre--unto His mother (Yasoda); pratihrtya--delivered; vismitah--all surprised; krsnam ca--and Krsna; tasya--of the demon; urasi--on the chest; lambamanam--situated; tam--Krsna; svastimantam--endowed with all auspiciousness; purusada-nitam--who was taken by the man-eating demon; vihayasa--into the sky; mrtyu-mukhat--from the mouth of death; pramuktam--now liberated; gopyah--the gopis; ca--and; gopah--the cowherd men; kila--indeed; nanda-mukhyah--headed by Nanda Maharaja; labdhva--after getting; punah--again (their son); prapuh--enjoyed; ativa--very much; modam--bliss.

TRANSLATION

The gopis immediately picked Krsna up from the chest of the demon and delivered Him, free from all inauspiciousness, to mother Yasoda. Because the child, although taken into the sky by the demon, was unhurt and now free from all danger and misfortune, the gopis and cowherd men, headed by Nanda Maharaja, were extremely happy.

PURPORT

The demon fell flat from the sky, and Krsna was playing on his chest very happily, uninjured and free from misfortune. Not at all disturbed because of being taken high in the sky by the demon, Krsna was playing and enjoying. This is ananda-cinmaya-rasa-vigraha. In any condition, Krsna is sac-cid-ananda-vigraha. He has no unhappiness. Others might have thought that He was in difficulty, but because the demon's chest was sufficiently broad to play on, the baby was happy in all respects. It was most astonishing that although the demon went so high in the sky, the child did not fall down. Therefore, the child had been saved virtually from the mouth of death. Now that He was saved, all the inhabitants of Vrndavana were happy.

TEXT 31

TEXT

aho bataty-adbhutam esa raksasa
balo nivrttim gamito 'bhyagat punah
himsrah sva-papena vihimsitah khalah
sadhuh samatvena bhayad vimucyate

SYNONYMS

aho--alas; bata--indeed; ati--very much; adbhutam--this incident is wonderfully astonishing; esah--this (child); raksasa--by the man-eating demon; balah--the innocent child Krsna; nivrttim--taken away just to be killed and eaten; gamitah--went away; abhyagat punah--but He has come back again unhurt; himsrah--one who is envious; sva-papena--because of his own sinful activities; vihimsitah--now (that demon) has been killed; khalah--because he was envious and polluted; sadhuh--any person who is innocent and free from sinful life; samatvena--being equal to everyone; bhayat--from all kinds of fear; vimucyate--becomes relieved.

TRANSLATION

It is most astonishing that although this innocent child was taken away by the Raksasa to be eaten, He has returned without having been killed or even injured. Because this demon was envious, cruel and sinful, he has been killed for his own sinful activities. This is the law of nature. An innocent devotee is always protected by the Supreme Personality of Godhead, and a sinful person is always vanquished for his sinful life.

PURPORT

Krsna conscious life means innocent devotional life, and a sadhu is one who is fully devoted to Krsna. As confirmed by Krsna in Bhagavad-gita (9.30), bhajate mam ananya-bhak sadhur eva sa mantavyah: anyone fully attached to Krsna is a sadhu. Nanda Maharaja and the gopis and other cowherd men could not understand that Krsna was the Supreme Personality of Godhead playing as a human child and that His life was not in danger under any circumstances. Rather, because of their intense parental love for Krsna, they thought that Krsna was an innocent child and had been saved by the Supreme Lord.

In the material world, because of intense lust and desire for enjoyment, one becomes implicated in sinful life more and more (kama esa krodha esa rajo-guna-samudbhavah). Therefore the quality of fear is one of the aspects of material life (ahara-nidra-bhaya-maithunam ca). But if one becomes Krsna conscious, the process of devotional service, sravanam kirtanam, diminishes one's polluted life of material existence, and one is purified and protected by the Supreme

Personality of Godhead. Srnvatam sva-kathah krsnah punya-sravana-kirtanah. In devotional life, one has faith in this process. Such faith is one of the six kinds of surrender. Raksisyatiti visvasah (Hari-bhakti-vilasa 11.676). One of the processes of surrender is that one should simply depend on Krsna, convinced that He will give one all protection. That Krsna will protect His devotee is a fact, and Nanda Maharaja and the other inhabitants of Vrndavana accepted this very simply, although they did not know that the Supreme Lord Himself was present before them. There have been many instances in which a devotee like Prahlada Maharaja or Dhruva Maharaja has been put in difficulty even by his father but has been saved under all circumstances. Therefore our only business is to become Krsna conscious and depend fully on Krsna for all protection.

TEXT 32

TEXT

kim nas tapas cirnam adhoksajarcanam
purtesta-dattam uta bhuta-sauhrdam
yat samparetah punar eva balako
distya sva-bandhun pranayann upasthitah

SYNONYMS

kim--what kind of; nah--by us; tapah--austerity; cirnam--has been done for a very long time; adhoksaja--of the Supreme Personality of Godhead; arcanam--worshiping; purta--constructing public roads, etc.; ista--activities for public benefit; dattam--giving charity; uta--or else; bhuta-sauhrdam--because of love for the general public; yat--by the result of which; samparetah--even though the child was practically lost in death; punah eva--even again because of pious activities; balakah--the child; distya--by fortune; sva-bandhun--all His relatives; pranayan--to please; upasthitah--is present here.

TRANSLATION

Nanda Maharaja and the others said: We must previously have performed austerities for a very long time, worshiped the Supreme Personality of Godhead, performed pious activities for public life, constructing public roads and wells, and also given charity, as a result of which this boy, although faced with death, has returned to give happiness to His relatives.

PURPORT

Nanda Maharaja confirmed that by pious activities one can become a sadhu so that one will be happy at home and one's children will be protected. In sastra there are many injunctions for karmis and jnanis, especially for karmis, by which they can become pious and happy even in material life. According to Vedic civilization, one should perform activities for the benefit of the public, such as constructing public roads, planting trees on both sides of the road so that people can walk in the shade, and constructing public wells so that everyone can take water without difficulty. One should perform austerity to control one's desires, and one must simultaneously worship the Supreme Personality of Godhead. Thus one becomes pious, and as a result one is happy even in material conditions of life.

TEXT 33

TEXT

drstvadbhutani bahuso
nanda-gopo brhadvane
vasudeva-vaco bhuyo
manayam asa vismitah

SYNONYMS

drstva--after seeing; adbhutani--the very wonderful and astonishing incidents; bahusah--many times; nanda-gopah--Nanda Maharaja, the head of the cowherd men; brhadvane--in Brhadvana; vasudeva-vacah--the words spoken by Vasudeva when Nanda Maharaja was in Mathura; bhuyah--again and again; manayam asa--accepted how true they were; vismitah--in great astonishment.

TRANSLATION

Having seen all these incidents in Brhadvana, Nanda Maharaja became more and more astonished, and he remembered the words spoken to him by Vasudeva in Mathura.

TEXT 34

TEXT

ekadarbhakam adaya
svankam aropya bhamini
prasnutam payayam asa
stanam sneha-paripluta

SYNONYMS

ekada--once upon a time; arbhakam--the child; adaya--taking; sva-ankam--on her own lap; aropya--and placing Him; bhamini--mother Yasoda; prasnutam--breast milk oozing out; payayam asa--fed the child; stanam--her breast; sneha-paripluta--with great affection and love.

TRANSLATION

One day mother Yasoda, having taken Krsna up and placed Him on her lap, was feeding Him milk from her breast with maternal affection. The milk was flowing from her breast, and the child was drinking it.

TEXTS 35-36

TEXT

pita-prayasya janani
sutasya rucira-smitam
mukham lalayati rajan
jrmbhato dadrse idam

kham rodasi jyotir-anikam asah
suryendu-vahni-svasanambudhims ca
dvipan nagams tad-duhitrr vanani
bhutani yani sthira-jangamani

SYNONYMS

pita-prayasya--of child Krsna, who was being offered breast milk and was almost satisfied; janani--mother Yasoda; sutasya--of her son; rucira-smitam--seeing the child fully satisfied and smiling; mukham--the face; lalayati--patting and softly rubbing with her hand; rajan--O King; jrmbhatah--while the child was yawning; dadrse--she saw; idam--the following; kham--the sky; rodasi--both the higher planetary system and the earth; jyotih-anikam--the luminaries; asah--the directions; surya--the sun; indu--the moon; vahni--fire; svasana--the air; ambudhin--the seas; ca--and; dvipan--the islands; nagan--the mountains; tat-duhitrh--the daughters of the mountains (the rivers); vanani--forests; bhutani--all kinds of living entities; yani--which are; sthira-jangamani--nonmoving and moving.

TRANSLATION

O King Pariksit, when the child Krsna was almost finished drinking His mother's milk and mother Yasoda was touching Him and looking at His beautiful, brilliantly smiling face, the baby yawned, and mother Yasoda saw in His mouth the whole sky, the higher planetary system and the earth, the luminaries in all directions, the sun, the moon, fire, air, the seas, islands, mountains, rivers, forests, and all kinds of living entities, moving and nonmoving.

PURPORT

By the arrangement of yogamaya, Krsna's pastimes with mother Yasoda were all regarded as ordinary. So here was an opportunity for Krsna to show His mother that the whole universe is situated within Him. In His small form, Krsna was kind enough to show His mother the virat-rupa, the universal form, so that she could enjoy seeing what kind of child she had on her lap. The rivers have been mentioned here as the daughters of the mountains (nagams tad-duhitrh). It is the flowing of the rivers that makes big forests possible. There are living entities everywhere, some of them moving and some of them not moving. No place is vacant. This is a special feature of God's creation.

TEXT 37

TEXT

sa viksya visvam sahasa
rajan sanjata-vepathuh
sammilya mrgasavaksi
netre asit suvismita

SYNONYMS

sa--mother Yasoda; viksya--by seeing; visvam--the whole universe; sahasa--suddenly within the mouth of her son; rajan--O King (Maharaja Pariksit); sanjata-vepathuh--whose heart was beating; sammilya--opening; mrgasava-aksi--like the eyes of a deer cub; netre--her two eyes; asit--became; su-vismita--astonished.

TRANSLATION

When mother Yasoda saw the whole universe within the mouth of her child, her heart began to throb, and in astonishment she wanted to close her restless eyes.

PURPORT

Because of her pure maternal love, mother Yasoda thought that this wonderful child playing so many tricks must have had some disease. She did not appreciate the wonders shown by her child; rather, she wanted to close her eyes. She was expecting another danger, and therefore her eyes became restless like those of a deer cub. This was all the arrangement of yogamaya. The relationship between mother Yasoda and Krsna is one of pure maternal love. In that love, mother Yasoda did not very much appreciate the display of the Supreme Personality of Godhead's opulences.

At the beginning of this chapter, two extra verses sometimes appear:

evam bahuni karmani
gopanam sam sa-yositam
nandasya gehe vavrdhe
kurvan visnu-janardanah

"In this way, to chastise and kill the demons, the child Krsna demonstrated many activities in the house of Nanda Maharaja, and the inhabitants of Vraja enjoyed these incidents."

evam sa vavrdhe visnur
nanda-gehe janardanah
kurvann anisam anandam
gopalanam sa-yositam

"To increase the transcendental pleasure of the gopas and the gopis, Krsna, the killer of all demons, was thus raised by His father and mother, Nanda and Yasoda."

Sripada Vijayadhvaja Tirtha also adds another verse after the third verse in this chapter:

vistareneha karunyat
sarva-papa-pranasanam
vaktum arhasi dharma-jna
dayalus tvam iti prabho

"Pariksit Maharaja then requested Sukadeva Gosvami to continue speaking such narrations about the pastimes of Krsna, so that the King could enjoy from them transcendental bliss."

Thus end the Bhaktivedanta purports of the Tenth Canto, Seventh Chapter, of the Srimad-Bhagavatam, entitled "The Killing of the Demon Trnavarta."

Chapter Eight
Lord Krsna Shows the Universal Form Within His Mouth

The summary of the Eighth Chapter is as follows. This chapter describes the ceremony of giving a name to Krsna. It also describes His crawling, His playing with the cows, and His eating earth and again showing the universal form to His mother.

One day, Vasudeva sent for Gargamuni, the family priest of the yadu-vamsa, and thus Gargamuni went to the house of Nanda Maharaja, who received him very well and requested him to give names to Krsna and Balarama. Gargamuni, of course, reminded Nanda Maharaja that Kamsa was looking for the son of Devaki and said that if he performed the ceremony very gorgeously, the ceremony would come to the notice of Kamsa, who would then suspect that Krsna was the son of Devaki. Nanda Maharaja therefore requested Gargamuni to perform this ceremony without anyone's knowledge, and Gargamuni did so. Because Balarama, the son of Rohini, increases the transcendental bliss of others, His name is Rama, and because of His extraordinary strength, He is called Baladeva. He attracts the Yadus to follow His instructions, and therefore His name is Sankarsana. Krsna, the son of

Yasoda, previously appeared in many other colors, such as white, red and yellow, and He had now assumed the color black. Because He was sometimes the son of Vasudeva, His name is Vasudeva. According to His various activities and qualities, He has many other names. After thus informing Nanda Maharaja and completing the name-giving ceremony, Gargamuni advised Nanda Maharaja to protect his son very carefully and then departed.

Sukadeva Gosvami next described how the two children crawled, walked on Their small legs, played with the cows and calves, stole butter and other milk products and broke the butter pots. In this way, he described many naughty activities of Krsna and Balarama. The most wonderful of these occurred when Krsna's playmates complained to mother Yasoda that Krsna was eating earth. Mother Yasoda wanted to open Krsna's mouth to see the evidence so that she could chastise Him. Sometimes she assumed the position of a chastising mother, and at the next moment she was overwhelmed with maternal love. After describing all this to Maharaja Pariksit, Sukadeva Gosvami, at Maharaja Pariksit's request, praised the fortune of mother Yasoda and Nanda. Nanda and Yasoda were formerly Drona and Dhara, and by the order of Brahma they came to this earth and had the Supreme Personality of Godhead as their son.

TEXT 1

TEXT

sri-suka uvaca
gargah purohito rajan
yadunam sumaha-tapah
vrajam jagama nandasya
vasudeva-pracoditah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; gargah--Gargamuni; purohitah--the priest; rajan--O King Pariksit; yadunam--of the Yadu dynasty; su-maha-tapah--highly elevated in austerity and penance; vrajam--to the village known as Vrajabhumi; jagama--went; nandasya--of Maharaja Nanda; vasudeva-pracoditah--being inspired by Vasudeva.

TRANSLATION

Sukadeva Gosvami said: O Maharaja Pariksit, the priest of the Yadu dynasty, namely Gargamuni, who was highly elevated in austerity and penance, was then inspired by Vasudeva to go see Nanda Maharaja at his home.

TEXT 2

TEXT

tam drstva parama-pritah
pratyutthaya krtanjalih
anarcadhoksaja-dhiya
pranipata-purahsaram

SYNONYMS

tam--him (Gargamuni); drstva--after seeing; parama-pritah--Nanda Maharaja was very much pleased; pratyutthaya--standing up to receive him; krta-anjalih--with folded hands; anarca--worshiped; adhoksaja-dhiya--although Gargamuni was visible

to the senses, Nanda Maharaja maintained a very high respect for him; pranipata-purahsaram--Nanda Maharaja fell down before him and offered obeisances.

TRANSLATION

When Nanda Maharaja saw Gargamuni present at his home, Nanda was so pleased that he stood up to receive him with folded hands. Although seeing Gargamuni with his eyes, Nanda Maharaja could appreciate that Gargamuni was adhoksaja; that is, he was not an ordinary person seen by material senses.

TEXT 3

TEXT

supavistam krtatithyam
gira sunrtaya munim
nandayitvabravid brahman
purnasya karavama kim

SYNONYMS

su-upavistam--when Gargamuni was seated very comfortably; krta-atithyam--and he had been properly received as a guest; gira--by words; sunrtaya--very sweet; munim--Gargamuni; nandayitva--pleasing him in this way; abravit--said; brahman--O brahmana; purnasya--of one who is full in everything; karavama kim--what can I do for you (kindly order me).

TRANSLATION

When Gargamuni had been properly received as a guest and was very comfortably seated, Nanda Maharaja submitted with gentle and submissive words: Dear sir, because you are a devotee, you are full in everything. Yet my duty is to serve you. Kindly order me. What can I do for you?

TEXT 4

TEXT

mahad-vicalanam nrnam
grhinam dina-cetasam
nihsreyasaya bhagavan
kalpate nanyatha kvacit

SYNONYMS

mahat-vicalanam--the movement of great personalities; nrnam--in the houses of ordinary persons; grhinam--especially householders; dina-cetasam--who are very simple-minded, being engaged in family maintenance and nothing more; nihsreyasaya--a great personality has no reason to go to the grhastha but to benefit him; bhagavan--O most powerful devotee; kalpate--is to be taken that way; na anyatha--not for any other purpose; kvacit--at any time.

TRANSLATION

O my lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of poor-hearted grhasthas [householders]. Otherwise they have no interest in going from one place to another.

PURPORT

As factually stated by Nanda Maharaja, Gargamuni, being a devotee, had no needs. Similarly, when Krsna comes He has no needs, for He is purna, atmarama. Nonetheless, He descends to this material world to protect the devotees and vanquish miscreants (paritranaya sadhunam vinasaya ca duskrtam). This is the mission of the Supreme Personality of Godhead, and devotees also have the same mission. One who executes this mission of para-upakara, performing welfare activities for people in general, is recognized by Krsna, the Supreme Personality of Godhead, as being very, very dear to Him (na ca tasman manusyesu kascin me priya-krttamah). Similarly, Caitanya Mahaprabhu has advised this para-upakara, and He has especially advised the inhabitants of India:

bharata-bhumite haila manusya-janma yara
janma sarthaka kari' kara para-upakara

"One who has taken his birth as a human being in the land of India [Bharata-varsa] should make his life successful and work for the benefit of all other people." (Cc. Adi 9.41) On the whole, the duty of a pure Vaisnava devotee is to act for the welfare of others.

Nanda Maharaja could understand that Gargamuni had come for this purpose and that his own duty now was to act according to Gargamuni's advice. Thus he said, "Please tell me what is my duty." This should be the attitude of everyone, especially the householder. The varnasrama society is organized into eight divisions: brahmana, ksatriya, vaisya, sudra, brahmacarya, grhastha, vanaprastha and sannyasa. Nanda Maharaja represented himself as grhinam, a householder. A brahmacari factually has no needs, but grhi, householders, are engaged in sense gratification. As stated in Bhagavad-gita (2.44), bhogaisvarya-prasaktanam tayapahrta-cetasam. Everyone has come to this material world for sense gratification, and the position of those who are too attached to sense gratification and who therefore accept the grhastha-asrama is very precarious. Since everyone in this material world is searching for sense gratification, grhasthas are required to be trained as mahat, great mahatmas. Therefore Nanda Maharaja specifically used the word mahad-vicalanam. Gargamuni had no interest to serve by going to Nanda Maharaja, but Nanda Maharaja, as a grhastha, was always perfectly ready to receive instructions from a mahatma to gain the real benefit in life. Thus he was ready to execute Gargamuni's order.

TEXT 5

TEXT

jyotisam ayanam saksad
yat taj jnanam atindriyam
pranitam bhavata yena
puman veda paravaram

SYNONYMS

jyotisam--knowledge of astrology (along with other aspects of culture in human society, and specifically in civilized society, there must be knowledge of astrology); ayanam--the movements of the stars and planets in relationship to human society; saksat--directly; yat tat jnanam--such knowledge; ati-indriyam--which an ordinary person cannot understand because it is beyond his vision; pranitam bhavata--you have prepared a perfect book of knowledge; yena--by which; puman--any person; veda--can understand; para-avaram--the cause and effect of destiny.

TRANSLATION

O great saintly person, you have compiled the astrological knowledge by which one can understand past and present unseen things. By the strength of this knowledge, any human being can understand what he has done in his past life and how it affects his present life. This is known to you.

PURPORT

The word "destiny" is now defined. Unintelligent persons who do not understand the meaning of life are just like animals. Animals do not know the past, present and future of life, nor are they able to understand it. But a human being can understand this, if he is sober. Therefore, as stated in Bhagavad-gita (2.13), dhiras tatra na muhyati: a sober person is not bewildered. The simple truth is that although life is eternal, in this material world one changes from one body to another. Foolish people, especially in this age, do not understand this simple truth. Krsna says:

dehino 'smin yatha dehe
kaumaram yauvanam jara
tatha dehantara-praptir
dhiras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) Krsna, the greatest authority, says that the body will change. And as soon as the body changes, one's whole program of work changes also. Today I am a human being or a great personality, but with a little deviation from nature's law, I shall have to accept a different type of body. Today I am a human being, but tomorrow I may become a dog, and then whatever activities I have performed in this life will be a failure. This simple truth is now rarely understood, but one who is a dhira can understand this. Those in this material world for material enjoyment should know that because their present position will cease to exist, they must be careful in how they act. This is also stated by Rsabhadeva. Na sadhu manye yata atmano 'yam asann api klesada asa dehah (Bhag. 5.5.4). Although this body is temporary, as long as we have to live in this body we must suffer. Whether one has a short life or a long life, one must suffer the threefold miseries of material life. Therefore any gentleman, dhira, must be interested in jyotisa, astrology.

Nanda Maharaja was trying to take advantage of the opportunity afforded by Gargamuni's presence, for Gargamuni was a great authority in this knowledge of astrology, by which one can see the unseen events of past, present and future. It is the duty of a father to understand the astrological position of his children and do what is needed for their happiness. Now, taking advantage of the opportunity afforded by the presence of Gargamuni, Nanda Maharaja suggested that Gargamuni prepare a horoscope for Nanda's two sons, Krsna and Balarama.

TEXT 6

TEXT

tvam hi brahma-vidam sresthah
samskaran kartum arhasi
balayor anayor nrnam
janmana brahmano guruh

SYNONYMS

tvam--Your Holiness; hi--indeed; brahma-vidam--of all brahmanas, or persons who understand what is Brahman (brahma janatiti brahmanah); sresthah--you are the best; samskaran--ceremonies performed for reformation (because by these reformatory activities one takes one's second birth: samskarad bhaved dvijah); kartum arhasi--because you have kindly come here, kindly execute; balayoh--of these two sons (Krsna and Balarama); anayoh--of both of Them; nrnam--not only of Them, but of all human society; janmana--as soon as he takes birth; brahmanah--immediately the brahmana becomes; guruh--the guide. *

TRANSLATION

My lord, you are the best of the brahmanas, especially because you are fully aware of the jyotih-sastra, the astrological science. Therefore you are naturally the spiritual master of every human being. This being so, since you have kindly come to my house, kindly execute the reformatory activities for my two sons.

PURPORT

The Supreme Personality of Godhead, Krsna, says in Bhagavad-gita (4.13), catur-varnyam maya srstam guna-karma-vibhagasah: the four varnas--brahmana, ksatriya, vaisya and sudra--must be present in society. The brahmanas are required for the guidance of the whole society. If there is no such institution as varnasrama-dharma and if human society has no such guide as the brahmana, human society will be hellish. In Kali-yuga, especially at the present moment, there is no such thing as a real brahmana, and therefore society is in a chaotic condition. Formerly there were qualified brahmanas, but at present, although there are certainly persons who think themselves brahmanas, they actually have no ability to guide society. The Krsna consciousness movement is therefore very much eager to reintroduce the varnasrama system into human society so that those who are bewildered or less intelligent will be able to take guidance from qualified brahmanas.

Brahmana means Vaisnava. After one becomes a brahmana, the next stage of development in human society is to become a Vaisnava. People in general must be guided to the destination or goal of life, and therefore they must understand Visnu, the Supreme Personality of Godhead. The whole system of Vedic knowledge is based on this principle, but people have lost the clue (na te viduh svartha-gatim hi visnum), and they are simply pursuing sense gratification, with the risk of gliding down to a lower grade of life (mrtyu-samsara-vartmani). It doesn't matter whether one is born a brahmana or not. No one is born a brahmana; everyone is born a sudra. But by the guidance of a brahmana and by samskara, one can become dvija, twice-born, and then gradually become a brahmana. Brahmanism is not a system meant to create a monopoly for a particular class of men. Everyone should be educated so as to become a brahmana. At least there must be an opportunity to allow everyone to attain the destination of life. Regardless of whether one is born in a brahmana family, a ksatriya family or a sudra family, one may be guided by a proper brahmana and be promoted to the highest platform of being a Vaisnava. Thus the Krsna consciousness movement affords an opportunity to develop the right destiny for human society. Nanda Maharaja took advantage of the opportunity of Gargamuni's presence by requesting him to perform the necessary reformatory activities for his sons to guide Them toward the destination of life.

TEXT 7

TEXT

sri-garga uvaca
yadunam aham acaryah
khyatas ca bhuvi sarvada
sutam maya samskrtam te
manyate devaki-sutam

SYNONYMS

sri-gargah uvaca--Gargamuni said; yadunam--of the Yadu dynasty; aham--I am; acaryah--the priestly guide, or purohita; khyatah ca--this is already known; bhuvi--everywhere; sarvada--always; sutam--the son; maya--by me; samskrtam--having undergone the purificatory process; te--of you; manyate--would be considered; devaki-sutam--the son of Devaki.

TRANSLATION

Gargamuni said: My dear Nanda Maharaja, I am the priestly guide of the Yadu dynasty. This is known everywhere. Therefore, if I perform the purificatory process for your sons, Kamsa will consider Them the sons of Devaki.

PURPORT

Gargamuni indirectly disclosed that Krsna was the son of Devaki, not of Yasoda. Since Kamsa was already searching for Krsna, if the purificatory process were undertaken by Gargamuni, Kamsa might be informed, and that would create a catastrophe. It may be argued that although Gargamuni was the priest of the Yadu dynasty, Nanda Maharaja also belonged to that dynasty. Nanda Maharaja, however, was not acting as a ksatriya. Therefore Gargamuni said, "If I act as your priest, this will confirm that Krsna is the son of Devaki."

TEXTS 8-9

TEXT

kamsah papa-matih sakhyam
tava canakadundubheh
devakya astamo garbho
na stri bhavitum arhati

iti sancintayan chrutva
devakya darika-vacah
api hanta gatasankas
tarhi tan no 'nayo bhavet

SYNONYMS

kamsah--King Kamsa; papa-matih--very, very sinful, having a polluted mind; sakhyam--friendship; tava--your; ca--also; anaka-dundubheh--of Vasudeva; devakyah--of Devaki; astamah garbhah--the eighth pregnancy; na--not; stri--a woman; bhavitum arhati--is possible to be; iti--in this way; sancintayan--considering; srutva--and hearing (this news); devakyah--of Devaki; darika-vacah--the message from the daughter; api--although there was; hanta gata-asankah--there is a possibility that Kamsa would take steps to kill this child; tarhi--therefore; tat--that incident; nah--for us; anayah bhavet--may not be very good.

TRANSLATION

Kamsa is both a great diplomat and a very sinful man. Therefore, having heard from Yogamaya, the daughter of Devaki, that the child who will kill him has already been born somewhere else, having heard that the eighth pregnancy of Devaki could not bring forth a female child, and having understood your friendship with Vasudeva, Kamsa, upon hearing that the purificatory process has been performed by me, the priest of the Yadu dynasty, may certainly consider all these points and suspect that Krsna is the son of Devaki and Vasudeva. Then he might take steps to kill Krsna. That would be a catastrophe.

PURPORT

Kamsa knew very well that Yogamaya was, after all, the maidservant of Krsna and Visnu and that although Yogamaya had appeared as the daughter of Devaki, she might have been forbidden to disclose this fact. Actually this was what had happened. Gargamuni argued very soberly that his taking part in performing the reformatory process for Krsna would give rise to many doubts, so that Kamsa might take very severe steps to kill the child. Kamsa had already sent many demons to attempt to kill this child, but none of them had survived. If Gargamuni were to perform the purificatory process, Kamsa's suspicions would be fully confirmed, and he would take very severe steps. Gargamuni gave this warning to Nanda Maharaja.

TEXT 10

TEXT

sri-nanda uvaca
alaksito 'smin rahasi
mamakair api go-vraje
kuru dvijati-samskaram
svasti-vacana-purvakam

SYNONYMS

sri-nandah uvaca--Nanda Maharaja said (to Gargamuni); alaksitah--without Kamsa's knowledge; asmin--in this cow shed; rahasi--in a very solitary place; mamakaih--even by my relatives; api--a still more secluded place; go-vraje--in the cow shed; kuru--just execute; dvijati-samskaram--the purificatory process of second birth (samskarad bhaved dvijah); svasti-vacana-purvakam--by chanting the Vedic hymns to perform the purificatory process.

TRANSLATION

Nanda Maharaja said: My dear great sage, if you think that your performing this process of purification will make Kamsa suspicious, then secretly chant the Vedic hymns and perform the purifying process of second birth here in the cow shed of my house, without the knowledge of anyone else, even my relatives, for this process of purification is essential.

PURPORT

Nanda Maharaja did not like the idea of avoiding the purificatory process. Despite the many obstacles, he wanted to take advantage of Gargamuni's presence and do what was needed. The purificatory process is essential specifically for brahmanas, ksatriyas and vaisyas. Therefore, since Nanda Maharaja presented himself as a vaisya, this process of purification was essential. Formerly, such institutional activities were compulsory. Catur-varnyam maya srstam guna-karma-vibhagasah (Bg. 4.13). Without these activities of purification, the society

would be considered a society of animals. To take advantage of Gargamuni's presence, Nanda Maharaja wanted to perform the nama-karana ceremonies, even secretly, without any gorgeous arrangements. Therefore, the opportunity for purification should be regarded as the essential duty of human society. In Kali-yuga, however, people have forgotten the essence. Mandah sumanda-matayo manda-bhagya hy upadrutah (Bhag. 1.1.10). In this age, people are all bad and unfortunate, and they do not accept Vedic instructions to make their life successful. Nanda Maharaja, however, did not want to neglect anything. To keep intact a happy society advanced in spiritual knowledge, he took full advantage of Gargamuni's presence to do what was necessary. How degraded society has become within five thousand years. Mandah sumanda-matayo manda-bhagyah. The human life is obtained after many, many millions of births, and it is intended for purification. Previously, a father was eager to give all kinds of help to elevate his children, but at present, because of being misguided, people are prepared even to kill to avoid the responsibility of raising children.

TEXT 11

TEXT

sri-suka uvaca
evam samprarthito viprah
sva-cikirsitam eva tat
cakara nama-karanam
gudho rahasi balayoh

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--in this way; samprarthitah--being eagerly requested; viprah--the brahmana Gargamuni; sva-cikirsitam eva--which he already desired to do and for which he had gone there; tat--that; cakara--performed; nama-karanam--the name-giving ceremony; gudhah--confidentially; rahasi--in a secluded place; balayoh--of the two boys (Krsna and Balarama).

TRANSLATION

Sukadeva Gosvami continued: Having thus been especially requested by Nanda Maharaja to do that which he already desired to do, Gargamuni performed the name-giving ceremony for Krsna and Balarama in a solitary place.

TEXT 12

TEXT

sri-garga uvaca
ayam hi rohini-putro
ramayan suhrdo gunaih
akhyasyate rama iti
baladhikyad balam viduh
yadunam aprthag-bhavat
sankarsanam usanty api

SYNONYMS

sri-gargah uvaca--Gargamuni said; ayam--this; hi--indeed; rohini-putrah--the son of Rohini; ramayan--pleasing; suhrdah--all His friends and relatives; gunaih--by transcendental qualities; akhyasyate--will be called; ramah--by the

name Rama, the supreme enjoyer; iti--in this way; bala-adhikyat--because of extraordinary strength; balam viduh--will be known as Balarama; yadunam--of the Yadu dynasty; aprthak-bhavat--because of not being separated from you; sankarsanam--by the name Sankarsana, or uniting two families; usanti--attracts; api--also.

TRANSLATION

Gargamuni said: This child, the son of Rohini, will give all happiness to His relatives and friends by His transcendental qualities. Therefore He will be known as Rama. And because He will manifest extraordinary bodily strength, He will also be known as Bala. Moreover, because He unites two families--Vasudeva's family and the family of Nanda Maharaja--He will be known as Sankarsana.

PURPORT

Baladeva was actually the son of Devaki, but He was transferred from Devaki's womb to that of Rohini. This fact was not disclosed. According to a statement in the Hari-vamsa:

pratyuvaca tato ramah
sarvams tan abhitah sthitan
yadavesv api sarvesu
bhavanto mama vallabhah

Gargamuni did disclose to Nanda Maharaja that Balarama would be known as Sankarsana because of uniting two families--the yadu-vamsa and the vamsa of Nanda Maharaja--one of which was known as ksatriya and the other as vaisya. Both families had the same original forefather, the only difference being that Nanda Maharaja was born of a vaisya wife whereas Vasudeva was born of a ksatriya wife. Later, Nanda Maharaja married a vaisya wife, and Vasudeva married a ksatriya wife. So although the families of Nanda Maharaja and Vasudeva both came from the same father, they were divided as ksatriya and vaisya. Now Baladeva united them, and therefore He was known as Sankarsana.

TEXT 13

TEXT

asan varnas trayo hy asya
grhnato 'nuyugam tanuh
suklo raktas tatha pita
idanim krsnatam gatah

SYNONYMS

asan--were assumed; varnah trayah--three colors; hi--indeed; asya--of your son Krsna; grhnatah--accepting; anuyugam tanuh--transcendental bodies according to the different yugas; suklah--sometimes white; raktah--sometimes red; tatha--as well as; pitah--sometimes yellow; idanim krsnatam gatah--at the present moment He has assumed a blackish color.

TRANSLATION

Your son Krsna appears as an incarnation in every millennium. In the past, He assumed three different colors--white, red and yellow--and now He has appeared in a blackish color. [In another Dvapara-yuga, He appeared (as Lord Ramacandra)

in the color of suka, a parrot. All such incarnations have now assembled in Krsna.]

PURPORT

Partially explaining the position of Lord Krsna and partially covering the facts, Gargamuni indicated, "Your son is a great personality, and He can change the color of His body in different ages." The word grhnatah indicates that Krsna is free to make His choice. In other words, He is the Supreme Personality of Godhead and may therefore do whatever He desires. In Vedic literature the different colors assumed by the Personality of Godhead in different millenniums are stated, and therefore when Gargamuni said, "Your son has assumed these colors," he indirectly said, "He is the Supreme Personality of Godhead." Because of Kamsa's atrocities, Gargamuni tried to avoid disclosing this fact, but he indirectly informed Nanda Maharaja that Krsna, his son, was the Supreme Personality of Godhead.

It may be noted that Srila Jiva Gosvami, in his book Krama-sandarbha, has enunciated the purport of this verse. In every millennium, Krsna appears in a different form, either as white, red or yellow, but this time He personally appeared in His original, blackish form and, as predicted by Gargamuni, exhibited the power of Narayana. Because in this form the Supreme personality of Godhead exhibits Himself fully, His name is Sri Krsna, the all-attractive.

Factually, Krsna is the source of all avataras, and therefore all the different features of the different avataras are present in Krsna. When Krsna incarnates, all the features of other incarnations are already present within Him. Other incarnations are partial representations of Krsna, who is the full-fledged incarnation of the Supreme Being. It is to be understood that the Supreme Being, whether appearing as sukla, rakta or pita (white, red or yellow), is the same person. When He appears in different incarnations, He appears in different colors, just like the sunshine, which contains seven colors. Sometimes the colors of sunshine are represented separately; otherwise the sunshine is observed mainly as bright light. The different avataras, such as the manvantara-avataras, lila-avataras and dasa-avataras, are all included in the krsna-avatara. When Krsna appears, all the avataras appear with Him. As described in Srimad-Bhagavatam (1.3.26):

avatara hy asankhyeya
hareh sattva-nidher dvijah
yathavidasinah kulyah
sarasah syuh sahasrasah

The avataras incessantly appear, like incessantly flowing water. No one can count how many waves there are in flowing water, and similarly there is no limitation of the avataras. And Krsna is the full representation of all avataras because He is the source of all avataras. Krsna is amsi, whereas others are amsa, part of Krsna. All living entities, including us, are amsas (mamaivamso jiva-loke jiva-bhutah sanatanah). These amsas are of different magnitude. Human beings (who are minute amsas) and the demigods, visnu-tattva and all other living beings are all part of the Supreme. Nityo nityanam cetanas cetananam (Katha Upanisad 2.2.13). Krsna is the full representation of all living entities, and when Krsna is present, all avataras are included in Him.

The Eleventh Canto of Srimad-Bhagavatam describes the incarnations for each yuga in chronological order. The Bhagavatam says, krte suklas catur-bahuh, tretayam rakta-varno'sau, dvapare bhagavan syamah and krsna-varnam tvisakrsnam. We actually see that in Kali-yuga, Bhagavan has appeared in pita-varna, or a yellow color, as Gaurasundara, although the Bhagavatam speaks of krsna-varnam. To adjust all these statements, one should understand that although in some yugas some of the colors are prominent, in every yuga, whenever Krsna appears,

all the colors are present. Krsna-varnam tvisakrsnam: although Caitanya Mahaprabhu appears without krsna, or a blackish color, He is understood to be Krsna Himself. Idanim krsnatam gatah. The same original Krsna who appears in different varnas has now appeared. The word asan indicates that He is always present. Whenever the Supreme Personality of Godhead appears in His full feature, He is understood to be krsna-varnam, although He appears in different colors. Prahlada Maharaja states that Caitanya Mahaprabhu is channa; that is, although He is Krsna, He is covered by a yellow color. Thus the Gaudiya Vaisnavas accept the conclusion that although Caitanya Mahaprabhu appeared in pita color, He is Krsna.

krsna-varnam tvisakrsnam
sangopangastra-parsadam
yajnaih sankirtana-prayair
yajanti hi sumedhasah

(Bhag. 11.5.32)

TEXT 14

TEXT

prag ayam vasudevasya
kvacij jatas tavatmajah
vasudeva iti sriman
abhijnah sampracaksate

SYNONYMS

prak--before; ayam--this child; vasudevasya--of Vasudeva; kvacit--sometimes; jatah--was born; tava--your; atmajah--Krsna, who has taken birth as your child; vasudevah--therefore He may be given the name Vasudeva; iti--thus; sriman--very beautiful; abhijnah--those who are learned; sampracaksate--also say that Krsna is Vasudeva.

TRANSLATION

For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva. Therefore, those who are learned sometimes call this child Vasudeva.

PURPORT

Gargamuni indirectly disclosed, "This child was originally born as the son of Vasudeva, although He is acting as your child. Generally He is your child, but sometimes He is the son of Vasudeva."

TEXT 15

TEXT

bahuni santi namani
rupani ca sutasya te
guna-karmanurupani
tany aham veda no janah

SYNONYMS

bahuni--various; santi--there are; namani--names; rupani--forms; ca--also; sutasya--of the son; te--your; guna-karma-anu-rupani--according to His attributes and activities; tani--them; aham--I; veda--know; no janah--not ordinary persons.

TRANSLATION

For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them.

PURPORT

Bahuni: the Lord has many names. Advaitam acyutam anadim ananta-rupam adyam purana-purusam nava-yauvanam ca. As stated in the Brahma-samhita (5.33), the Lord is one, but He has many forms and many names. It was not that because Gargamuni gave the child the name Krsna, that was His only name. He has other names, such as Bhaktavatsala, Giridhari, Govinda and Gopala. If we analyze the nirukti, or semantic derivation, of the word "Krsna," we find that na signifies that He stops the repetition of birth and death, and krs means sattartha, or "existence." (Krsna is the whole of existence.) Also, krs means "attraction," and na means ananda, or "bliss." Krsna is known as Mukunda because He wants to give everyone spiritual, eternal, blissful life. Unfortunately, because of the living entity's little independence, the living entity wants to "deprogram" the program of Krsna. This is the material disease. Nonetheless, because Krsna wants to give transcendental bliss to the living entities, He appears in various forms. Therefore He is called Krsna. Because Gargamuni was an astrologer, he knew what others did not know. Yet Krsna has so many names that even Gargamuni did not know them all. It is to be concluded that Krsna, according to His transcendental activities, has many names and many forms.

TEXT 16

TEXT

esa vah sreya adhasyad
gopa-gokula-nandanah
anena sarva-durgani
yuyam anjas tarisyatha

SYNONYMS

esah--this child; vah--for all of you people; sreyah--the most auspicious; adhasyat--will act all-auspiciously; gopa-gokula-nandanah--just like a cowherd boy, born in a family of cowherd men as the son of the estate of Gokula; anena--by Him; sarva-durgani--all kinds of miserable conditions; yuyam--all of you; anjah--easily; tarisyatha--will overcome.

TRANSLATION

To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you. And by His grace only, you will surpass all difficulties.

PURPORT

For the cowherd men and the cows, Krsna is the supreme friend. Therefore He is worshiped by the prayer namo brahmanya-devaya go-brahmana-hitaya ca. His

pastimes in Gokula, His dhama, are always favorable to the brahmanas and the cows. His first business is to give all comfort to the cows and the brahmanas. In fact, comfort for the brahmanas is secondary, and comfort for the cows is His first concern. Because of His presence, all people would overcome all difficulties and always be situated in transcendental bliss.

TEXT 17

TEXT

puranena vraja-pate
sadhavo dasyu-piditah
arajake raksyamana
jigyur dasyun samedhitah

SYNONYMS

pura--formerly; anena--by Krsna; vraja-pate--O King of Vraja; sadhavah--those who were honest; dasyu-piditah--being disturbed by rogues and thieves; arajake--when there was an irregular government; raksyamanah--were protected; jigyuh--conquered; dasyun--the rogues and thieves; samedhitah--flourished.

TRANSLATION

O Nanda Maharaja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and people were being harassed and disturbed by thieves, this child appeared in order to protect the people and enable them to flourish, and He curbed the rogues and thieves.

PURPORT

Indra is the king of the universe. Demons, thieves and rogues always disturb Indra (indrari-vyakulam lokam), but when indraris, the enemies of Indra, become prominent, Krsna appears. Krsnas tu bhagavan svayam. indrari-vyakulam lokam mrdayanti yuge yuge (Bhag. 1.3.28).

TEXT 18

TEXT

ya etasmin maha-bhagah
pritim kurvanti manavah
narayo 'bhibhavanty etan
visnu-paksan ivasurah

SYNONYMS

ye--those persons who; etasmin--unto this child; maha-bhagah--very fortunate; pritim--affection; kurvanti--execute; manavah--such persons; na--not; arayah--the enemies; abhibhavanti--do overcome; etan--those who are attached to Krsna; visnu-paksan--the demigods, who always have Lord Visnu on their side; iva--like; asurah--the demons.

TRANSLATION

Demons [asuras] cannot harm the demigods, who always have Lord Visnu on their side. Similarly, any person or group attached to Krsna is extremely fortunate. Because such persons are very much affectionate toward Krsna, they cannot be

defeated by demons like the associates of Kamsa [or by the internal enemies, the senses].

TEXT 19

TEXT

tasman nandatmajo 'yam te
narayana-samo gunaih
sriya kirtyanubhavena
gopayasva samahitah

SYNONYMS

tasmat--therefore; nanda--O Nanda Maharaja; atmajah--your son; ayam--this; te--of you; narayana-samah--is as good as Narayana (Narayana Himself showing transcendental qualities); gunaih--by qualities; sriya--by opulence; kirtya--especially by His name and fame; anubhavena--and by His influence; gopayasva--just raise this child; samahitah--with great attention and precaution.

TRANSLATION

In conclusion, therefore, O Nanda Maharaja, this child of yours is as good as Narayana. In His transcendental qualities, opulence, name, fame and influence, He is exactly like Narayana. You should all raise this child very carefully and cautiously.

PURPORT

In this verse, the word narayana-samah is significant. Narayana has no equal. He is asamaurdhva: no one is equal to Him, and no one is greater than He is. As stated in sastra:

yas tu narayanam devam
brahma-rudradi-daivataih
samatvenaiva vikseta
sa pasandi bhaved dhruvam

One who equates Narayana even with great exalted demigods like Lord Siva or Lord Brahma is a pasandi, an agnostic. No one can equal Narayana. Nonetheless, Gargamuni used the word sama, meaning "equal," because he wanted to treat Krsna as the Supreme Personality of Godhead who had become Nanda Maharaja's son. Gargamuni wanted to impress upon the mind of Nanda Maharaja, "Your worshipable Deity, Narayana, is so pleased with you that He has sent you a son almost equal to Him in qualifications. Therefore you may designate your son with a similar name, such as Mukunda or Madhusudana. But you must always remember that whenever you want to do something very good, there will be many hindrances. Therefore you should raise and protect this child with great care. If you can protect this child very cautiously, as Narayana always protects you, the child will be as good as Narayana." Gargamuni also indicated that although the child was exaltedly qualified like Narayana, He would enjoy more than Narayana as rasa-vihari, the central enjoyer of the rasa dance. As stated in the Brahma-samhita, laksmi-sahasra-sata-sambhrama-sevyamanam: He would be served by many gopis, who would all be as good as the goddess of fortune.

TEXT 20

TEXT

sri-suka uvaca
ity atmanam samadisya
garge ca sva-grham gate
nandah pramudito mene
atmanam purnam asisam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; atmanam--about the Absolute Truth, the Supreme Soul; samadisya--after fully instructing; garge--when Gargamuni; ca--also; sva-grham--to his own abode; gate--had departed; nandah--Maharaja Nanda; pramuditah--became extremely pleased; mene--considered; atmanam--his own self; purnam asisam--full of all good fortune.

TRANSLATION

Srila Sukadeva Gosvami continued: After Gargamuni, having instructed Nanda Maharaja about Krsna, departed for his own home, Nanda Maharaja was very pleased and considered himself full of all good fortune.

PURPORT

Krsna is the Supersoul, and Nanda Maharaja is the individual soul. By the instructions of Gargamuni, both of them were blessed. Nanda Maharaja was thinking of Krsna's safety from the hands of demons like Putana and Sakatasura, and because he possessed such a son, he thought of himself as most fortunate.

TEXT 21

TEXT

kalena vrajatalpena
gokule rama-kesavau
janubhyam saha panibhyam
ringamanau vijahratuh

SYNONYMS

kalena--of time; vrajata--passing; alpena--a very small duration; gokule--in Gokula, Vraja-dhama; rama-kesavau--both Balarama and Krsna; janubhyam--by the strength of Their knees; saha panibhyam--resting on Their hands; ringamanau--crawling; vijahratuh--enjoyed childhood play.

TRANSLATION

After a short time passed, both brothers, Rama and Krsna, began to crawl on the ground of Vraja with the strength of Their hands and knees and thus enjoy Their childhood play.

PURPORT

One brahmana devotee says:

srutim apare smrtim itare bharatam anye bhajantu bhava-bhitah
aham iha nandam vande yasyalinde param brahma

"Let others, fearing material existence, worship the Vedas, the Vedic supplementary puranas and the Mahabharata, but I shall worship Nanda Maharaja, in whose courtyard the Supreme Brahman is crawling." For a highly exalted devotee, kaivalya, merging into the existence of the Supreme, appears no better than hell (narakayate). But here one can simply think of the crawling of Krsna and Balarama in the courtyard of Nanda Maharaja and always merge in transcendental happiness. As long as one is absorbed in thoughts of krsna-lila, especially Krsna's childhood pastimes, as Pariksit Maharaja desired to be, one is always merged in actual kaivalya. Therefore Vyasadeva compiled Srimad-Bhagavatam. Lokasyajanato vidvams cakre satvata-samhitam (Bhag. 1.7.6). Vyasadeva compiled Srimad-Bhagavatam, under the instruction of Narada, so that anyone can take advantage of this literature, think of Krsna's pastimes and always be liberated.

srutim apare smrtim itare bharatam anye bhajantu bhava-bhitah
aham iha nandam vande yasyalinde param brahma

TEXT 22

TEXT

tav anghri-yugmam anukrsya sarisrpantau
ghosa-praghosa-ruciram vraja-kardamesu
tan-nada-hrsta-manasav anusrtya lokam
mugdha-prabhitavad upeyatur anti matroh

SYNONYMS

tau--Krsna and Balarama; anghri-yugmam anukrsya--dragging Their legs; sarisrpantau--crawling like snakes; ghosa-praghosa-ruciram--producing a sound with Their ankle bells that was very, very sweet to hear; vraja-kardamesu--in the mud created by cow dung and cow urine on the earth of Vrajabhumi; tat-nada--by the sound of those ankle bells; hrsta-manasau--being very much pleased; anusrtya--following; lokam--other persons; mugdha--thus being enchanted; prabhita-vat--then again being afraid of them; upeyatuh--immediately returned; anti matroh--toward Their mothers.

TRANSLATION

When Krsna and Balarama, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urine, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the sound of other people's ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yasoda and Rohini.

PURPORT

When Krsna and Balarama were crawling about Vrajabhumi, They were enchanted by the sound of ankle bells. Thus They sometimes followed other people, who would enjoy the crawling of Krsna and Balarama and exclaim, "Oh, see how Krsna and Balarama are crawling!" Upon hearing this, Krsna and Balarama could understand that these were not Their mothers They were following, and They would return to Their actual mothers. Thus the crawling of Krsna and Balarama was enjoyed by the people of the neighborhood, as well as by mother Yasoda and Rohini and the two children Themselves.

TEXT 23

TEXT

tan-matarau nija-sutau ghrnaya snuvantyau
pankanga-raga-rucirav upagrhya dorbhyam
dattva stanam prapibatoh sma mukham niriksya
mugdha-smitalpa-dasanam yayatuh pramodam

SYNONYMS

tat-matarau--Their mothers (Rohini and Yasoda); nija-sutau--their own respective sons; ghrnaya--with great affection; snuvantyau--allowed to suck the flowing milk from their breasts very happily; panka-anga-raga-rucirau--whose beautiful transcendental bodies were covered with muddy cow dung and urine; upagrhya--taking care of; dorbhyam--by their arms; dattva--delivering Them; stanam--the breast; prapibatoh--when the babies were sucking; sma--indeed; mukham--the mouth; niriksya--and seeing; mugdha-smita-alpa-dasanam--smiling with little teeth coming out of Their mouths (they were more and more attracted); yayatuh--and enjoyed; pramodam--transcendental bliss.

TRANSLATION

Dressed with muddy earth mixed with cow dung and cow urine, the babies looked very beautiful, and when They went to Their mothers, both Yasoda and Rohini picked Them up with great affection, embraced Them and allowed Them to suck the milk flowing from their breasts. While sucking the breast, the babies smiled, and Their small teeth were visible. Their mothers, upon seeing those beautiful teeth, enjoyed great transcendental bliss.

PURPORT

As the mothers cared for their respective babies, by the arrangement of yogamaya the babies thought, "Here is My mother," and the mothers thought, "Here is my son." Because of affection, milk naturally flowed from the mothers' breasts, and the babies drank it. When the mothers saw small teeth coming in, they would count them and be happy, and when the babies saw Their mothers allowing Them to drink their breast milk, the babies also felt transcendental pleasure. As this transcendental affection continued between Rohini and Balarama and Yasoda and Krsna, they all enjoyed transcendental bliss.

TEXT 24

TEXT

yarhy angana-darsaniya-kumara-lilav
antar-vraje tad abalah pragrhita-pucchaih
vatsair itas tata ubhav anukrsyamanau
preksantya ujjhita-grha jahrsur hasantyah

SYNONYMS

yarhi--when; angana-darsaniya--visible only to the ladies within the house; kumara-lilau--the pastimes Sri Krsna and Balarama exhibited as children; antah-vraje--within the inside of Vraja, in the house of Nanda Maharaja; tat--at that time; abalah--all the ladies; pragrhita-pucchaih--the ends of their tails having been caught by Krsna and Balarama; vatsaih--by the calves; itah tatah--here and there; ubhau--both Krsna and Balarama; anukrsyamanau--being dragged;

preksantyah--seeing such things; ujjhita--given up; grhah--their household affairs; jahrsuh--enjoyed very much; hasantyah--while laughing.

TRANSLATION

Within the house of Nanda Maharaja, the cowherd ladies would enjoy seeing the pastimes of the babies Rama and Krsna. The babies would catch the ends of the calves' tails, and the calves would drag Them here and there. When the ladies saw these pastimes, they certainly stopped their household activities and laughed and enjoyed the incidents.

PURPORT

While crawling in curiosity, Krsna and Balarama would sometimes catch the ends of the tails of calves. The calves, feeling that someone had caught them, would begin to flee here and there, and the babies would hold on very tightly, being afraid of how the calves were moving. The calves, seeing that the babies were holding them tightly, would also become afraid. Then the ladies would come to rescue the babies and gladly laugh. This was their enjoyment.

TEXT 25

TEXT

srngy-agni-damstry-asi-jala-dvija-kantakebhyah
krida-parav aticalau sva-sutau niseddhum
grhyani kartum api yatra na taj-jananyau
sekata apatur alam manaso 'navastham

SYNONYMS

srngi--with the cows; agni--fire; damstri--monkeys and dogs; asi--swords; jala--water; dvija--birds; kantakebhyah--and thorns; krida-parau ati-calau--the babies, being too restless, engaged in play; sva-sutau--their own two sons; niseddhum--just to stop Them; grhyani--household duties; kartum api--by executing; yatra--when; na--not; tat-jananyau--Their mothers (Rohini and Yasoda); sekate--able; apatuh--obtained; alam--indeed; manasah--of the mind; anavastham--equilibrium.

TRANSLATION

When mother Yasoda and Rohini were unable to protect the babies from calamities threatened by horned cows, by fire, by animals with claws and teeth such as monkeys, dogs and cats, and by thorns, swords and other weapons on the ground, they were always in anxiety, and their household engagements were disturbed. At that time, they were fully equipoised in the transcendental ecstasy known as the distress of material affection, for this was aroused within their minds.

PURPORT

All these pastimes of Krsna, and the great enjoyment exhibited by the mothers, are transcendental; nothing about them is material. They are described in the Brahma-samhita as ananda-cinmaya-rasa. In the spiritual world there is anxiety, there is crying, and there are other feelings similar to those of the material world, but because the reality of these feelings is in the transcendental world, of which this world is only an imitation, mother Yasoda and Rohini enjoyed them transcendentally.

TEXT 26

TEXT

kalenalpena rajarse
ramah krsnas ca gokule
aghrsta-janubhih padbhir
vicakramatur anjasa

SYNONYMS

kalena alpena--within a very short time; rajarse--O King (Maharaja Pariksit); ramah krsnah ca--both Rama and Krsna; gokule--in the village of Gokula; aghrsta-janubhih--without the help of crawling on Their knees; padbhih--by Their legs alone; vicakramatuh--began to walk; anjasa--very easily.

TRANSLATION

O King Pariksit, within a very short time both Rama and Krsna began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl.

PURPORT

Instead of crawling with Their knees, the babies could now stand up by holding on to something and walk little by little, without difficulty, by the strength of Their legs.

TEXT 27

TEXT

tatas tu bhagavan krsno
vayasyair vraja-balakaih
saha-ramo vraja-strinam
cikride janayan mudam

SYNONYMS

tatah--thereafter; tu--but; bhagavan--the Supreme Personality of Godhead; krsnah--Lord Krsna; vayasyaih--with Their playmates; vraja-balakaih--with other small children in Vraja; saha-ramah--along with Balarama; vraja-strinam--of all the ladies of Vraja; cikride--played very happily; janayan--awakening; mudam--transcendental bliss.

TRANSLATION

Thereafter, Lord Krsna, along with Balarama, began to play with the other children of the cowherd men, thus awakening the transcendental bliss of the cowherd women.

PURPORT

The word saha-ramah, meaning "along with Balarama," is significant in this verse. In such transcendental pastimes, Krsna is the chief hero, and Balarama provides additional help.

TEXT 28

TEXT

krsnasya gopyo ruciram
viksya kaumara-capalam
srnvantyah kila tan-matur
iti hocuh samagatah

SYNONYMS

krsnasya--of Krsna; gopyah--all the gopis; ruciram--very attractive; viksya--observing; kaumara-capalam--the restlessness of the childish pastimes; srnvantyah--just to hear them again and again; kila--indeed; tat-matuh--in the presence of His mother; iti--thus; ha--indeed; ucuh--said; samagatah--assembled there.

TRANSLATION

Observing the very attractive childish restlessness of Krsna, all the gopis in the neighborhood, to hear about Krsna's activities again and again, would approach mother Yasoda and speak to her as follows.

PURPORT

Krsna's activities are always very attractive to devotees. Therefore the neighbors, who were friends of mother Yasoda, informed mother Yasoda of whatever they saw Krsna doing in the neighborhood. Mother Yasoda, just to hear about the activities of her son, stopped her household duties and enjoyed the information given by the neighborhood friends.

TEXT 29

TEXT

vatsan muncan kvacid asamaye krosa-sanjata-hasah
steyam svadv atty atha dadhi-payah kalpitaih steya-yogaih
markan bhoksyan vibhajati sa cen natti bhandam bhinnatti
dravyalabhe sagrha-kupito yaty upakrosya tokan

SYNONYMS

vatsan--the calves; muncan--releasing; kvacit--sometimes; asamaye--at odd times; krosa-sanjata-hasah--after this, when the head of the house is angry, Krsna begins to smile; steyam--obtained by stealing; svadu--very tasteful; atti--eats; atha--thus; dadhi-payah--pot of curd and milk; kalpitaih--devised; steya-yogaih--by some sort of stealing process; markan--to the monkeys; bhoksyan--giving to eat; vibhajati--divides their portion; sah--the monkey; cet--if; na--not; atti--eats; bhandam--the pot; bhinnatti--He breaks; dravya-alabhe--when eatables are unavailable or He cannot find such pots; sa-grha-kupitah--He becomes angry at the residents of the house; yati--He goes away; upakrosya--irritating and pinching; tokan--the small children.

TRANSLATION

"Our dear friend Yasoda, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by

which He steals palatable curd, butter and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter or milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when the children begin crying, Krsna will go away.

PURPORT

The narration of Krsna's naughty childhood activities would be presented to mother Yasoda in the form of complaints. Sometimes Krsna would enter the house of a neighbor, and if He found no one there, He would release the calves before the time for the cows to be milked. The calves are actually supposed to be released when their mothers are milked, but Krsna would release them before that time, and naturally the calves would drink all the milk from their mothers. When the cowherd men saw this, they would chase Krsna and try to catch Him, saying, "Here is Krsna doing mischief," but He would flee and enter another house, where He would again devise some means to steal butter and curd. Then the cowherd men would again try to capture Him, saying, "Here is the butter thief. Better capture Him!" And they would be angry. But Krsna would simply smile, and they would forget everything. Sometimes, in their presence, He would begin eating the curd and butter. There was no need for Krsna to eat butter, since His belly was always full, but He would try to eat it, or else He would break the pots and distribute the contents to the monkeys. In this way, Krsna was always engaged in mischief-making. If in any house He could not find any butter or curd to steal, He would go into a room and agitate the small children sleeping there by pinching them, and when they cried He would go away.

TEXT 30

TEXT

hastagrahye racayati vidhim pithakolukhaladyais
chidram hy antar-nihita-vayunah sikya-bhandesu tad-vit
dhvantagare dhrta-mani-ganam svangam artha-pradipam
kale gopyo yarhi grha-krtyesu suvyagra-cittah

SYNONYMS

hasta-agrahye--when the destination is out of the reach of His hands; racayati--He arranges to make; vidhim--a means; pithaka--by wooden planks piled together; ulukhala-adyaih--and by overturning the stone mortar for grinding spices; chidram--a hole; hi--indeed; antah-nihita--about the contents of the pot; vayunah--with such knowledge; sikya--hanging by a swing; bhandesu--in the pots; tat-vit--expert in that knowledge, or in full knowledge; dhvanta-agare--in a very dark room; dhrta-mani-ganam--because of being decorated with valuable jewels; sva-angam--His own body; artha-pradipam--is the light required for seeing in darkness; kale--after that, in due course of time; gopyah--the elderly gopis; yarhi--as soon as; grha-krtyesu--in discharging household affairs; su-vyagra-cittah--are busily engaged.

TRANSLATION

"When the milk and curd are kept high on a swing hanging from the ceiling and Krsna and Balarama cannot reach it, They arrange to reach it by piling up various planks and turning upside down the mortar for grinding spices. Being quite aware of the contents of a pot, They pick holes in it. While the elderly gopis go about their household affairs, Krsna and Balarama sometimes go into a

dark room, brightening the place with the valuable jewels and ornaments on Their bodies and taking advantage of this light by stealing.

PURPORT

Formerly, in every household, yogurt and butter were kept for use in emergencies. But Krsna and Balarama would pile up planks so that They could reach the pots and would then pick holes in the pots with Their hands so that the contents would leak out and They could drink it. This was another means for stealing butter and milk. When the butter and milk were kept in a dark room, Krsna and Balarama would go there and make the place bright with the valuable jewels on Their bodies. On the whole, Krsna and Balarama engaged in stealing butter and milk from the neighborhood houses in many ways.

TEXT 31

TEXT

evam dharstyany usati kurute mehanadini vastau
steyopayair viracita-krtih supratiko yathaste
ittham stribhih sa-bhaya-nayana-sri-mukhalokinibhir
vyakhyatartha prahasita-mukhi na hy upalabdhum aicchat

SYNONYMS

evam--in this way; dharstyani--naughty activities; usati--in a neat and clean place; kurute--sometimes does; mehana-adini--passing stool and urine; vastau--in our houses; steya-upayaih--and by inventing different devices to steal butter and milk; viracita-krtih--is very expert; su-pratikah--is now sitting down here like a very good, well-behaved child; yatha aste--while staying here; ittham--all these topics of conversation; stribhih--by the gopis; sa-bhaya-nayana--just now sitting there with fearful eyes; sri-mukha--such a beautiful face; alokinibhih--by the gopis, who were enjoying the pleasure of seeing; vyakhyata-artha--and while complaining against Him before mother Yasoda; prahasita-mukhi--they were smiling and enjoying; na--not; hi--indeed; upalabdhum--to chastise and threaten (rather, she enjoyed how Krsna was sitting there as a very good boy); aicchat--she desired.

TRANSLATION

"When Krsna is caught in His naughty activities, the master of the house will say to Him, 'Oh, You are a thief,' and artificially express anger at Krsna. Krsna will then reply, 'I am not a thief. You are a thief.' Sometimes, being angry, Krsna passes urine and stool in a neat, clean place in our houses. But now, our dear friend Yasoda, this expert thief is sitting before you like a very good boy." Sometimes all the gopis would look at Krsna sitting there, His eyes fearful so that His mother would not chastise Him, and when they saw Krsna's beautiful face, instead of chastising Him they would simply look upon His face and enjoy transcendental bliss. Mother Yasoda would mildly smile at all this fun, and she would not want to chastise her blessed transcendental child.

PURPORT

Krsna's business in the neighborhood was not only to steal but sometimes to pass stool and urine in a neat, clean house. When caught by the master of the house, Krsna would chastise him, saying, "You are a thief." Aside from being a thief in His childhood affairs, Krsna acted as an expert thief when He was young by attracting young girls and enjoying them in the rasa dance. This is Krsna's

business. He is also violent, as the killer of many demons. Although mundane people like nonviolence and other such brilliant qualities, God, the Absolute Truth, being always the same, is good in any activities, even so-called immoral activities like stealing, killing and violence. Krsna is always pure, and He is always the Supreme Absolute Truth. Krsna may do anything supposedly abominable in material life, yet still He is attractive. Therefore His name is Krsna, meaning "all-attractive." This is the platform on which transcendental loving affairs and service are exchanged. Because of the features of Krsna's face, the mothers were so attracted that they could not chastise Him. Instead of chastising Him, they smiled and enjoyed hearing of Krsna's activities. Thus the gopis remained satisfied, and Krsna enjoyed their happiness. Therefore another name of Krsna is Gopi-jana-vallabha because He invented such activities to please the gopis.

TEXT 32

TEXT

ekada kridamanas te
ramadya gopa-darakah
krsno mrdam bhaksitavan
iti matre nyavedayan

SYNONYMS

ekada--once upon a time; kridamanah--now Krsna, being still more grown up, was playing with other children of the same age; te--they; rama-adyah--Balarama and others; gopa-darakah--other boys born in the same neighborhood of the cowherd men; krsnah mrdam bhaksitavan--O Mother, Krsna has eaten earth (a complaint was lodged); iti--thus; matre--unto mother Yasoda; nyavedayan--they submitted.

TRANSLATION

One day while Krsna was playing with His small playmates, including Balarama and other sons of the gopas, all His friends came together and lodged a complaint to mother Yasoda. "Mother," they submitted, "Krsna has eaten earth."

PURPORT

Here is another of Krsna's transcendental activities invented to please the gopis. First a complaint was lodged with mother Yasoda about Krsna's stealing, but mother Yasoda did not chastise Him. Now, in an attempt to awaken mother Yasoda's anger so that she would chastise Krsna, another complaint was invented--that Krsna had eaten earth.

TEXT 33

TEXT

sa grhitva kare krsnam
upalabhya hitaisini
yasoda bhaya-sambhranta-
preksanaksam abhasata

SYNONYMS

sa--mother Yasoda; grhitva--taking; kare--within the hands (being anxious about what Krsna might have eaten); krsnam--Krsna; upalabhya--wanted to chastise Him; hita-esini--because she was anxious for the welfare of Krsna, she became very much agitated, thinking, "How is it that Krsna has eaten earth?"; yasoda--mother Yasoda; bhaya-sambhranta-preksana-aksam--began to look very carefully within Krsna's mouth in fear, to see if Krsna had eaten something dangerous; abhasata--began to address Krsna.

TRANSLATION

Upon hearing this from Krsna's playmates, mother Yasoda, who was always full of anxiety over Krsna's welfare, picked Krsna up with her hands to look into His mouth and chastise Him. Her eyes fearful, she spoke to her son as follows.

TEXT 34

TEXT

kasman mrdam adantatman
bhavan bhaksitavan rahah
vadanti tavaka hy ete
kumaras te 'grajo 'py ayam

SYNONYMS

kasmat--why; mrdam--dirt; adanta-atman--You restless boy; bhavan--You; bhaksitavan--have eaten; rahah--in a solitary place; vadanti--are lodging this complaint; tavakah--Your friends and playmates; hi--indeed; ete--all of them; kumarah--boys; te--Your; agrajah--older brother; api--also (confirms); ayam--this.

TRANSLATION

Dear Krsna, why are You so restless that You have eaten dirt in a solitary place? This complaint has been lodged against You by all Your playmates, including Your elder brother, Balarama. How is this?

PURPORT

Mother Yasoda was agitated by Krsna's restless misbehavior. Her house was full of sweetmeats. Why then should the restless boy eat dirt in a solitary place? Krsna replied, "My dear mother, they have plotted together and lodged a complaint against Me so that you will punish Me. My elder brother, Balarama, has joined them. Actually, I have not done this. Take My words as true. Do not be angry and chastise Me."

TEXT 35

TEXT

naham bhaksitavan amba
sarve mithyabhisamsinah
yadi satya-giras tarhi
samaksam pasya me mukham

SYNONYMS

na--not; aham--I; bhaksitavan--have eaten dirt; amba--My dear mother; sarve--all of them; mithya-abhisamsinah--all liars, simply complaining against Me so that you may chastise Me; yadi--if it is actually a fact; satya-girah--that they have spoken the truth; tarhi--then; samaksam--directly; pasya--see; me--My; mukham--mouth.

TRANSLATION

Lord Sri Krsna replied: My dear mother, I have never eaten dirt. All My friends complaining against Me are liars. If you think they are being truthful, you can directly look into My mouth and examine it.

PURPORT

Krsna presented Himself as an innocent child to increase the transcendental ecstasy of maternal affection. As described in the sastra, tadana-bhayan mithyoktir vatsalya-rasa-posika. This means that sometimes a small child speaks lies. For example, he may have stolen something or eaten something and yet deny that he has done so. We ordinarily see this in the material world, but in relation to Krsna it is different; such activities are meant to endow the devotee with transcendental ecstasy. The Supreme Personality of Godhead was playing as a liar and accusing all the other devotees of being liars. As stated in Srimad-Bhagavatam (10.12.11), krta-punya-punjah: a devotee may attain such an ecstatic position after many, many births of devotional service. Persons who have amassed the results of a vast amount of pious activities can attain the stage of associating with Krsna and playing with Him like ordinary playmates. One should not consider these transactions of transcendental service to be untruthful accusations. One should never accuse such devotees of being ordinary boys speaking lies, for they attained this stage of associating with Krsna by great austerities (tapasa brahmacaryena samena ca damena ca).

TEXT 36

TEXT

yady evam tarhi vyadehi-
ty uktah sa bhagavan harih
vyadattavyahataisvaryah
krida-manuja-balakah

SYNONYMS

yadi--if; evam--it is so; tarhi--then; vyadehi--open Your mouth wide (I want to see); iti uktah--in this way ordered by mother Yasoda; sah--He; bhagavan--the Supreme Personality of Godhead; harih--the Supreme Lord; vyadatta--opened His mouth; avyahata-aisvaryah--without minimizing any potencies of absolute opulence (aisvaryasya samagrasya); krida--pastimes; manuja-balakah--exactly like the child of a human being.

TRANSLATION

Mother Yasoda challenged Krsna, "If You have not eaten earth, then open Your mouth wide." When challenged by His mother in this way, Krsna, the son of Nanda Maharaja and Yasoda, to exhibit pastimes like a human child, opened His mouth. Although the Supreme Personality of Godhead, Krsna, who is full of all opulences, did not disturb His mother's parental affection, His opulence was automatically displayed, for Krsna's opulence is never lost at any stage, but is manifest at the proper time.

PURPORT

Without disturbing the ecstasy of His mother's affection, Krsna opened His mouth and displayed His own natural opulences. When a person is given varieties of food, there may be a hundred and one varieties, but if one likes ordinary saka, spinach, he prefers to eat that. Similarly, although Krsna was full of opulences, now, by the order of mother Yasoda, He opened wide His mouth like a human child and did not neglect the transcendental humor of maternal affection.

TEXTS 37-39

TEXT

sa tatra dadrse visvam
jagat sthasnu ca kham disah
sadri-dvipabdhi-bhugolam
sa-vayv-agnindu-tarakam

jyotis-cakram jalam tejo
nabhasvan viyad eva ca
vaikarikanindriyani
mano matra gunas trayah

etad vicitram saha-jiva-kala-
svabhava-karmasaya-linga-bhedam
sunos tanau viksya vidaritasye
vrajam sahatmanam avapa sankam

SYNONYMS

sa--mother Yasoda; tatra--within the wide-open mouth of Krsna; dadrse--saw; visvam--the whole universe; jagat--moving entities; sthasnu--maintenance of nonmoving entities; ca--and; kham--the sky; disah--the directions; sa-adri--with the mountains; dvipa--islands; abdhi--and oceans; bhu-golam--the surface of the earth; sa-vayu--with the blowing wind; agni--fire; indu--the moon; tarakam--stars; jyotih-cakram--the planetary systems; jalam--water; tejah--light; nabhasvan--outer space; viyat--the sky; eva--also; ca--and; vaikarikani--creation by transformation of ahankara; indriyani--the senses; manah--mind; matrah--sense perception; gunah trayah--the three material qualities (sattva, rajas and tamas); etat--all these; vicitram--varieties; saha--along with; jiva-kala--the duration of life of all living entities; svabhava--natural instinct; karma-asaya--resultant action and desire for material enjoyment; linga-bhedam--varieties of bodies according to desire; sunoh tanau--in the body of her son; viksya--seeing; vidarita-asye--within the wide-open mouth; vrajam--Vrndavana-dhama, Nanda Maharaja's place; saha-atmanam--along with herself; avapa--was struck; sankam--with all doubts and wonder.

TRANSLATION

When Krsna opened His mouth wide by the order of mother Yasoda, she saw within His mouth all moving and nonmoving entities, outer space, and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon and the stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of ahankara. She also saw the senses, the mind, sense perception, and the three qualities goodness, passion and ignorance. She saw the time allotted for the living entities, she saw natural instinct and the reactions of karma, and she saw desires and

different varieties of bodies, moving and nonmoving. Seeing all these aspects of the cosmic manifestation, along with herself and Vrndavana-dhama, she became doubtful and fearful of her son's nature.

PURPORT

All the cosmic manifestations that exist on the gross and subtle elements, as well as the means of their agitation, the three gunas, the living entity, creation, maintenance, annihilation and everything going on in the external energy of the Lord--all this comes from the Supreme Personality of Godhead, Govinda. Everything is within the control of the Supreme Personality of Godhead. This is also confirmed in Bhagavad-gita (9.10). Mayadhyaksena prakrtih suyate sa-caracaram: everything in the material nature (prakrti) works under His control. Because all these manifestations come from Govinda, they could all be visible within the mouth of Govinda. Quite astonishingly, mother Yasoda was afraid because of intense maternal affection. She could not believe that within the mouth of her son such things could appear. Yet she saw them, and therefore she was struck with fear and wonder.

TEXT 40

TEXT

kim svapna etad uta devamaya
kim va madiyo bata buddhi-mohah
atho amusyaiva mamarbhakasya
yah kascanautpattika atma-yogah

SYNONYMS

kim--whether; svapnah--a dream; etat--all this; uta--or otherwise; deva-maya--an illusory manifestation by the external energy; kim va--or else; madiyah--my personal; bata--indeed; buddhi-mohah--illusion of intelligence; atho--otherwise; amusya--of such; eva--indeed; mama arbhakasya--of my child; yah--which; kascana--some; autpattikah--natural; atma-yogah--personal mystic power.

TRANSLATION

[Mother Yasoda began to argue within herself:] Is this a dream, or is it an illusory creation by the external energy? Has this been manifested by my own intelligence, or is it some mystic power of my child?

PURPORT

When mother Yasoda saw this wonderful manifestation within the mouth of her child, she began to argue within herself about whether it was a dream. Then she considered, "I am not dreaming, because my eyes are open. I am actually seeing what is happening. I am not sleeping, nor am I dreaming. Then maybe this is an illusion created by devamaya. But that is also not possible. What business would the demigods have showing such things to me? I am an insignificant woman with no connection with the demigods. Why should they take the trouble to put me into devamaya? That also is not possible." Then mother Yasoda considered whether the vision might be due to bewilderment: "I am fit in health; I am not diseased. Why should there be any bewilderment? It is not possible that my brain is deranged, since I am ordinarily quite fit to think. Then this vision must be due to some mystic power of my son, as predicted by Gargamuni." Thus she finally concluded that the vision was due to her son's activities, and nothing else.

TEXT 41

TEXT

atho yathavan na vitarka-gocaram
ceto-manah-karma-vacobhir anjasa
yad-asrayam yena yatah pratiyate
sudurvibhavyam pranatasmi tat-padam

SYNONYMS

atho--therefore she decided to surrender unto the Supreme Lord; yatha-vat--as perfectly as one can perceive; na--not; vitarka-gocaram--beyond all arguments, reason and sense perception; cetah--by consciousness; manah--by mind; karma--by activities; vacobhih--or by words; anjasa--taking all of them together, we cannot understand them; yat-asrayam--under whose control; yena--by whom; yatah--from whom; pratiyate--can be conceived only that from Him everything emanates; su-durvibhavyam--beyond our sense perception or consciousness; pranata asmi--let me surrender; tat-padam--at His lotus feet.

TRANSLATION

Therefore let me surrender unto the Supreme Personality of Godhead and offer my obeisances unto Him, who is beyond the conception of human speculation, the mind, activities, words and arguments, who is the original cause of this cosmic manifestation, by whom the entire cosmos is maintained, and by whom we can conceive of its existence. Let me simply offer my obeisances, for He is beyond my contemplation, speculation and meditation. He is beyond all of my material activities.

PURPORT

One simply has to realize the greatness of the Supreme Personality of Godhead. One should not try to understand Him by any material means, subtle or gross. Mother Yasoda, being a simple woman, could not find out the real cause of the vision; therefore, out of maternal affection, she simply offered obeisances unto the Supreme Lord to protect her child. She could do nothing but offer obeisances to the Lord. It is said, acintyah khalu ye bhava na tams tarkena yojayet (Mahabharata, Bhisma parva 5.22). One should not try to understand the supreme cause by argument or reasoning. When we are beset by some problem for which we can find no reason, there is no alternative than to surrender to the Supreme Lord and offer Him our respectful obeisances. Then our position will be secure. This was the means adopted in this instance also by mother Yasoda. Whatever happens, the original cause is the Supreme Personality of Godhead (sarva-karana-karanam). When the immediate cause cannot be ascertained, let us simply offer our obeisances at the lotus feet of the Lord. Mother Yasoda concluded that the wonderful things she saw within the mouth of her child were due to Him, although she could not clearly ascertain the cause. Therefore when a devotee cannot ascertain the cause of suffering, he concludes:

tat te 'nukampam susamiksamano
bhunjana evatma-krtam vipakam
hrd-vag-vapurbhir vidadhan namas te
jiveta yo mukti-pade sa daya-bhak

(Bhag. 10.14.8)

The devotee accepts that it is due to his own past misdeeds that the Supreme Personality of Godhead has caused him some small amount of suffering. Thus he offers obeisances to the Lord again and again. Such a devotee is called mukti-pade sa daya-bhak; that is, he is guaranteed his liberation from this material world. As stated in Bhagavad-gita (2.14):

matra-sparsas tu kaunteya
sitosna-sukha-duhkha-dah
agamapayino nityas
tams titiksasva bharata

We should know that material suffering due to the material body will come and go. Therefore we must tolerate the suffering and proceed with discharging our duty as ordained by our spiritual master.

TEXT 42

TEXT

aham mamasau patir esa me suto
vrajesvarasyakhila-vittapa sati
gopyas ca gopah saha-godhanas ca me
yan-mayayettham kumatih sa me gatih

SYNONYMS

aham--my existence ("I am something"); mama--my; asau--Nanda Maharaja; patih--husband; esah--this (Krsna); me sutah--is my son; vraja-isvarasya--of my husband, Nanda Maharaja; akhila-vitta-pa--I am the possessor of unlimited opulence and wealth; sati--because I am his wife; gopyah ca--and all the damsels of the cowherd men; gopah--all the cowherd men (are my subordinates); saha-godhanah ca--with the cows and calves; me--my; yat-mayaya--all such things addressed by me are, after all, given by the mercy of the Supreme; ittham--thus; kumatih--I am wrongly thinking they are my possessions; sah me gatih--He is therefore my only shelter (I am simply instrumental).

TRANSLATION

It is by the influence of the Supreme Lord's maya that I am wrongly thinking that Nanda Maharaja is my husband, that Krsna is my son, and that because I am the queen of Nanda Maharaja, all the wealth of cows and calves are my possessions and all the cowherd men and their wives are my subjects. Actually, I also am eternally subordinate to the Supreme Lord. He is my ultimate shelter.

PURPORT

Following in the footsteps of mother Yasoda, everyone should follow this mentality of renunciation. Whatever wealth, opulence or whatever else we may possess belongs not to us but to the Supreme Personality of Godhead, who is the ultimate shelter of everyone and the ultimate owner of everything. As stated by the Lord Himself in Bhagavad-gita (5.29):

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

We should not be proud of our possessions. As expressed by mother Yasoda herein, "I am not the owner of possessions, the opulent wife of Nanda Maharaja. The estate, the possessions, the cows and calves and the subjects like the gopis and cowherd men are all given to me." One should give up thinking of "my possessions, my son and my husband" (janasya moho'yam aham mameti). Nothing belongs to anyone but the Supreme Lord. Only because of illusion do we wrongly think, "I am existing" or "Everything belongs to me." Thus mother Yasoda completely surrendered unto the Supreme Lord. For the moment, she was rather disappointed, thinking, "My endeavors to protect my son by charity and other auspicious activities are useless. The Supreme Lord has given me many things, but unless He takes charge of everything, there is no assurance of protection. I must therefore ultimately seek shelter of the Supreme personality of Godhead." As stated by Prahlada Maharaja (Bhag. 7.9.19), balasya neha saranam pitarau nrsimha: a father and mother cannot ultimately take care of their children. Ato grha-ksetra-sutapta-vittair janasya moho 'yam aham mameti (Bhag. 5.5.8). One's land, home, wealth and all of one's possessions belong to the Supreme Personality of Godhead, although we wrongly think, "I am this" and "These things are mine."

TEXT 43

TEXT

ittham vidita-tattvayam
gopikayam sa isvarah
vaisnavim vyatanon mayam
putra-snehamayim vibhuh

SYNONYMS

ittham--in this way; vidita-tattvayam--when she understood the truth of everything philosophically; gopikayam--unto mother Yasoda; sah--the Supreme Lord; isvarah--the supreme controller; vaisnavim--visnumaya, or yogamaya; vyatanot--expanded; mayam--yogamaya; putra-sneha-mayim--very much attached because of maternal affection for her son; vibhuh--the Supreme Lord.

TRANSLATION

Mother Yasoda, by the grace of the Lord, could understand the real truth. But then again, the supreme master, by the influence of the internal potency, yogamaya, inspired her to become absorbed in intense maternal affection for her son.

PURPORT

Although mother Yasoda understood the whole philosophy of life, at the next moment she was overwhelmed by affection for her son by the influence of yogamaya. Unless she took care of her son Krsna, she thought, how could He be protected? She could not think otherwise, and thus she forgot all her philosophical speculations. This forgetfulness is described by Srila Visvanatha Cakravarti Thakura as being inspired by the influence of yogamaya (mohana-sadharmyan mayam). Materialistic persons are captivated by mahamaya, whereas devotees, by the arrangement of the spiritual energy, are captivated by yogamaya.

TEXT 44

TEXT

sadyo nasta-smrtir gopi
saropyaroham atmajam
pravrddha-sneha-kalila-
hrdayasid yatha pura

SYNONYMS

sadyah--after all these philosophical speculations, mother Yasoda fully surrendered to the Supreme personality of Godhead; nasta-smrtih--having gotten rid of the memory of seeing the universal form within Krsna's mouth; gopi--mother Yasoda; sa--she; aropya--seating; aroham--on the lap; atmajam--her son; pravrddha--increased; sneha--by affection; kalila--affected; hrdaya--the core of her heart; asit--became situated; yatha pura--as she was formerly.

TRANSLATION

Immediately forgetting yogamaya's illusion that Krsna had shown the universal form within His mouth, mother Yasoda took her son on her lap as before, feeling increased affection in her heart for her transcendental child.

PURPORT

Mother Yasoda regarded the vision of the universal form within Krsna's mouth as an arrangement of yogamaya, like a dream. As one forgets everything after a dream, mother Yasoda immediately forgot the entire incident. As her natural feeling of affection increased, she decided to herself, "Now let this incident be forgotten. I do not mind. Here is my son. Let me kiss Him."

TEXT 45

TEXT

trayya copanisadbhis ca
sankhya-yogais ca satvataih
upagiyamana-mahatmyam
harim samanyatatmajam

SYNONYMS

trayya--by studying the three Vedas (Sama, Yajur and Atharva); ca--also; upanisadbhih ca--and by studying the Vedic knowledge of the Upanisads; sankhya-yogaih--by reading the literature of sankhya-yoga; ca--and; satvataih--by the great sages and devotees, or by reading Vaisnava-tantra, Pancaratras; upagiyamana-mahatmyam--whose glories are worshiped (by all these Vedic literatures); harim--unto the Supreme Personality of Godhead; sa--she; amanyata--considered (ordinary); atmajam--as her own son.

TRANSLATION

The glories of the Supreme Personality of Godhead are studied through the three Vedas, the Upanisads, the literature of Sankhya-yoga, and other Vaisnava literature, yet mother Yasoda considered that Supreme Person her ordinary child.

PURPORT

As stated in Bhagavad-gita (15.15) by the Supreme Personality of Godhead, Krsna, the purpose of studying the Vedas is to understand Him (vedais ca sarvair aham eva vedyah). Sri Caitanya Mahaprabhu explained to Sanatana Gosvami that there are three purposes in the Vedas. One is to understand our relationship with Krsna (sambandha), another is to act according to that relationship (abhidheya), and the third is to reach the ultimate goal (prayojana). The word prayojana means "necessities," and the ultimate necessity is explained by Sri Caitanya Mahaprabhu. prema pum-artho mahan: the greatest necessity for a human being is the achievement of love for the Supreme Personality of Godhead. Here we see that mother Yasoda is on the highest stage of necessity, for she is completely absorbed in love for Krsna.

In the beginning, the Vedic purpose is pursued in three ways (trayi)--by karma-kanda, jnana-kanda and upasana-kanda. When one reaches the complete, perfect stage of upasana-kanda, one comes to worship Narayana, or Lord Visnu. When Parvati asked Lord Mahadeva, Lord Siva, what is the best method of upasana, or worship, Lord Siva answered, aradhananam sarvesam visnor aradhanam param. Visnupasana, or visnv-aradhana, worship of Lord Visnu, is the highest stage of perfection, as realized by Devaki. But here mother Yasoda performs no upasana, for she has developed transcendental ecstatic love for Krsna. Therefore her position is better than that of Devaki. In order to show this, Srila Vyasadeva enunciates this verse, trayya copanisadbhih etc.

When a human being enters into the study of the Vedas to obtain vidya, knowledge, he begins to take part in human civilization. Then he advances further to study the Upanisads and gain brahma jnana, impersonal realization of the Absolute Truth, and then he advances still further, to sankhya-yoga, in order to understand the supreme controller, who is indicated in Bhagavad-gita (param brahma param dhama pavitram paramam bhavan.purusam sasvatam). When one understands that purusa, the supreme controller, to be Paramatma, one is engaged in the method of yoga (dhyanavasthita-tad-gatena manasa pasyanti yam yoginah). But mother Yasoda has surpassed all these stages. She has come to the platform of loving Krsna as her beloved child, and therefore she is accepted to be on the highest stage of spiritual realization. The Absolute Truth is realized in three features (brahmeti paramatmeti bhagavan iti sabdyate), but she is in such ecstasy that she does not care to understand what is Brahman, what is Paramatma or what is Bhagavan. Bhagavan has personally descended to become her beloved child. Therefore there is no comparison to mother Yasoda's good fortune, as declared by Sri Caitanya Mahaprabhu (ramya kacid upasana vrajavadhu-vargena ya kalpita). The Absolute Truth, the Supreme Personality of Godhead, may be realized in different stages. As the Lord says in Bhagavad-gita (4.11):

ye yatha mam prapadyante
tams tathaiva bhajamy aham
mama vartmanuvartante
manusyah partha sarvasah

"As men surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha." One may be a karmi, a jnani, a yogi and then a bhakta or prema-bhakta. But the ultimate stage of realization is prema-bhakti, as actually demonstrated by mother Yasoda.

TEXT 46

TEXT

sri-rajovaca
nandah kim akarod brahman

sreya evam mahodayam
yasoda ca maha-bhaga
papau yasyah stanam harih

SYNONYMS

sri-raja uvaca--Maharaja Pariksit further inquired (from Sukadeva Gosvami); nandah--Maharaja Nanda; kim--what; akarot--performed; brahman--O learned brahmana; sreyah--auspicious activities, like performing penances and austerities; evam--as exhibited by him; maha-udayam--from which they achieved the greatest perfection; yasoda--mother Yasoda; ca--also; maha-bhaga--most fortunate; papau--drank; yasyah--of whom; stanam--the breast milk; harih--the Supreme Personality of Godhead.

TRANSLATION

Having heard of the great fortune of mother Yasoda, Pariksit Maharaja inquired from Sukadeva Gosvami: O learned brahmana, mother Yasoda's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Maharaja perform to achieve such perfection in ecstatic love?

PURPORT

As stated in Bhagavad-gita (7.16), catur-vidha bhajante mam janah sukrtino 'rjuna. Without sukrti, or pious activities, no one can come to the shelter of the Supreme Personality of Godhead. The Lord is approached by four kinds of pious men (arto jijnasur artharthi jnani ca), but here we see that Nanda Maharaja and Yasoda surpassed all of them. Therefore Pariksit Maharaja naturally inquired, "What kind of pious activities did they perform in their past lives by which they achieved such a stage of perfection?" Of course, Nanda Maharaja and Yasoda are accepted as the father and mother of Krsna, yet mother Yasoda was more fortunate than Nanda Maharaja, Krsna's father, because Nanda Maharaja was sometimes separated from Krsna whereas Yasoda, Krsna's mother, was not separated from Krsna at any moment. From Krsna's babyhood to His childhood and from His childhood to His youth, mother Yasoda was always in association with Krsna. Even when Krsna was grown up, He would go to Vrndavana and sit on the lap of mother Yasoda. Therefore there is no comparison to the fortune of mother Yasoda, and Pariksit Maharaja naturally inquired, yasoda ca maha-bhaga.

TEXT 47

TEXT

pitarau nanvavindetam
krsnodararbhakehitam
gayanty adyapi kavayo
yal loka-samalapaham

SYNONYMS

pitarau--the actual father and mother of Krsna; na--not; anvavindetam--enjoyed; krsna--of Krsna; udara--magnanimous; arbhaka-ihitam--the childhood pastimes He performed; gayanti--are glorifying; adya api--even today; kavayah--great, great sages and saintly persons; yat--which is; loka-samala-apaham--by hearing of which the contamination of the whole material world is vanquished.

TRANSLATION

Although Krsna was so pleased with Vasudeva and Devaki that He descended as their son, they could not enjoy Krsna's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Maharaja and Yasoda, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devaki.

PURPORT

Krsna actually took birth from the womb of Devaki, but just after His birth He was transferred to the home of mother Yasoda. Devaki could not even have Krsna suck her breast. Therefore Pariksit Maharaja was astonished. How had mother Yasoda and Nanda Maharaja become so fortunate that they enjoyed the complete childhood pastimes of Krsna, which are still glorified by saintly persons? What had they done in the past by which they were elevated to such an exalted position?

TEXT 48

TEXT

sri-suka uvaca
drono vasunam pravaro
dharaya bharyaya saha
karisyamana adesan
brahmanas tam uvaca ha

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; dronah--by the name Drona; vasunam--of the eight Vasus (a type of demigod); pravarah--who was the best; dharaya--with Dhara; bharyaya--His wife; saha--with; karisyamanah--just to execute; adesan--the orders; brahmanah--of Lord Brahma; tam--unto him; uvaca--said; ha--in the past.

TRANSLATION

Sukadeva Gosvami said: To follow the orders of Lord Brahma, Drona, the best of the Vasus, along with his wife, Dhara, spoke to Lord Brahma in this way.

PURPORT

As stated in the Brahma-samhita (5.37):

ananda-cinmaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasaty akhilatma-bhuto
govindam adi-purusam tam aham bhajami

When Krsna descends anywhere, He is accompanied by His own associates. These associates are not ordinary living beings. Krsna's pastimes are eternal, and when He descends, He comes with His associates. Therefore Nanda and mother Yasoda are the eternal father and mother of Krsna. This means that whenever Krsna descends, Nanda and Yasoda, as well as Vasudeva and Devaki, also descend as the Lord's father and mother. Their personalities are expansions of Krsna's personal body; they are not ordinary living beings. Maharaja Pariksit knew this, but he was curious to know from Sukadeva Gosvami whether it is possible for an

ordinary human being to come to this stage by sadhana-siddhi. There are two kinds of perfection--nitya-siddhi and sadhana-siddhi. A nitya-siddha is one who is eternally Krsna's associate, an expansion of Krsna's personal body, whereas a sadhana-siddha is an ordinary human being who, by executing pious activities and following regulative principles of devotional service, also comes to that stage. Thus the purpose of Maharaja Pariksit's inquiry was to determine whether an ordinary human being can attain the position of mother Yasoda and Nanda Maharaja. Sukadeva Gosvami answered this question as follows.

TEXT 49

TEXT

jatayor nau mahadeve
bhuvi visvesvare harau
bhaktih syat parama loke
yayanjo durgatim taret

SYNONYMS

jatayoh--after we two have taken birth; nau--both husband and wife, Drona and Dhara; mahadeve--in the Supreme Person, the Supreme Personality of Godhead; bhuvi--on the earth; visva-isvare--in the master of all the planetary systems; harau--in the Supreme Lord; bhaktih--devotional service; syat--will be spread; parama--the ultimate goal of life; loke--in the world; yaya--by which; anjah--very easily; durgatim--miserable life; taret--one can avoid and be delivered.

TRANSLATION

Drona and Dhara said: Please permit us to be born on the planet earth so that after our appearance, the Supreme Lord, the Personality of Godhead, the supreme controller and master of all planets, will also appear and spread devotional service, the ultimate goal of life, so that those born in this material world may very easily be delivered from the miserable condition of materialistic life by accepting this devotional service.

PURPORT

This statement by Drona clearly indicates that Drona and Dhara are the eternal father and mother of Krsna. Whenever there is a necessity of Krsna's appearance, Drona and Dhara appear first, and then Krsna appears. Krsna says in Bhagavad-gita that His birth is not ordinary (janma karma ca me divyam).

ajo 'pi sann avyayatma
bhutanam isvaro 'pi san
prakrtim svam adhisthaya
sambhavamy atma-mayaya

"Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form." (Bg. 4.6) Before Krsna's appearance, Drona and Dhara appear in order to become His father and mother. It is they who appear as Nanda Maharaja and his wife, Yasoda. In other words, it is not possible for a sadhana-siddha living being to become the father or mother of Krsna, for Krsna's father and mother are already designated. But by following the principles exhibited by Nanda Maharaja and Yasoda and their associates, the inhabitants of Vrndavana, ordinary living beings may attain such affection as exhibited by Nanda and Yasoda.

When Drona and Dhara were requested to beget children, they chose to come to this world to have the Supreme Personality of Godhead as their son, Krsna. Krsna's appearance means paritranaya sadhunam vinasaya ca duskrtam--the devotees are protected, and the miscreants are vanquished. Whenever Krsna comes, He distributes the highest goal of life, devotional service. He appears as Caitanya Mahaprabhu for the same purpose because unless one comes to devotional service, one cannot be delivered from the miseries of the material world (duhkhalayam asasvatam), where the living beings struggle for existence. The Lord says in Bhagavad-gita (15.7):

mamaivamso jiva-loke
jiva-bhutah sanatanah
manah sasthanindriyani
prakrti-sthani karsati

"The living entities in this conditioned world are My eternal, fragmental parts. Because of conditioned life, they are struggling very hard with the six senses, which include the mind." The living entities are struggling to become happy, but unless they take to the bhakti cult, their happiness is not possible. Krsna clearly says:

asraddadhanah purusa
dharmasyasya parantapa
aprapya mam nivartante
mrtyu-samsara-vartmani

"Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world." (Bg. 9.3)

Foolish persons do not know how risky life is here if one does not follow the instructions of Krsna. The Krsna consciousness movement, therefore, has been started so that by practicing Krsna consciousness one can avoid the risky life of this material existence. There is no question of accepting or not accepting Krsna consciousness. It is not optional; it is compulsory. If we do not take to Krsna consciousness, our life is very risky. Everything is explained in Bhagavad-gita. Therefore, to learn how to become free from the miserable condition of material existence, Bhagavad-gita As It Is is the preliminary study. Then, if one understands Bhagavad-gita, one can proceed to Srimad-Bhagavatam, and if one advances further, one may study Caitanya-caritamrta. We are therefore presenting these invaluable books to the whole world so that people may study them and be happy, being delivered from miserable conditional life.

TEXT 50

TEXT

astv ity uktah sa bhagavan
vraje drono maha-yasah
jajne nanda iti khyato
yasoda sa dharabhavat

SYNONYMS

astu--when Brahma agreed, "Yes, it is all right"; iti uktah--thus being ordered by him; sah--he (Drona); bhagavan--eternally the father of Krsna (Bhagavan's father is also Bhagavan); vraje--in Vrajabhumi, Vrndavana; dronah--Drona, the most powerful Vasu; maha-yasah--the very famous transcendentalist;

jajne--appeared; nandah--as Nanda Maharaja; iti--thus; khyatah--is celebrated; yasoda--as mother Yasoda; sa--she; dhara--the same Dhara; abhavat--appeared.

TRANSLATION

When Brahma said, "Yes, let it be so," the most fortune Drona, who was equal to Bhagavan, appeared in Vrajapura, Vrndavana, as the most famous Nanda Maharaja, and his wife, Dhara, appeared as mother Yasoda.

PURPORT

Because whenever Krsna appears on this earth He superficially needs a father and mother, Drona and Dhara, His eternal father and mother, appeared on earth before Krsna as Nanda Maharaja and Yasoda. In contrast to Sutapa and Prsnigarbha, they did not undergo severe penances and austerities to become the father and mother of Krsna. This is the difference between nitya-siddha and sadhana-siddha.

TEXT 51

TEXT

tato bhaktir bhagavati
putri-bhute janardane
dampatyor nitaram asid
gopa-gopisu bharata

SYNONYMS

tatah--thereafter; bhaktih bhagavati--the cult of bhakti, devotional service unto the Supreme Personality of Godhead; putri-bhute--in the Lord, who had appeared as the son of mother Yasoda; janardane--in Lord Krsna; dam-patyoh--of both husband and wife; nitaram--continuously; asit--there was; gopa-gopisu--all the inhabitants of Vrndavana, the gopas and the gopis, associating with Nanda Maharaja and Yasoda and following in their footsteps; bharata--O Maharaja Pariksit.

TRANSLATION

Thereafter, O Maharaja Pariksit, best of the Bharatas, when the Supreme Personality of Godhead became the son of Nanda Maharaja and Yasoda, they maintained continuous, unswerving devotional love in parental affection. And in their association, all the other inhabitants of Vrndavana, the gopas and gopis, developed the culture of krsna-bhakti.

PURPORT

Although when the Supreme Personality of Godhead stole the butter, curd and milk of the neighboring gopas and gopis this teasing superficially seemed troublesome, in fact it was an exchange of affection in the ecstasy of devotional service. The more the gopas and gopis exchanged feelings with the Lord, the more their devotional service increased. Sometimes we may superficially see that a devotee is in difficulty because of being engaged in devotional service, but the fact is different. When a devotee suffers for Krsna, that suffering is transcendental enjoyment. Unless one becomes a devotee, this cannot be understood. When Krsna exhibited His childhood pastimes, not only did Nanda Maharaja and Yasoda increase their devotional affection, but those in their association also increased in devotional service. In other words, persons

who follow the activities of Vrndavana will also develop devotional service in the highest perfection.

TEXT 52

TEXT

krsno brahmana adesam
satyam kartum vraje vibhuh
saha-ramo vasams cakre
tesam pritim sva-lilaya

SYNONYMS

krsnah--the Supreme Personality, Krsna; brahmanah--of Lord Brahma; adesam--the order; satyam--truthful; kartum--to make; vraje--in Vrajabhumi, Vrndavana; vibhuh--the supreme powerful; saha-ramah--along with Balarama; vasan--residing; cakre--increased; tesam--of all the inhabitants of Vrndavana; pritim--the pleasure; sva-lilaya--by His transcendental pastimes.

TRANSLATION

Thus the Supreme Personality, Krsna, along with Balarama, lived in Vrajabhumi, Vrndavana, just to substantiate the benediction of Brahma. By exhibiting different pastimes in His childhood, He increased the transcendental pleasure of Nanda and the other inhabitants of Vrndavana.

Thus end the Bhaktivedanta purports of the Tenth Canto, Eighth Chapter, of the Srimad-Bhagavatam, entitled, "Lord Krsna Shows the Universal Form Within His Mouth."

Chapter Nine
Mother Yasoda Binds Lord Lord Krsna

While mother Yasoda was allowing Krsna to drink her breast milk, she was forced to stop because she saw the milk pan boiling over on the oven. The maidservants being engaged in other business, she stopped allowing Krsna to drink from her breast and immediately attended to the overflowing milk pan. Krsna became very angry because of His mother's behavior and devised a means of breaking the pots of yogurt. Because He created this disturbance, mother Yasoda decided to bind Him. These incidents are described in this chapter.

One day, the maidservants being engaged in other work, mother Yasoda was churning the yogurt into butter herself, and in the meantime Krsna came and requested her to allow Him to suck her breast milk. Of course, mother Yasoda immediately allowed Him to do so, but then she saw that the hot milk on the oven was boiling over, and therefore she immediately stopped allowing Krsna to drink the milk of her breast and went to stop the milk on the oven from overflowing. Krsna, however, having been interrupted in His business of sucking the breast, was very angry. He took a piece of stone, broke the churning pot and entered a room, where He began to eat the freshly churned butter. When mother Yasoda, after attending to the overflowing milk, returned and saw the pot broken, she could understand that this was the work of Krsna, and therefore she went to search for Him. When she entered the room, she saw Krsna standing on the ulukhala, a large mortar for grinding spices. Having turned the mortar upside down, He was stealing butter hanging from a swing and was distributing the butter to the monkeys. As soon as Krsna saw that His mother had come, He immediately began to run away, and mother Yasoda began to follow Him. After going some distance, mother Yasoda was able to catch Krsna, who because of His offense was crying. Mother Yasoda, of course, threatened to punish Krsna if He acted that way again, and she decided to bind Him with rope. Unfortunately, when

the time came to knot the rope, the rope with which she wanted to bind Him was short by a distance equal to the width of two fingers. When she made the rope longer by adding another rope, she again saw that it was short by two fingers. Again and again she tried, and again and again she found the rope too short by two fingers. Thus she became very tired, and Krsna, seeing His affectionate mother so tired, allowed Himself to be bound. Now, being compassionate, He did not show her His unlimited potency. After mother Yasoda bound Krsna and became engaged in other household affairs, Krsna observed two yamala-arjuna trees, which were actually Nalakuvara and Manigriva, two sons of Kuvera who had been condemned by Narada Muni to become trees. Krsna, by His mercy, now began to proceed toward the trees to fulfill the desire of Narada Muni.

TEXTS 1-2

TEXT

sri-suka uvaca
ekada grha-dasisu
yasoda nanda-gehini
karmantara-niyuktasu
nirmamantha svayam dadhi

yani yaniha gitani
tad-bala-caritani ca
dadhi-nirmanthane kale
smaranti tany agayata

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; ekada--one day; grha-dasisu--when all the maidservants of the household were otherwise engaged; yasoda--mother Yasoda; nanda-gehini--the queen of Nanda Maharaja; karma-antara--in other household affairs; niyuktasu--being engaged; nirmamantha--churned; svayam--personally; dadhi--the yogurt; yani--all such; yani--such; iha--in this connection; gitani--songs; tat-bala-caritani--in which the activities of her own child were enacted; ca--and; dadhi-nirmanthane--while churning the yogurt; kale--at that time; smaranti--remembering; tani--all of them (in the form of songs); agayata--chanted.

TRANSLATION

Sri Sukadeva Gosvami continued: One day when mother Yasoda saw that all the maidservants were engaged in other household affairs, she personally began to churn the yogurt. While churning, she remembered the childish activities of Krsna, and in her own way she composed songs and enjoyed singing to herself about all those activities.

PURPORT

Srila Visvanatha Cakravarti Thakura, quoting from the Vaisnava-tosani of Srila Sanatana Gosvami, says that the incident of Krsna's breaking the pot of yogurt and being bound by mother Yasoda took place on the Dipavali Day, or Dipa-malika. Even today in India, this festival is generally celebrated very gorgeously in the month of Kartika by fireworks and lights, especially in Bombay. It is to be understood that among all the cows of Nanda Maharaja, several of mother Yasoda's cows ate only grasses so flavorful that the grasses would automatically flavor the milk. Mother Yasoda wanted to collect the milk from these cows, make it into yogurt and churn it into butter personally, since

she thought that this child Krsna was going to the houses of neighborhood gopas and gopis to steal butter because He did not like the milk and yogurt ordinarily prepared.

While churning the butter, mother Yasoda was singing about the childhood activities of Krsna. It was formerly a custom that if one wanted to remember something constantly, he would transform it into poetry or have this done by a professional poet. It appears that mother Yasoda did not want to forget Krsna's activities at any time. Therefore she poeticized all of Krsna's childhood activities, such as the killing of Putana, Aghasura, Sakatasura and Trnavarta, and while churning the butter, she sang about these activities in poetical form. This should be the practice of persons eager to remain Krsna conscious twenty-four hours a day. This incident shows how Krsna conscious mother Yasoda was. To stay in Krsna consciousness, we should follow such persons.

TEXT 3

TEXT

ksaumam vasah prthu-kati-tate bibhrati sutra-naddham
putra-sneha-snuta-kuca-yugam jata-kampam ca subhruh
rajjv-akarsa-srama-bhuja-calat-kankanau kundale ca
svinnam vaktram kabara-vigalan-malati nirmamantha

SYNONYMS

ksaumam--saffron and yellow mixed; vasah--mother Yasoda was wearing such a sari; prthu-kati-tate--surrounding her large hips; bibhrati--shaking; sutra-naddham--bound with a belt; putra-sneha-snuta--because of intense love for her child, became wet with milk; kuca-yugam--the nipples of her breasts; jata-kampam ca--as they were very nicely moving and quivering; su-bhruh--who had very beautiful eyebrows; rajju-akarsa--by pulling on the rope of the churning rod; srama--because of the labor; bhuja--on whose hands; calat-kankanau--the two bangles were moving; kundale--the two earrings; ca--also; svinnam--her hair was black like a cloud, so perspiration was dropping like rain; vaktram--throughout her face; kabara-vigalat-malati--and malati flowers were dropping from her hair; nirmamantha--thus mother Yasoda was churning the butter.

TRANSLATION

Dressed in a saffron-yellow sari, with a belt tied about her full hips, mother Yasoda pulled on the churning rope, laboring considerably, her bangles and earrings moving and vibrating and her whole body shaking. Because of her intense love for her child, her breasts were wet with milk. Her face, with its very beautiful eyebrows, was wet with perspiration, and malati flowers were falling from her hair.

PURPORT

Anyone who desires to be Krsna conscious in motherly affection or parental affection should contemplate the bodily features of mother Yasoda. It is not that one should desire to become like Yasoda, for this is Mayavada. Either in parental affection or conjugal love, friendship or servitorship--in any way--we must follow in the footsteps of the inhabitants of Vrndavana, not try to become like them. Therefore this description is provided here. Advanced devotees must cherish this description, always thinking of mother Yasoda's features--how she was dressed, how she was working and perspiring, how beautifully the flowers were arranged in her hair, and so on. One should take advantage of the full

description provided here by thinking of mother Yasoda in maternal affection for Krsna.

TEXT 4

TEXT

tam stanya-kama asadya
mathnantim jananim harih
grhitva dadhi-manthanam
nyasedhat pritim avahan

SYNONYMS

tam--unto mother Yasoda; stanya-kamah--Krsna, who was desiring to drink her breast milk; asadya--appearing before her; mathnantim--while she was churning butter; jananim--to the mother; harih--Krsna; grhitva--catching; dadhi-manthanam--the churning rod; nyasedhat--forbade; pritim avahan--creating a situation of love and affection.

TRANSLATION

While mother Yasoda was churning butter, Lord Krsna, desiring to drink the milk of her breast, appeared before her, and in order to increase her transcendental pleasure, He caught hold of the churning rod and began to prevent her from churning.

PURPORT

Krsna was sleeping within the room, and as soon as He got up, He became hungry and went to His mother. Wanting to stop her from churning and drink the milk of her breasts, He stopped her from moving the churning rod.

TEXT 5

TEXT

tam ankam arudham apayayat stanam
sneha-snutam sa-smitam iksati mukham
atrptam utsrjya javena sa yayav
utsicyamane payasi tv adhisrite

SYNONYMS

tam--unto Krsna; ankam arudham--very affectionately allowing Him to sit down on her lap; apayayat--allowed to drink; stanam--her breast; sneha-snutam--which was flowing with milk because of intense affection; sa-smitam iksati mukham--mother Yasoda was smiling and observing the smiling face of Krsna; atrptam--Krsna, who was still not fully satisfied by drinking the milk; utsrjya--putting Him aside; javena--very hastily; sa--mother Yasoda; yayau--left that place; utsicyamane payasi--because of seeing that the milk was overflowing; tu--but; adhisrite--in the milk pan on the oven.

TRANSLATION

Mother Yasoda then embraced Krsna, allowed Him to sit down on her lap, and began to look upon the face of the Lord with great love and affection. Because of her intense affection, milk was flowing from her breast. But when she saw

that the milk pan on the oven was boiling over, she immediately left her son to take care of the overflowing milk, although the child was not yet fully satisfied with drinking the milk of His mother's breast.

PURPORT

Everything in the household affairs of mother Yasoda was meant for Krsna. Although Krsna was drinking the breast milk of mother Yasoda, when she saw that the milk pan in the kitchen was overflowing, she had to take care of it immediately, and thus she left her son, who then became very angry, not having been fully satisfied with drinking the milk of her breast. Sometimes one must take care of more than one item of important business for the same purpose. Therefore mother Yasoda was not unjust when she left her son to take care of the overflowing milk. On the platform of love and affection, it is the duty of the devotee to do one thing first and other things later. The proper intuition by which to do this is given by Krsna.

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

(Bg. 10.10)

In Krsna consciousness, everything is dynamic. Krsna guides the devotee in what to do first and what to do next on the platform of absolute truth.

TEXT 6

TEXT

sanjata-kopah sphuritarunadharam
sandasya dadbhir dadhi-mantha-bhajanam
bhittva mrsasrur drsad-asmana raho
jaghasa haiyangavam antaram gatah

SYNONYMS

sanjata-kopah--in this way, Krsna being very angry; sphurita-aruna-adharam--swollen reddish lips; sandasya--capturing; dadbhih--by His teeth; dadhi-mantha-bhajanam--the pot in which yogurt was being churned; bhittva--breaking; mrsa-asruh--with false tears in the eyes; drsat-asmana--with a piece of stone; rahah--in a solitary place; jaghasa--began to eat; haiyangavam--the freshly churned butter; antaram--within the room; gatah--having gone.

TRANSLATION

Being very angry and biting His reddish lips with His teeth, Krsna, with false tears in His eyes, broke the container of yogurt with a piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place.

PURPORT

It is natural that when a child becomes angry he can begin crying with false tears in his eyes. So Krsna did this, and biting His reddish lips with His teeth, He broke the pot with a stone, entered a room and began to eat the freshly churned butter.

TEXT 7

TEXT

uttarya gopi susrtam payah punah
pravisya samdrsya ca dadhy-amatrakam
bhagnam vilokya sva-sutasya karma taj
jahasa tam capi na tatra pasyati

SYNONYMS

uttarya--putting down from the oven; gopi--mother Yasoda; su-srtam--very hot; payah--the milk; punah--again; pravisya--entered the churning spot; samdrsya--by observing; ca--also; dadhi-amatrakam--the container of yogurt; bhagnam--broken; vilokya--seeing this; sva-sutasya--of her own child; karma--work; tat--that; jahasa--smiled; tam ca--Krsna also; api--at the same time; na--not; tatra--there; pasyati--finding.

TRANSLATION

Mother Yasoda, after taking down the hot milk from the oven, returned to the churning spot, and when she saw that the container of yogurt was broken and that Krsna was not present, she concluded that the breaking of the pot was the work of Krsna.

PURPORT

Seeing the pot broken and Krsna not present, Yasoda definitely concluded that the breaking of the pot was the work of Krsna. There was no doubt about it.

TEXT 8

TEXT

ulukhalanghrer upari vyavasthitam
markaya kamam dadatam sici sthitam
haiyangavam caurya-visankiteksanam
niriksya pascat sutam agamac chanaih

SYNONYMS

ulukhala-anghreh--of the mortar in which spices were ground and which was being kept upside down; upari--on top; vyavasthitam--Krsna was sitting; markaya--unto a monkey; kamam--according to His satisfaction; dadatam--delivering shares; sici sthitam--situated in the butter pot hanging on the swing; haiyangavam--butter and other milk preparations; caurya-visankita--because of stealing, were anxiously looking hither and thither; iksanam--whose eyes; niriksya--by seeing these activities; pascat--from behind; sutam--her son; agamat--she reached; sanaih--very slowly, cautiously.

TRANSLATION

Krsna, at that time, was sitting on an upside-down wooden mortar for grinding spices and was distributing milk preparations such as yogurt and butter to the monkeys as He liked. Because of having stolen, He was looking all around with great anxiety, suspecting that He might be chastised by His mother. Mother Yasoda, upon seeing Him, very cautiously approached Him from behind.

PURPORT

Mother Yasoda was able to trace Krsna by following His butter-smeared footprints. She saw that Krsna was stealing butter, and thus she smiled. Meanwhile, the crows also entered the room and came out in fear. Thus mother Yasoda found Krsna stealing butter and very anxiously looking here and there.

TEXT 9

TEXT

tam atta-yastim prasamiksya satvaras
tato 'varuhyapasasara bhitavat
gopy anvadhavan na yam apa yoginam
ksamam pravestum tapaseritam manah

SYNONYMS

tam--unto mother Yasoda; atta-yastim--carrying in her hand a stick; prasamiksya--Krsna, seeing her in that attitude; satvarah--very quickly; tatah--from there; avaruhya--getting down; apasasara--began to flee; bhita-vat--as if very much afraid; gopi--mother Yasoda; anvadhavat--began to follow Him; na--not; yam--unto whom; apa--failed to reach; yoginam--of great yogis, mystics; ksamam--who could reach Him; pravestum--trying to enter into the Brahman effulgence or Paramatma; tapasa--with great austerities and penances; iritam--trying for that purpose; manah--by meditation.

TRANSLATION

When Lord Sri Krsna saw His mother, stick in hand, He very quickly got down from the top of the mortar and began to flee as if very much afraid. Although yogis try to capture Him as Paramatma by meditation, desiring to enter into the effulgence of the Lord with great austerities and penances, they fail to reach Him. But mother Yasoda, thinking that same Personality of Godhead, Krsna, to be her son, began following Krsna to catch Him.

PURPORT

Yogis, mystics, want to catch Krsna as Paramatma, and with great austerities and penances they try to approach Him, yet they cannot. Here we see, however, that Krsna is going to be caught by Yasoda and is running away in fear. This illustrates the difference between the bhakta and the yogi. Yogis cannot reach Krsna, but for pure devotees like mother Yasoda, Krsna is already caught. Krsna was even afraid of mother Yasoda's stick. This was mentioned by Queen Kunti in her prayers: bhaya-bhavanaya sthitasya (Bhag. 1.8.31). Krsna is afraid of mother Yasoda, and yogis are afraid of Krsna. Yogis try to reach Krsna by jnana-yoga and other yogas, but fail. Yet although mother Yasoda was a woman, Krsna was afraid of her, as clearly described in this verse.

TEXT 10

TEXT

anvancamana janani brhac-calac-
chroni-bharakranta-gatih sumadhyama
javena visramsita-kesa-bandhana-
cyuta-prasunanugatih paramrsat

SYNONYMS

anvancamana--following Krsna very swiftly; janani--mother Yasoda; brhat-calat-sroni-bhara-akranta-gatih--being overburdened by the weight of her large breasts, she became tired and had to reduce her speed; su-madhyama--because of her thin waist; javena--because of going very fast; visramsita-kesa-bandhana--from her arrangement of hair, which had become loosened; cyuta-prasuna-anugatih--she was followed by the flowers falling after her; paramrsat--finally captured Krsna without fail.

TRANSLATION

While following Krsna, mother Yasoda, her thin waist overburdened by her heavy breasts, naturally had to reduce her speed. Because of following Krsna very swiftly, her hair became loose, and the flowers in her hair were falling after her. Yet she did not fail to capture her son Krsna.

PURPORT

Yogis cannot capture Krsna by severe penances and austerities, but mother Yasoda, despite all obstacles, was finally able to catch Krsna without difficulty. This is the difference between a yogi and a bhakta. Yogis cannot enter even the effulgence of Krsna. Yasya prabha prabhavato jagad-anda-koti-kotisu (Brahma-samhita 5.40). In that effulgence there are millions of universes, but yogis and jnanis cannot enter that effulgence even after many, many years of austerities, whereas bhaktas can capture Krsna simply by love and affection. This is the example shown here by mother Yasoda. Krsna therefore confirms that if one wants to capture Him, one must undertake devotional service.

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram

(Bg. 18.55)

Bhaktas enter even the planet of Krsna very easily, but the less intelligent yogis and jnanis, by their meditation, remain running after Krsna. Even if they enter Krsna's effulgence, they fall down.

TEXT 11

TEXT

krtagasam tam prarudantam aksini
kasantam anjan-masini sva-panina
udviksamanam bhaya-vihvaleksanam
haste grhitva bhisayanty avagurat

SYNONYMS

krta-agasam--who was an offender; tam--unto Krsna; prarudantam--with a crying attitude; aksini--His two eyes; kasantam--rubbing; anjat-masini--from whose eyes the blackish ointment was distributed all over His face with tears; sva-panina--with His own hand; udviksamanam--who was seen in that attitude by mother Yasoda; bhaya-vihvala-iksanam--whose eyes appeared distressed because of such fear of

His mother; haste--by the hand; grhitva--catching; bhisayanti--mother Yasoda was threatening Him; avagurat--and thus she very mildly chastised Him.

TRANSLATION

When caught by mother Yasoda, Krsna became more and more afraid and admitted to being an offender. As she looked upon Him, she saw that He was crying, His tears mixing with the black ointment around His eyes, and as He rubbed His eyes with His hands, He smeared the ointment all over His face. Mother Yasoda, catching her beautiful son by the hand, mildly began to chastise Him.

PURPORT

From these dealings between mother Yasoda and Krsna, we can understand the exalted position of a pure devotee in loving service to the Lord. Yogis, jnanis, karmis and Vedantists cannot even approach Krsna; they must remain very, very far away from Him and try to enter His bodily effulgence, although this also they are unable to do. Great demigods like Lord Brahma and Lord Siva always worship the Lord by meditation and by service. Even the most powerful Yamaraja fears Krsna. Therefore, as we find in the history of Ajamila, Yamaraja instructed his followers not even to approach the devotees, what to speak of capturing them. In other words, Yamaraja also fears Krsna and Krsna's devotees. Yet this Krsna became so dependent on mother Yasoda that when she simply showed Krsna the stick in her hand, Krsna admitted to being an offender and began to cry like an ordinary child. Mother Yasoda, of course, did not want to chastise her beloved child very much, and therefore she immediately threw her stick away and simply rebuked Krsna, saying, "Now I shall bind You so that You cannot commit any further offensive activities. Nor for the time being can You play with Your playmates." This shows the position of a pure devotee, in contrast with others, like jnanis, yogis and the followers of Vedic ritualistic ceremonies, in regarding the transcendental nature of the Absolute Truth.

TEXT 12

TEXT

tyaktva yastim sutam bhitam
vijnayarbhaka-vatsala
iyesa kila tam baddhum
damnatad-virya-kovida

SYNONYMS

tyaktva--throwing away; yastim--the stick in her hand; sutam--her son; bhitam--considering her son's great fear; vijnaya--understanding; arbhaka-vatsala--the most affectionate mother of Krsna; iyesa--desired; kila--indeed; tam--Krsna; baddhum--to bind; damna--with a rope; a-tat-virya-kovida--without knowledge of the supremely powerful Personality of Godhead (because of intense love for Krsna).

TRANSLATION

Mother Yasoda was always overwhelmed by intense love for Krsna, not knowing who Krsna was or how powerful He was. Because of maternal affection for Krsna, she never even cared to know who He was. Therefore, when she saw that her son had become excessively afraid, she threw the stick away and desired to bind Him so that He would not commit any further naughty activities.

PURPORT

Mother Yasoda wanted to bind Krsna not in order to chastise Him but because she thought that the child was so restless that He might leave the house in fear. That would be another disturbance. Therefore, because of full affection, to stop Krsna from leaving the house, she wanted to bind Him with rope. Mother Yasoda wanted to impress upon Krsna that since He was afraid merely to see her stick, He should not perform such disturbing activities as breaking the container of yogurt and butter and distributing its contents to the monkeys. Mother Yasoda did not care to understand who Krsna was and how His power spreads everywhere. This is an example of pure love for Krsna.

"**Srimad-Bhagavatam — Canto Ten**" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

COPYRIGHT NOTICE: This is an evaluation copy of the printed version of this book, and is NOT FOR RESALE. This evaluation copy is intended for personal non-commercial use only, under the "fair use" guidelines established by international copyright laws. You may use this electronic file to evaluate the printed version of this book, for your own private use, or for short excerpts used in academic works, research, student papers, presentations, and the like. You can distribute this evaluation copy to others over the Internet, so long as you keep this copyright information intact. You may not reproduce more than ten percent (10%) of this book in any media without the express written permission from the copyright holders. Reference any excerpts in the following way: "Excerpted from "Srimad-Bhagavatam" by A.C. Bhaktivedanta Swami Prabhupada, courtesy of the Bhaktivedanta Book Trust International, www.Krishna.com."

This book and electronic file is Copyright 1977-2003 Bhaktivedanta Book Trust International, 3764 Watseka Avenue, Los Angeles, CA 90034, USA.
All rights reserved. For any questions, comments, correspondence, or to evaluate dozens of other books in this collection, visit the website of the publishers, www.Krishna.com.

TEXTS 13-14

TEXT

na cantar na bahir yasya
na purvam napi caparam
purvaparam bahis cantar
jagato yo jagac ca yah

tam matvatmajam avyaktam
martya-lingam adhoksajam
gopikolukhale damna
babandha prakrtam yatha

SYNONYMS

na--not; ca--also; antah--interior; na--nor; bahih--exterior; yasya--whose; na--neither; purvam--beginning; na--nor; api--indeed; ca--also; aparam--end; purva-aparam--the beginning and the end; bahih ca antah--the external and the internal; jagatah--of the whole cosmic manifestation; yah--one who is; jagat ca yah--and who is everything in creation in total; tam--Him; matva--considering; atmajam--her own son; avyaktam--the unmanifested; martya-lingam--appearing as a human being; adhoksajam--beyond sense perception; gopika--mother Yasoda; ulukhale--to the grinding mortar; damna--by a rope; babandha--bound; prakrtam yatha--as done to a common human child.

TRANSLATION

The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yasoda, considering Him her own ordinary child, bound Him to the wooden mortar with a rope.

PURPORT

In Bhagavad-gita (10.12), Krsna is described as the Supreme Brahman (param brahma param dhama). The word brahma means "the greatest." Krsna is greater than the greatest, being unlimited and all-pervading. How can it be possible for the all-pervading to be measured or bound? Then again, Krsna is the time factor. Therefore, He is all-pervading not only in space but also in time. We have measurements of time, but although we are limited by past, present and future, for Krsna these do not exist. Every individual person can be measured, but Krsna has already shown that although He also is an individual, the entire cosmic manifestation is within His mouth. All these points considered, Krsna cannot be measured. How then did Yasoda want to measure Him and bind Him? We must conclude that this took place simply on the platform of pure transcendental love. This was the only cause.

advaitam acyutam anadim ananta-rupam
adyam purana-purusam nava-yauvanam ca
vedesu durlabham adurlabham atma-bhaktau
govindam adi-purusam tam aham bhajami

(Brahma-samhita 5.33)

Everything is one because Krsna is the supreme cause of everything. Krsna cannot be measured or calculated by Vedic knowledge (vedesu durlabham). He is available only to devotees (adurlabham atma-bhaktau). Devotees can handle Him because they act on the basis of loving service (bhaktya mam abhijanati yavan yas casmi tattvatah). Thus mother Yasoda wanted to bind Him.

TEXT 15

TEXT

tad dama badhyamanasya
svarbhakasya krtagasah
dvy-angulonam abhut tena

sandadhe 'nyac ca gopika

SYNONYMS

tat dama--that binding rope; badhyamanasya--who was being bound by mother Yasoda; sva-arbhakasya--of her own son; krta-agasah--who was an offender; dvi-angula--by a measurement of two fingers; unam--short; abhut--became; tena--with that rope; sandadhe--joined; anyat ca--another rope; gopika--mother Yasoda.

TRANSLATION

When mother Yasoda was trying to bind the offending child, she saw that the binding rope was short by a distance the width of two fingers. Thus she brought another rope to join to it.

PURPORT

Here is the first chapter in Krsna's exhibition of unlimited potency to mother Yasoda when she tried to bind Him: the rope was too short. The Lord had already shown His unlimited potency by killing Putana, Sakatasura and Trnavarta. Now Krsna exhibited another vibhuti, or display of potency, to mother Yasoda. "Unless I agree," Krsna desired to show, "you cannot bind Me." Thus although mother Yasoda, in her attempt to bind Krsna, added one rope after another, ultimately she was a failure. When Krsna agreed, however, she was successful. In other words, one must be in transcendental love with Krsna, but that does not mean that one can control Krsna. When Krsna is satisfied with one's devotional service, He does everything Himself. Sevonmukhe hi jihvadau svayam eva sphuraty adah. He reveals more and more to the devotee as the devotee advances in service. Jihvadau: this service begins with the tongue, with chanting and with taking the prasada of Krsna.

atah sri-krsna-namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah

(Bhakti-rasamrta-sindhu 1.2.234)

TEXT 16

TEXT

yadasit tad api nyunam
tenanyad api sandadhe
tad api dvy-angulam nyunam
yad yad adatta bandhanam

SYNONYMS

yada--when; asit--became; tat api--even the new rope that had been joined; nyunam--still short; tena--then, with the second rope; anyat api--another rope also; sandadhe--she joined; tat api--that also; dvi-angulam--by a measurement of two fingers; nyunam--remained short; yat yat adatta--in this way, one after another, whatever ropes she joined; bandhanam--for binding Krsna.

TRANSLATION

This new rope also was short by a measurement of two fingers, and when another rope was joined to it, it was still two fingers too short. As many ropes as she joined, all of them failed; their shortness could not be overcome.

TEXT 17

TEXT

evam sva-geha-damani
yasoda sandadhaty api
gopinam susmayantinam
smayanti vismitabhavat

SYNONYMS

evam--in this manner; sva-geha-damani--all the ropes available in the household; yasoda--mother Yasoda; sandadhati api--although she was joining one after another; gopinam--when all the other elderly gopi friends of mother Yasoda; su-smayantinam--were all taking pleasure in this funny affair; smayanti--mother Yasoda was also smiling; vismita abhavat--all of them were struck with wonder.

TRANSLATION

Thus mother Yasoda joined whatever ropes were available in the household, but still she failed in her attempt to bind Krsna. Mother Yasoda's friends, the elderly gopis in the neighborhood, were smiling and enjoying the fun. Similarly, mother Yasoda, although laboring in that way, was also smiling. All of them were struck with wonder.

PURPORT

Actually this incident was wonderful because Krsna was only a child with small hands. To bind Him should have required only a rope not more than two feet long. All the ropes in the house combined together might have been hundreds of feet long, but still He was impossible to bind, for all the ropes together were still too short. Naturally mother Yasoda and her gopi friends thought, "How is this possible?" Seeing this funny affair, all of them were smiling. The first rope was short by a measurement the width of two fingers, and after the second rope was added, it was still two fingers too short. If the shortness of all the ropes were added together, it must have amounted to the width of hundreds of fingers. Certainly this was astonishing. This was another exhibition of Krsna's inconceivable potency to His mother and His mother's friends.

TEXT 18

TEXT

sva-matuh svinna-gatraya
visrasta-kabara-srajah
drstva parisramam krsnah
krpayasit sva-bandhane

SYNONYMS

sva-matuh--of His own mother (Krsna's mother, Yasodadevi); svinna-gatrayah--when Krsna saw His mother perspiring all over because of unnecessary labor; visrasta--were falling down; kabara--from her hair; srajah--of whom the flowers;

drstva--by seeing the condition of His mother; parisramam--He could understand that she was now overworked and feeling fatigued; krsnah--the Supreme Personality of Godhead; krpaya--by His causeless mercy upon His devotee and mother; asit--agreed; sva-bandhane--in binding Him.

TRANSLATION

Because of mother Yasoda's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Krsna saw His mother thus fatigued, He became merciful to her and agreed to be bound.

PURPORT

When mother Yasoda and the other ladies finally saw that Krsna, although decorated with many bangles and other jeweled ornaments, could not be bound with all the ropes available in the house, they decided that Krsna was so fortunate that He could not be bound by any material condition. Thus they gave up the idea of binding Him. But in competition between Krsna and His devotee, Krsna sometimes agrees to be defeated. Thus Krsna's internal energy, yogamaya, was brought to work, and Krsna agreed to be bound by mother Yasoda.

TEXT 19

TEXT

evam sandarsita hy anga
harina bhrtya-vasyata
sva-vasenapi krsnena
yasyedam sesvaram vase

SYNONYMS

evam--in this manner; sandarsita--was exhibited; hi--indeed; anga--O Maharaja Pariksit; harina--by the Supreme Personality of Godhead; bhrtya-vasyata--His transcendental quality of becoming subordinate to His servitor or devotee; sva-vasena--who is within the control only of His own self; api--indeed; krsnena--by Krsna; yasya--of whom; idam--the whole universe; sa-isvaram--with the powerful demigods like Lord Siva and Lord Brahma; vase--under the control.

TRANSLATION

O Maharaja Pariksit, this entire universe, with its great, exalted demigods like Lord Siva, Lord Brahma and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Krsna in this pastime.

PURPORT

This pastime of Krsna's is very difficult to understand, but devotees can understand it. It is therefore said, darsayams tad-vidam loka atmano bhakta-vasyatam (Bhag. 10.11.9): the Lord displays the transcendental attribute of coming under the control of His devotees. As stated in the Brahma-samhita (5.35):

eko 'py asau racayitum jagad-anda-kotim
yac-chaktir asti jagad-anda-caya yad-antah

andantara-stha-paramanu-cayantara-stham
govindam adi-purusam tam aham bhajami

By His one plenary portion as Paramatma, the Lord controls innumerable universes, with all their demigods; yet He agrees to be controlled by a devotee. In the Upanisads it is said that the Supreme Personality of Godhead can run with more speed than the mind, but here we see that although Krsna wanted to avoid being arrested by His mother, He was finally defeated, and mother Yasoda captured Him. Laksmi-sahasra-sata-sambhrama-sevyamanam: Krsna is served by hundreds and thousands of goddesses of fortune. Nonetheless, He steals butter like one who is poverty-stricken. Yamaraja, the controller of all living entities, fears the order of Krsna, yet Krsna is afraid of His mother's stick. These contradictions cannot be understood by one who is not a devotee, but a devotee can understand how powerful is unalloyed devotional service to Krsna; it is so powerful that Krsna can be controlled by an unalloyed devotee. This bhrtya-vasyata does not mean that He is under the control of the servant; rather, He is under the control of the servant's pure love. In Bhagavad-gita (1.21) it is said that Krsna became the chariot driver of Arjuna. Arjuna ordered Him, senayor ubhayor madhye ratham sthapaya me 'cyuta: "My dear Krsna, You have agreed to be my charioteer and to execute my orders. Place my chariot between the two armies of soldiers." Krsna immediately executed this order, and therefore one may argue that Krsna also is not independent. But this is one's ajnana, ignorance. Krsna is always fully independent; when He becomes subordinate to His devotees, this is a display of ananda-cinmaya-rasa, the humor of transcendental qualities that increases His transcendental pleasure. Everyone worships Krsna as the Supreme Personality of Godhead, and therefore He sometimes desires to be controlled by someone else. Such a controller can be no one else but a pure devotee.

TEXT 20

TEXT

nemam virinco na bhavo
na srir apy anga-samsraya
prasadam lebhire gopi
yat tat prapa vimuktidat

SYNONYMS

na--not; imam--this exalted position; virincah--Lord Brahma; na--nor; bhavah--Lord Siva; na--nor; srih--the goddess of fortune; api--indeed; anga-samsraya--although she is always the better half of the Supreme Personality of Godhead; prasadam--mercy; lebhire--obtained; gopi--mother Yasoda; yat tat--as that which; prapa--obtained; vimukti-dat--from Krsna, who gives deliverance from this material world.

TRANSLATION

Neither Lord Brahma, nor Lord Siva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yasoda.

PURPORT

This is a comparative study between mother Yasoda and other devotees of the Lord. As stated in Caitanya caritamrta (Adi 5.142), ekale isvara krsna, ara saba

bhrtya: the only supreme master is Krsna, and all others are His servants. Krsna has the transcendental quality of bhrtya-vasyata, becoming subordinate to His bhrtya, or servant. Now, although everyone is bhrtya and although Krsna has the quality of becoming subordinate to His bhrtya, the position of mother Yasoda is the greatest. Lord Brahma is bhrtya, a servant of Krsna, and he is adi-kavi, the original creator of this universe (tene brahma hrda ya adi-kavaye). Nonetheless, even he could not obtain such mercy as mother Yasoda. As for Lord Siva, he is the topmost Vaisnava (vaisnavanam yatha sambhuh). What to speak of Lord Brahma and Lord Siva, the goddess of fortune, Laksmi, is the Lord's constant companion in service, since she always associates with His body. But even she could not get such mercy. Therefore Maharaja Pariksit was surprised, thinking, "What did mother Yasoda and Nanda Maharaja do in their previous lives by which they got such a great opportunity, the opportunity to be the affectionate father and mother of Krsna?"

In this verse there are three negative pronouncements--na, na, na. When anything is uttered three times--"do it, do it, do it"--one should understand that this is meant to indicate great stress on a fact. In this verse, we find na lebhire, na lebhire, na lebhire. Yet mother Yasoda is in the supermost exalted position, and thus Krsna has become completely subordinate to her.

The word vimuktidat is also significant. There are different types of liberation, such as sayujya, salokya, sarupya, sarsti and samipya, but vimukti means "special mukti." When after liberation one is situated on the platform of prema-bhakti, one is said to have achieved vimukti, "special mukti." Therefore the word na is mentioned. That exalted platform of prema is described by Sri Caitanya Mahaprabhu as prema pum-artho mahan, and mother Yasoda naturally acts in such an exalted position in loving affairs. She is therefore a nitya-siddha devotee, an expansion of Krsna's hladini potency, His potency to enjoy transcendental bliss through expansions who are special devotees (ananda-cinmaya-rasa-pratibhavitabhih). Such devotees are not sadhana-siddha.

TEXT 21

TEXT

nayam sukhapo bhagavan
dehinam gopika-sutah
jnaninam catma-bhutanam
yatha bhaktimatam iha

SYNONYMS

na--not; ayam--this; sukha-apah--very easily obtainable, or an object of happiness; bhagavan--the Supreme Personality of Godhead; dehinam--of persons in the bodily concept of life, especially the karmis; gopika-sutah--Krsna, the son of mother Yasoda (Krsna as the son of Vasudeva is called Vasudeva, and as the son of mother Yasoda He is known as Krsna); jnaninam ca--and of the jnanis, who try to be free from material contamination; atma-bhutanam--of self-sufficient yogis; yatha--as; bhakti-matam--of the devotees; iha--in this world.

TRANSLATION

The Supreme Personality of Godhead, Krsna, the son of mother Yasoda, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.

PURPORT

Krsna, the Supreme Personality of Godhead as the son of mother Yasoda, is very easily available to devotees, but not to tapasvis, yogis, jnanis and others who have a bodily concept of life. Although they may sometimes be called santa-bhaktas, real bhakti begins with dasya-rasa. Krsna says in Bhagavad-gita (4.11):

ye yatha mam prapadyante
tams tathaiva bhajamy aham
mama vartmanuvartante
manusyah partha sarvasah

"As living entities surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha." Everyone is seeking Krsna, for He is the Supersoul of all individual souls. Everyone loves his body and wants to protect it because he is within the body as the soul, and everyone loves the soul because the soul is part and parcel of the Supersoul. Therefore, everyone is actually seeking to achieve happiness by reviving his relationship with the Supersoul. As the Lord says in Bhagavad-gita (15.15), vedais ca sarvair aham eva vedyah: "By all the Vedas, it is I who am to be known." Therefore, the karmis, jnanis, yogis and saintly persons are all seeking Krsna. But by following in the footsteps of devotees who are in a direct relationship with Krsna, especially the inhabitants of Vrndavana, one can reach the supreme position of associating with Krsna. As it is said, vrndavanam parityajya padam ekam na gacchati: Krsna does not leave Vrndavana even for a moment. The vrndavana-vasis--mother Yasoda, Krsna's friends and Krsna's conjugal lovers, the younger gopis with whom He dances--have very intimate relationships with Krsna, and if one follows in the footsteps of these devotees, Krsna is available. Although the nitya-siddha expansions of Krsna always remain with Krsna, if those engaged in sadhana-siddhi follow in the footsteps of Krsna's nitya-siddha associates, such sadhana-siddhas also can easily attain Krsna without difficulty. But there are those who are attached to bodily concepts of life. Lord Brahma and Lord Siva, for example, have very prestigious positions, and thus they have the sense of being very exalted isvaras. In other words, because Lord Brahma and Lord Siva are guna-avataras and have exalted positions, they have some small sense of being like Krsna. But the pure devotees who inhabit Vrndavana do not possess any bodily conception. They are fully dedicated to the service of the Lord in sublime affection, prema. Sri Caitanya Mahaprabhu has therefore recommended, prema pum-artho mahan: the highest perfection of life is prema, pure love in relationship with Krsna. And mother Yasoda appears to be the topmost of devotees who have attained this perfection.

TEXT 22

TEXT

krsnas tu grha-krtyesu
vyagrayam matari prabhuh
adraksid arjunau purvam
guhyakau dhanadatmajau

SYNONYMS

krsnah tu--in the meantime; grha-krtyesu--in engagement in household affairs; vyagrayam--very busy; matari--when His mother; prabhuh--the Lord; adraksit--observed; arjunau--the twin arjuna trees; purvam--before Him; guhyakau--which in a former millennium had been demigods; dhanada-atmajau--the sons of Kuvera, the treasurer of the demigods.

TRANSLATION

While mother Yasoda was very busy with household affairs, the Supreme Lord, Krsna, observed twin trees known as yamala-arjuna, which in a former millennium had been the demigod sons of Kuvera.

TEXT 23

TEXT

pura narada-sapena
vrksatam prapitau madat
nalakuvara-manigrivav
iti khyatau sriyanvitau

SYNONYMS

pura--formerly; narada-sapena--being cursed by Narada Muni; vrksatam--the forms of trees; prapitau--obtained; madat--because of madness; nalakuvara--one of them was Nalakuvara; manigrivau--the other was Manigriva; iti--thus; khyatau--well known; sriya anvitau--very opulent.

TRANSLATION

In their former birth, these two sons, known as Nalakuvara and Manigriva, were extremely opulent and fortunate. But because of pride and false prestige, they did not care about anyone, and thus Narada Muni cursed them to become trees.

Thus end the Bhaktivedanta purports of the Tenth Canto, Ninth Chapter, of the Srimad-Bhagavatam, entitled "Mother Yasoda Binds Lord Krsna."

Chapter Ten
Deliverance of the Yamala-arjuna Trees

This chapter describes how Krsna broke the twin arjuna trees, from which Nalakuvara and Manigriva, the sons of Kuvera, then came out.

Nalakuvara and Manigriva were great devotees of Lord Siva, but because of material opulence they became so extravagant and senseless that one day they were enjoying with naked girls in a lake and shamelessly walking here and there. Suddenly Narada Muni passed by, but they were so maddened by their wealth and false prestige that even though they saw Narada Muni present, they remained naked and were not even ashamed. In other words, because of opulence and false prestige, they lost their sense of common decency. Of course, it is the nature of the material qualities that when one becomes very much opulent in terms of wealth and a prestigious position, one loses one's sense of etiquette and does not care about anyone, even a sage like Narada Muni. For such bewildered persons (ahankara-vimudhatma), who especially deride devotees, the proper punishment is to be again stricken with poverty. The Vedic rules and regulations prescribe how to control the false sense of prestige by the practice of yama, niyama and so on (tapasa brahmacaryena samena ca damena ca). A poor man can be convinced very easily that the prestige of an opulent position in this material world is temporary, but a rich man cannot. Therefore Narada Muni set an example by cursing these two persons, Nalakuvara and Manigriva, to become dull and unconscious like trees. This was a fit punishment. But because Krsna is always merciful, even though they were punished they were fortunate enough to see the Supreme Personality of Godhead face to face. Therefore the punishment given by Vaisnavas is not at all punishment; rather, it is another kind of mercy. By the curse of the devarsi, Nalakuvara and Manigriva became twin arjuna trees and remained in the courtyard of mother Yasoda and Nanda Maharaja, waiting for the

opportunity to see Krsna directly. Lord Krsna, by the desire of His devotee, uprooted these yamala-arjuna trees, and when Nalakuvara and Manigriva were thus delivered by Krsna after one hundred years of the devas, their old consciousness revived, and they offered Krsna prayers suitable to be offered by demigods. Having thus gotten the opportunity to see Krsna face to face, they understood how merciful Narada Muni was, and therefore they expressed their indebtedness to him and thanked him. Then, after circumambulating the Supreme Personality of Godhead, Krsna, they departed for their respective abodes.

TEXT 1

TEXT

sri-rajovaca
kathyatam bhagavann etat
tayoh sapasya karanam
yat tad vigarhitam karma
yena va devarses tamah

SYNONYMS

sri-raja uvaca--the King further inquired; kathyatam--please describe; bhagavan--O supremely powerful one; etat--this; tayoh--of both of them; sapasya--of cursing; karanam--the cause; yat--which; tat--that; vigarhitam--abominable; karma--act; yena--by which; va--either; devarseh tamah--the great sage Narada became so angry.

TRANSLATION

King Pariksit inquired from Sukadeva Gosvami: O great and powerful saint, what was the cause of Nalakuvara's and Manigriva's having been cursed by Narada Muni? What did they do that was so abominable that even Narada, the great sage, became angry at them? Kindly describe this to me.

TEXTS 2-3

TEXT

sri-suka uvaca
rudrasyanucarau bhutva
sudrptau dhanadatmajau
kailasopavane ramye
mandakinyam madotkatau

varunim madiram pitva
madaghurnita-locanau
stri-janair anugayadbhis
ceratuh puspite vane

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami replied; rudrasya--of Lord Siva; anucarau--two great devotees or associates; bhutva--being elevated to that post; su-drptau--being proud of that position and their beautiful bodily features; dhanada-atmajau--the two sons of Kuvera, treasurer of the demigods; kailasa-upavane--in a small garden attached to Kailasa Parvata, the residence of Lord Siva; ramye--in a very beautiful place; mandakinyam--on the River Mandakini; mada-utkatau--terribly proud and mad; varunim--a kind of liquor named Varuni;

madiram--intoxication; pitva--drinking; mada-aghurnita-locanau--their eyes rolling with intoxication; stri-janaih--with women; anugayadbhih--vibrating songs sung by them; ceratuh--wandered; puspite vane--in a nice flower garden.

TRANSLATION

Sukadeva Gosvami said: O King Pariksit, because the two sons of Kuvera had been elevated to the association of Lord Siva, of which they were very much proud, they were allowed to wander in a garden attached to Kailasa Hill, on the bank of the Mandakini River. Taking advantage of this, they used to drink a kind of liquor called Varuni. Accompanied by women singing after them, they would wander in that garden of flowers, their eyes always rolling in intoxication.

PURPORT

This verse mentions some of the material advantages afforded to persons associated with or devoted to Lord Siva. Apart from Lord Siva, if one is a devotee of any other demigod, one receives some material advantages. Foolish people, therefore, become devotees of demigods. This has been pointed out and criticized by Lord Krsna in Bhagavad-gita (7.20): kamais tais tair hrta jnanah prapadyante 'nya-devatah. Those who are not devotees of Krsna have a taste for women, wine and so forth, and therefore they have been described as hrta jnana, bereft of sense. The Krsna consciousness movement can very easily point out such foolish persons, for they have been indicated in Bhagavad-gita (7.15), where Lord Krsna says:

na mam duskrtino mudhah
prapadyante naradhamah
mayayapahrta-jnana
asuram bhavam asritah

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." Anyone who is not a devotee of Krsna and does not surrender to Krsna must be considered naradhama, the lowest of men, and duskrti, one who always commits sinful activities. Thus there is no difficulty in finding out who is a third-class or fourth-class man, for one's position can be understood simply by this crucial test: is he or is he not a devotee of Krsna?

Why are devotees of the demigods greater in number than the Vaisnavas? The answer is given herein. Vaisnavas are not interested in such fourth-class pleasures as wine and women, nor does Krsna allow them such facilities.

TEXT 4

TEXT

antah pravisya gangayam
ambhoja-vana-rajini
cikridatur yuvatibhir
gajav iva karenubhih

SYNONYMS

antah--within; pravisya--entering; gangayam--the Ganges, known as Mandakini; ambhoja--of lotus flowers; vana-rajini--where there was a congested forest; cikridatuh--the two of them used to enjoy; yuvatibhih--in the company of young girls; gajau--two elephants; iva--just like; karenubhih--with female elephants.

TRANSLATION

Within the waters of the Mandakini Ganges, which were crowded with gardens of lotus flowers, the two sons of Kuvera would enjoy young girls, just like two male elephants enjoying in the water with female elephants.

PURPORT

People generally go to the Ganges to be purified of the effects of sinful life, but here is an example of how foolish persons enter the Ganges to become involved in sinful life. It is not that everyone becomes purified by entering the Ganges. Everything, spiritual and material, depends on one's mental condition.

TEXT 5

TEXT

yadrcchaya ca devarsir
bhagavams tatra kaurava
apasyan narado devau
ksibanau samabudhyata

SYNONYMS

yadrcchaya--by chance, while wandering all over the universe; ca--and; deva-rsih--the supreme saintly person among the demigods; bhagavan--the most powerful; tatra--there (where the two sons of Kuvera were enjoying life); kaurava--O Maharaja Pariksit; apasyat--when he saw; naradah--the great saint; devau--the two boys of the demigods; ksibanau--with eyes maddened by intoxication; samabudhyata--he could understand (their position).

TRANSLATION

O Maharaja Pariksit, by some auspicious opportunity for the two boys, the great saint Devarsi Narada once appeared there by chance. Seeing them intoxicated, with rolling eyes, he could understand their situation.

PURPORT

It is said:

'sadhu-sanga,' 'sadhu-sanga'----sarva-sastre kaya
lava-matra sadhu-sange sarva-siddhi haya

(Cc. Madhya 22.54)

Wherever Narada Muni goes, any moment at which he appears is understood to be extremely auspicious. It is also said:

brahmanda bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija

"According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to

associate with a bona fide spiritual master by the grace of Krsna. By the mercy of both Krsna and the spiritual master, such a person receives the seed of the creeper of devotional service." (Cc. Madhya 19.151) Narada appeared in the garden to give the two sons of Kuvera the seed of devotional service, even though they were intoxicated. Saintly persons know how to bestow mercy upon the fallen souls.

TEXT 6

TEXT

tam drstva vridita devyo
vivastrah sapa-sankitah
vasamsi paryadhuh sighram
vivastrau naiva guhyakau

SYNONYMS

tam--Narada Muni; drstva--seeing; vriditah--being ashamed; devyah--the young girls of the demigods; vivastrah--although they were naked; sapa-sankitah--being afraid of being cursed; vasamsi--garments; paryadhuh--covered the body; sighram--very swiftly; vivastrau--who were also naked; na--not; eva--indeed; guhyakau--the two sons of Kuvera.

TRANSLATION

Upon seeing Narada, the naked young girls of the demigods were very much ashamed. Afraid of being cursed, they covered their bodies with their garments. But the two sons of Kuvera did not do so; instead, not caring about Narada, they remained naked.

TEXT 7

TEXT

tau drstva madira-mattau
sri-madandhau suratmajau
tayor anugraharthaya
sapam dasyann idam jagau

SYNONYMS

tau--the two boys of the demigods; drstva--seeing; madira-mattau--very intoxicated because of drinking liquor; sri-mada-andhau--being blind with false prestige and opulence; sura-atmajau--the two sons of the demigods; tayoh--unto them; anugraha-arthaya--for the purpose of giving special mercy; sapam--a curse; dasyan--desiring to offer them; idam--this; jagau--uttered.

TRANSLATION

Seeing the two sons of the demigods naked and intoxicated by opulence and false prestige, Devarsi Narada, in order to show them special mercy, desired to give them a special curse. Thus he spoke as follows.

PURPORT

Although in the beginning Narada Muni appeared very angry and cursed them, at the end the two demigods Nalakuvara and Manigriva were able to see the Supreme

Personality of Godhead, Krsna, face to face. Thus the curse was ultimately auspicious and brilliant. One has to judge what kind of curse Narada placed upon them. Srila Visvanatha Cakravarti Thakura gives herein a good example. When a father finds his child deeply asleep but the child has to take some medicine to cure some disease, the father pinches the child so that the child will get up and take the medicine. In a similar way, Narada Muni cursed Nalakuvara and Manigriva in order to cure their disease of material blindness.

TEXT 8

TEXT

sri-narada uvaca
na hy anyo jusato josyan
buddhi-bhramso rajo-gunah
sri-madad abhijatyadir
yatra stri dyutam asavah

SYNONYMS

sri-naradah uvaca--Narada Muni said; na--there is not; hi--indeed; anyah--another material enjoyment; jusatah--of one who is enjoying; josyan--things very attractive in the material world (different varieties of eating, sleeping, mating and defense); buddhi-bhramsah--such enjoyments attract the intelligence; rajah-gunah--being controlled by the mode of passion; sri-madat--than riches; abhijatya-adih--among the four material principles (attractive personal bodily features, birth in an aristocratic family, being very learned, and being very rich); yatra--wherein; stri--women; dyutam--gambling; asavah--wine (wine, women and gambling are very prominent).

TRANSLATION

Narada Muni said: Among all the attractions of material enjoyment, the attraction of riches bewilders one's intelligence more than having beautiful bodily features, taking birth in an aristocratic family, and being learned. When one is uneducated but falsely puffed up by wealth, the result is that one engages his wealth in enjoying wine, women and gambling.

PURPORT

Among the three modes of material nature--goodness, passion and ignorance--people are certainly conducted by the lower qualities, namely passion and ignorance, and especially by passion. Conducted by the mode of passion, one becomes more and more involved in material existence. Therefore human life is meant for subduing the modes of passion and ignorance and advancing in the mode of goodness.

tada rajas-tamo-bhavah
kama-lobhadayas ca ye
ceta etair anaviddham
sthitam sattve prasidati

(Bhag. 1.2.19)

This is culture: one must subdue the modes of passion and ignorance. In the mode of passion, when one is falsely proud of wealth, one engages his wealth only for three things, namely wine, women and gambling. We can actually see, especially in this age, that those who have unnecessary riches simply try to

enjoy these three things. In Western civilization, these three things are very prominent because of an unnecessary increase of wealth. Narada Muni considered all this in the case of Manigriva and Nalakuvara because he found in them so much pride in the wealth of their father, Kuvera.

TEXT 9

TEXT

hanyante pasavo yatra
nirdayair ajitatmabhih
manyamanair imam deham
ajaramrtyu nasvaram

SYNONYMS

hanyante--are killed in many ways (especially by slaughterhouses); pasavah--four-legged animals (horses, sheep, cows, hogs, etc.); yatra--wherein; nirdayaih--by those merciless persons who are conducted by the mode of passion; ajita-atmabhih--rascals who are unable to control the senses; manyamanaih--are thinking; imam--this; deham--body; ajara--will never become old or diseased; amrtyu--death will never come; nasvaram--although the body is destined to be annihilated.

TRANSLATION

Unable to control their senses, rascals who are falsely proud of their riches or their birth in aristocratic families are so cruel that to maintain their perishable bodies, which they think will never grow old or die, they kill poor animals without mercy. Sometimes they kill animals merely to enjoy an excursion.

PURPORT

When the modes of passion and ignorance increase in human society, giving rise to unnecessary economic development, the result is that people become involved with wine, women and gambling. Then, being mad, they maintain big slaughterhouses or occasionally go on pleasure excursions to kill animals. Forgetting that however one may try to maintain the body, the body is subject to birth, death, old age and disease, such foolish rascals engage in sinful activities, one after another. Being duskrtis, they completely forget the existence of the supreme controller, who is sitting within the core of everyone's heart (isvarah sarva-bhutanam hrd-dese 'rjuna tisthati). That supreme controller is observing every bit of one's activity, and He rewards or punishes everyone by giving one a suitable body made by material nature (bhramayan sarva-bhutani yantrarudhani mayaya). In this way, sinful persons automatically receive punishment in different types of bodies. The root cause of this punishment is that when one unnecessarily accumulates wealth, one becomes more and more degraded, not knowing that his wealth will be finished with his next birth.

na sadhu manye yata atmano 'yam
asann api klesada asa dehah

(Bhag. 5.5.4)

Animal killing is prohibited. Every living being, of course, has to eat something (jivo jivasya jivanam). But one should be taught what kind of food one should take. Therefore the Isopanisad instructs, tena tyaktena bhunjithah: one

should eat whatever is allotted for human beings. Krsna says in Bhagavad-gita (9.26):

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." A devotee, therefore, does not eat anything that would require slaughterhouses for poor animals. Rather, devotees take prasada of Krsna (tena tyaktena bhunjithah). Krsna recommends that one give Him patram puspam phalam toyam--a leaf, a Mower, fruit or water. Animal food is never recommended for human beings; instead, a human being is recommended to take prasada, remnants of food left by Krsna. Yajna-sistasinah santo mucyante sarva-kilbisaih (Bg. 3.13). If one practices eating prasada, even if there is some little sinful activity involved, one becomes free from the results of sinful acts.

TEXT 10

TEXT

deva-samjnitam apy ante
krmi-vid-bhasma-samjnitam
bhuta-dhruk tat-krte svartham
kim veda nirayo yatah

SYNONYMS

deva-samjnitam--the body now known as a very exalted person, like president, minister or even demigod; api--even if the body is so exalted; ante--after death; krmi--turns into worms; vit--or into stool; bhasma-samjnitam--or into ashes; bhuta-dhruk--a person who does not accept the sastric injunctions and is unnecessarily envious of other living entities; tat-krte--by acting in that way; sva-artham--self-interest; kim--who is there; veda--who knows; nirayah yatah--because from such sinful activities one must suffer hellish conditions.

TRANSLATION

While living one may be proud of one's body, thinking oneself a very big man, minister, president or even demigod, but whatever one may be, after death this body will turn either into worms, into stool or into ashes. If one kills poor animals to satisfy the temporary whims of this body, one does not know that he will suffer in his next birth, for such a sinful miscreant must go to hell and suffer the results of his actions.

PURPORT

In this verse the three words krmi-vid-bhasma are significant. After death, the body may become krmi, which means "worms," for if the body is disposed of without cremation, it may be eaten by worms; or else it may be eaten by animals like hogs and vultures and be turned into stool. Those who are more civilized burn the dead body, and thus it becomes ashes (bhasma-samjnitam). Yet although the body will be turned into worms, stool or ashes, foolish persons, just to maintain it, commit many sinful activities. This is certainly regrettable. The human form of body is actually meant for jivasya tattva jijnasa, enlightenment in knowledge of spiritual values. Therefore, one must seek shelter of a bona fide spiritual master. Tasmad gurum prapadyeta: one must approach a guru. Who is

a guru? Sabde pare ca nisnatam (Bhag. 11.3.21): a guru is one who has full transcendental knowledge. Unless one approaches a spiritual master, one remains in ignorance. Acaryavan puruso veda (Chandogya Upanisad 6.14.2): one has full knowledge about life when one is acaryavan, controlled by the acarya. But when one is conducted by rajo-guna and tamo-guna, one does not care about anything; instead, one acts like an ordinary foolish animal, risking his life (mrtyu-samsara-vartmani) and therefore continuing to go through suffering after suffering. Na te viduh svartha-gatim hi visnum (Bhag. 7.5.31). Such a foolish person does not know how to elevate himself in this body. Instead, he indulges in sinful activities and goes deeper and deeper into hellish life.

TEXT 11

TEXT

dehah kim anna-datuh svam
nisektur matur eva ca
matuh pitur va balinah
kretur agneh suno 'pi va

SYNONYMS

dehah--this body; kim anna-datuh--does it belong to the employer who gives me the money to maintain it; svam--or does it belong to me personally; nisektuh--(or does it belong) to the person who discharged the semen; matuh eva--(or does it belong) to the mother who maintained this body within her womb; ca--and; matuh pituh va--or (does it belong) to the father of the mother (because sometimes the father of the mother takes a grandson as an adopted son); balinah--(or does it belong) to the person who takes this body away by force; kretuh--or to the person who purchases the body as a slave; agneh--or to the fire (because ultimately the body is burned); sunah--or to the dogs and vultures that ultimately eat it; api--even; va--or.

TRANSLATION

While alive, does this body belong to its employer, to the self, to the father, the mother, or the mother's father? Does it belong to the person who takes it away by force, to the slave master who purchases it, or to the sons who burn it in the fire? Or, if the body is not burned, does it belong to the dogs that eat it? Among the many possible claimants, who is the rightful claimant? Not to ascertain this but instead to maintain the body by sinful activities is not good.

TEXT 12

TEXT

evam sadharanam deham
avyakta-prabhavapyayam
ko vidvan atmasat krtva
hanti jantun rte 'satah

SYNONYMS

evam--in this way; sadharanam--common property; deham--the body; avyakta--from unmanifested nature; prabhava--manifested in that way; apyayam--and again merged with the unmanifested ("for dust thou art, and unto dust shalt thou return"); kah--who is that person; vidvan--one who is actually in knowledge;

atmasat krtva--claiming as his own; hanti--kills; jantun--poor animals; rte--except; asatah--rascals who have no knowledge, no clear understanding.

TRANSLATION

This body, after all, is produced by the unmanifested nature and again annihilated and merged in the natural elements. Therefore, it is the common property of everyone. Under the circumstances, who but a rascal claims this property as his own and while maintaining it commits such sinful activities as killing animals just to satisfy his whims? Unless one is a rascal, one cannot commit such sinful activities.

PURPORT

Atheists do not believe in the existence of the soul. Nonetheless, unless one is very cruel, why should one kill animals unnecessarily? The body is a manifestation of a combination of matter. In the beginning it was nothing, but by a combination of matter it has come into existence. Then again, when the combination is dismantled, the body will no longer exist. In the beginning it was nothing, and in the end it will be nothing. Why then should one commit sinful activities when it is manifested? It is not possible for anyone to do this unless he is rascal number one.

TEXT 13

TEXT

asatah sri-madandhasya
daridryam param anjanam
atmaupamyena bhutani
daridrah param iksate

SYNONYMS

asatah--of such a foolish rascal; sri-mada-andhasya--who is blinded by temporarily possessing riches and opulence; daridryam--poverty; param anjanam--the best ointment for the eyes, by which to see things as they are; atma-aupamyena--with comparison to himself; bhutani--living beings; daridrah--a poverty-stricken man; param--perfectly; iksate--can see things as they are.

TRANSLATION

Atheistic fools and rascals who are very much proud of wealth fail to see things as they are. Therefore, returning them to poverty is the proper ointment for their eyes so they may see things as they are. At least a poverty-stricken man can realize how painful poverty is, and therefore he will not want others to be in a painful condition like his own.

PURPORT

Even today, if a man who was formerly poverty-stricken gets money, he is inclined to utilize his money to perform many philanthropic activities, like opening schools for uneducated men and hospitals for the diseased. In this connection there is an instructive story called punar musiko bhava, "Again Become a Mouse." A mouse was very much harassed by a cat, and therefore the mouse approached a saintly person to request to become a cat. When the mouse became a cat, he was harassed by a dog, and then when he became a dog, he was harassed by a tiger. But when he became a tiger, he stared at the saintly

person, and when the saintly person asked him, "What do you want?" the tiger said, "I want to eat you." Then the saintly person cursed him, saying, "May you again become a mouse." A similar thing is going on all over the universe. One is going up and down, sometimes becoming a mouse, sometimes a tiger, and so on. Sri Caitanya Mahaprabhu said:

brahmanda bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija

(Cc. Madhya 19.151)

The living entities are promoted and degraded by the laws of nature, but if one is very, very fortunate, by association with saintly persons he gets the seed of devotional service, and his life becomes successful. Narada Muni wanted to bring Nalakuvara and Manigriva to the platform of devotional service through poverty, and thus he cursed them. Such is the mercy of a Vaisnava. Unless one is brought to the Vaisnava platform, one cannot be a good man. Harav abhaktasya kuto mahad-gunah (Bhag. 5.18.12). An avaisnava never becomes a good man, however severely he is punished.

TEXT 14

TEXT

yatha kantaka-viddhango
jantor necchati tam vyatham
jiva-samyam gato lingair
na tathaviddha-kantakah

SYNONYMS

yatha--just as; kantaka-viddha-angah--a person whose body has been pinpricked; jantoh--of such an animal; na--not; icchati--desires; tam--a particular; vyatham--pain; jiva-samyam gatah--when he understands that the position is the same for everyone; lingaih--by possessing a particular type of body; na--not; tatha--so; aviddha-kantakah--a person who has not been pinpricked.

TRANSLATION

By seeing their faces, one whose body has been pricked by pins can understand the pain of others who are pinpricked. Realizing that this pain is the same for everyone, he does not want others to suffer in this way. But one who has never been pricked by pins cannot understand this pain.

PURPORT

There is a saying, "The happiness of wealth is enjoyable by a person who has tasted the distress of poverty." There is also another common saying, vandhya ki bujhibe prasava-vedana: "A woman who has not given birth to a child cannot understand the pain of childbirth." Unless one comes to the platform of actual experience, one cannot realize what is pain and what is happiness in this material world. The laws of nature act accordingly. If one has killed an animal, one must himself be killed by that same animal. This is called mamsa. Mam means "me," and sa means "he." As I am eating an animal, that animal will have the opportunity to eat me. In every state, therefore, it is ordinarily the custom that if a person commits murder he is hanged.

TEXT 15

TEXT

daridro niraham-stambho
muktah sarva-madair iha
krcchram yadrcchayapnoti
tad dhi tasya param tapah

SYNONYMS

daridrah--a poverty-stricken person; nir-aham-stambhah--is automatically freed from all false prestige; muktah--liberated; sarva--all; madaih--from false ego; iha--in this world; krcchram--with great difficulty; yadrcchaya apnoti--what he gains by chance from providence; tat--that; hi--indeed; tasya--his; param--perfect; tapah--austerity.

TRANSLATION

A poverty-stricken man must automatically undergo austerities and penances because he does not have the wealth to possess anything. Thus his false prestige is vanquished. Always in need of food, shelter and clothing, he must be satisfied with what is obtained by the mercy of providence. Undergoing such compulsory austerities is good for him because this purifies him and completely frees him from false ego.

PURPORT

A saintly person voluntarily accepts a state of poverty just to become free from material false prestige. Many great kings left their princely standard of living and went to the forest to practice austerity according to Vedic culture, just to become purified. But if one who cannot voluntarily accept such austerity is put into a situation of poverty, he automatically must practice austerity. Austerity is good for everyone because it frees one from material conditions. Therefore, if one is very much proud of his material position, putting him into poverty is the best way to rectify his foolishness. Daridrya-doso guna-rasi-nasi: when a person is poverty-stricken, naturally his false pride in aristocracy, wealth, education and beauty is smashed. Thus corrected, he is in the right position for liberation.

TEXT 16

TEXT

nityam ksut-ksama-dehasya
daridrasyanna-kanksinah
indriyany anususyanti
himsapi vinivartate

SYNONYMS

nityam--always; ksut--with hunger; ksama--weak, without necessary strength; dehasya--of the body of a poor man; daridrasya--poverty-stricken; anna-kanksinah--always desiring to get sufficient food; indriyani--the senses, which are compared to snakes; anususyanti--gradually become weaker and weaker, with less potency; himsa api--the tendency to be envious of others; vinivartate--reduces.

TRANSLATION

Always hungry, longing for sufficient food, a poverty-stricken man gradually becomes weaker and weaker. Having no extra potency, his senses are automatically pacified. A poverty-stricken man, therefore, is unable to perform harmful, envious activities. In other words, such a man automatically gains the results of the austerities and penances adopted voluntarily by saintly persons.

PURPORT

According to the opinion of experienced medical practitioners, diabetes is a result of voracious eating, and tuberculosis is a disease of undereating. We should desire neither to be diabetic nor to be tubercular. Yavad artha-prayojanam. We should eat frugally and keep the body fit for advancing in Krsna consciousness. As recommended elsewhere in Srimad-Bhagavatam (1.2.10):

kamasya nendriya-pritir
labho jiveta yavata
jivasya tattva-jijnasa
nartho yas ceha karmabhih

The real business of human life is to keep oneself fit for advancement in spiritual realization. Human life is not meant for making the senses unnecessarily strong so that one suffers from disease and one increases in an envious, fighting spirit. In this age of Kali, however, human civilization is so misled that people are unnecessarily increasing in economic development, and as a result they are opening more and more slaughterhouses, liquor shops and brothels. In this way, the whole civilization is being spoiled.

TEXT 17

TEXT

daridrasyaiva yujyante
sadhavah sama-darsinah
sadbhih ksinoti tam tarsam
tata arad visuddhyati

SYNONYMS

daridrasya--of a person who is poverty-stricken; eva--indeed; yujyante--may easily associate; sadhavah--saintly persons; sama-darsinah--although sadhus are equal to everyone, to the poor and the rich, the poor man can take advantage of their association; sadbhih--by the association of such saintly persons; ksinoti--reduces; tam--the original cause of material suffering; tarsam--the desire for material enjoyment; tatah--thereafter; arat--very soon; visuddhyati--his material contamination is cleansed off.

TRANSLATION

Saintly persons may freely associate with those who are poverty-stricken, but not with those who are rich. A poverty-stricken man, by association with saintly persons, very soon becomes uninterested in material desires, and the dirty things within the core of his heart are cleansed away.

PURPORT

It is said, mahad-vicalanam nrnam grhinam dina-cetasam (Bhag. 10.8.4). The only business of a saintly person or sannyasi, a person in the renounced order, is to preach Krsna consciousness. Sadhus, saintly persons, want to preach to both the poor and the rich, but the poor take more advantage of the sadhus' preaching than the rich do. A poor man receives sadhus very quickly, offers them obeisances, and tries to take advantage of their presence, whereas a rich man keeps a big greyhound dog at his door so that no one can enter his house. He posts a sign saying "Beware of Dog" and avoids the association of saintly persons, whereas a poor man keeps his door open for them and thus benefits by their association more than a rich man does. Because Narada Muni, in his previous life, was the poverty-stricken son of a maidservant, he got the association of saintly persons and later became the exalted Narada Muni. This was his actual experience. Therefore, he is now comparing the position of a poor man with that of a rich man.

satam prasangan mama virya-samvido
bhavanti hrt-karna-rasayanah kathah
taj-josanad asv apavarga-vartmani
sraddha ratir bhaktir anukramisyati

(Bhag. 3.25.25)

If one gets the advantage of association with saintly persons, by their instructions one becomes more and more purified of material desires.

krsna-bahirmukha haiya bhoga-vancha kare
nikata-stha maya tare japatiya dhare

(Prema-vivarta)

Material life means that one forgets Krsna and that one increases in one's desires for sense gratification. But if one receives the advantage of instructions from saintly persons and forgets the importance of material desires, one is automatically purified. Ceto-darpana-marjanam bhava-maha-davagni-nirvapanam (Siksastaka 1). Unless the core of a materialistic person's heart is purified, he cannot get rid of the pangs of bhava-maha-davagni, the blazing fire of material existence.

TEXT 18

TEXT

sadhunam sama-cittanam
mukunda-caranaisinam
upeksyaih kim dhana-stambhair
asadbhir asad-asrayaih

SYNONYMS

sadhunam--of saintly persons; sama-cittanam--of those who are equal to everyone; mukunda-carana-esinam--whose only business is to serve Mukunda, the Supreme Personality of Godhead, and who always aspire for that service; upeksyaih--neglecting the association; kim--what; dhana-stambhaih--rich and proud; asadbhih--with the association of undesirable persons; asat-asrayaih--taking shelter of those who are asat, or nondevotees.

TRANSLATION

Saintly persons [sadhus] think of Krsna twenty-four hours a day. They have no other interest. Why should people neglect the association of such exalted spiritual personalities and try to associate with materialists, taking shelter of nondevotees, most of whom are proud and rich?

PURPORT

A sadhu is one who is engaged in devotional service to the Lord without deviation (bhajate mam ananya-bhak).

titiksavah karunikah
suhrdah sarva-dehinam
ajata-satravah santah
sadhavah sadhu-bhusanah

"The symptoms of a sadhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime." (Bhag. 3.25.21) A sadhu is suhrdah sarva-dehinam, the friend of everyone. Why then should the rich, instead of associating with sadhus, waste their valuable time in association with other rich men who are averse to spiritual life? Both the poor man and the rich man can take advantage of the Krsna consciousness movement, and here it is advised that everyone do so. There is no profit in avoiding the association of the members of the Krsna consciousness movement. Narottama dasa Thakura has said:

sat-sanga chadi' kainu asate vilasa
te-karane lagila ye karma-bandha-phansa

If we give up the association of sadhus, saintly persons engaged in Krsna consciousness, and associate with persons seeking sense gratification and accumulating wealth for this purpose, our life is spoiled. The word asat refers to an avaisnava, one who is not a devotee of Krsna, and sat refers to a Vaisnava, Krsna's devotee. One should always seek the association of Vaisnavas and not spoil one's life by mixing with avaisnavas. In Bhagavad-gita (7.15), the distinction between Vaisnava and avaisnava is enunciated:

na mam duskrtino mudhah
prapadyante naradhamah
mayayapahrta-jnana
asuram bhavam asritah

Anyone who is not surrendered to Krsna is a most sinful person (duskrti), a rascal (mudha), and the lowest of men (naradhama). Therefore one should not avoid the association of Vaisnavas, which is now available all over the world in the form of the Krsna consciousness movement.

TEXT 19

TEXT

tad aham mattayor madhvya
varunya sri-madandhayoh
tamo-madam harisyami
strainayor ajitatmanoh

SYNONYMS

tat--therefore; aham--I; mattayoh--of these two drunken persons; madhvya--by drinking liquor; varunya--named Varuni; sri-mada-andhayoh--who are blinded by celestial opulence; tamah-madam--this false prestige due to the mode of ignorance; harisyami--I shall take away; strainayoh--because they have become so attached to women; ajita-atmanoh--being unable to control the senses.

TRANSLATION

Therefore, since these two persons, drunk with the liquor named Varuni, or Madhvi, and unable to control their senses, have been blinded by the pride of celestial opulence and have become attached to women, I shall relieve them of their false prestige.

PURPORT

When a sadhu chastises or punishes someone, he does not do so for revenge. Maharaja Pariksit had inquired why Narada Muni was subject to such a spirit of revenge (tamah). But this was not tamah, for Narada Muni, in full knowledge of what was for the good of the two brothers, wisely thought of how to cure them. Vaisnavas are good physicians. They know how to protect a person from material disease. Thus they are never in tamo-guna. Sa gunan samatityaitan brahma-bhuyaya kalpate (Bg. 14.26). Vaisnavas are always situated on the transcendental platform, the Brahman platform. They cannot be subject to mistakes or the influence of the modes of material nature. Whatever they do, after full consideration, is meant just to lead everyone back home, back to Godhead.

TEXTS 20-22

TEXT

yad imau loka-palasya
putrau bhutva tamah-plutau
na vivasasam atmanam
vijanitah sudurmadau

ato 'rhatah sthavaratam
syatam naivam yatha punah
smrtih syan mat-prasadena
tatrapi mad-anugrahat

vasudevasya sannidhyam
labdhva divya-sarac-chate
vrtte svarlokatam bhuyo
labdha-bhakti bhavisyatah

SYNONYMS

yat--because; imau--these two young demigods; loka-palasya--of the great demigod Kuvera; putrau--born as sons; bhutva--being so (they should not have become like that); tamah-plutau--so absorbed in the mode of darkness; na--not; vivasasam--without any dress, completely naked; atmanam--their personal bodies; vijanitah--could understand that they were naked; su-durmadau--because they were very much fallen due to false pride; atah--therefore; arhatah--they deserve; sthavaratam--immobility like that of a tree; syatam--they may become; na--not; evam--in this way; yatha--as; punah--again; smrtih--remembrance; syat--may continue; mat-prasadena--by my mercy; tatra api--over and above that; mat-anugrahat--by my special favor; vasudevasya--of the Supreme Personality of Godhead; sannidhyam--the personal association, face to face; labdhva--obtaining;

divya-sarat-sate vrtte--after the expiry of one hundred years by the measurement of the demigods; svarlokatam--the desire to live in the celestial world; bhuyah--again; labdha-bhakti--having revived their natural condition of devotional service; bhavisyatah--will become.

TRANSLATION

These two young men, Nalakuvara and Manigriva, are by fortune the sons of the great demigod Kuvera, but because of false prestige and madness after drinking liquor, they are so fallen that they are naked but cannot understand that they are. Therefore, because they are living like trees (for trees are naked but are not conscious), these two young men should receive the bodies of trees. This will be proper punishment. Nonetheless, after they become trees and until they are released, by my mercy they will have remembrance of their past sinful activities. Moreover, by my special favor, after the expiry of one hundred years by the measurement of the demigods, they will be able to see the Supreme Personality of Godhead, Vasudeva, face to face, and thus revive their real position as devotees.

PURPORT

A tree has no consciousness: when cut, it feels no pain. But Narada Muni wanted the consciousness of Nalakuvara and Manigriva to continue, so that even after being released from the life of trees, they would not forget the circumstances under which they had been punished. Therefore, to bestow upon them special favor, Narada Muni arranged things in such a way that after being released, they would be able to see Krsna in Vrndavana and thus revive their dormant bhakti.

Each day of the demigods in the upper planetary system equals six months of our measurement. Although the demigods in the upper planetary system are attached to material enjoyment, they are all devotees, and therefore they are called demigods. There are two kinds of persons, namely the devas and the asuras. Asuras forget their relationship with Krsna (asuram bhavam asritah), whereas the devas do not forget.

dvau bhuta-sargau loke 'smin
daiva asura eva ca
visnu-bhaktah smrto daiva
asuras tad-viparyayah

(Padma Purana)

The distinction between a pure devotee and a karma-misra devotee is this: a pure devotee does not desire anything for material enjoyment, whereas a mixed devotee becomes a devotee to become a first-class enjoyer of this material world. One who is in direct touch with the Supreme Personality of Godhead in devotional service remains pure, uncontaminated by material desires (anyabhilasita-sunyam jnana-karmady-anavrtam).

By karma-misra-bhakti one is elevated to the celestial kingdom, by jnana-misra-bhakti one is able to merge in the Brahman effulgence, and by yoga-misra-bhakti one is able to realize the omnipotency of the Supreme Personality of Godhead. But pure bhakti does not depend on karma, jnana or yoga, for it simply consists of loving affairs. The liberation of the bhakta, therefore, which is called not just mukti but vimukti, surpasses the five other kinds of liberation--sayujya, sarupya, salokya, sarsti and samipya. A pure devotee always engages in pure service (anukulyena krsnanusilanam bhaktir uttama). Taking birth in the upper planetary system as a demigod is a chance to become a further purified

devotee and go back home, back to Godhead. Narada Muni indirectly gave Manigriva and Nalakuvara the greatest opportunity by his so-called curse.

TEXT 23

TEXT

sri-suka uvaca
evam uktva sa devarsir
gato narayanasramam
nalakuvara-manigrivav
asatur yamalarjunau

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami continued to speak; evam uktva--thus uttering; sah--he; devarsih--the greatest saintly person, Narada; gatah--left that place; narayana-asramam--for his own asrama, known as Narayana-asrama; nalakuvara--Nalakuvara; manigrivau--and Manigriva; asatuh--remained there to become; yamala-arjunau--twin arjuna trees.

TRANSLATION

Sukadeva Gosvami continued: Having thus spoken, the great saint Devarsi Narada returned to his asrama, known as Narayana-asrama, and Nalakuvara and Manigriva became twin arjuna trees.

PURPORT

Arjuna trees are still found in many forests, and their skin is used by cardiologists to prepare medicine for heart trouble. This means that even though they are trees, they are disturbed when skinned for medical science.

TEXT 24

TEXT

rser bhagavata-mukhyasya
satyam kartum vaco harih
jagama sanakais tatra
yatrastam yamalarjunau

SYNONYMS

rseh--of the great sage and saintly person Narada; bhagavata-mukhyasya--of the topmost of all devotees; satyam--truthful; kartum--to prove; vacah--his words; harih--the Supreme Personality of Godhead, Krsna; jagama--went there; sanakaih--very slowly; tatra--there; yatra--to the spot where; astam--there were; yamala-arjunau--the twin arjuna trees.

TRANSLATION

The Supreme Personality of Godhead, Sri Krsna, to fulfill the truthfulness of the words of the greatest devotee, Narada, slowly went to that spot where the twin arjuna trees were standing.

TEXT 25

TEXT

devarsir me priyatamo
yad imau dhanadatmajau
tat tatha sadhayisyami
yad gitam tan mahatmana

SYNONYMS

devarsih--the great saint Devarsi Narada; me--My; priya-tamah--most beloved devotee; yat--although; imau--these two persons (Nalakuvara and Manigriva); dhanada-atmajau--born of a rich father and being nondevotees; tat--the words of Devarsi; tatha--just so; sadhayisyami--I shall execute (because he wanted Me to come face to face with the yamala-arjuna, I shall do so); yat gitam--as already stated; tat--that; mahatmana--by Narada Muni.

TRANSLATION

"Although these two young men are the sons of the very rich Kuvera and I have nothing to do with them, Devarsi Narada is My very dear and affectionate devotee, and therefore because he wanted Me to come face to face with them, I must do so for their deliverance."

PURPORT

Nalakuvara and Manigriva actually had nothing to do with devotional service or seeing the Supreme Personality of Godhead face to face, for this is not an ordinary opportunity. It is not that because one is very rich or learned or was born in an aristocratic family one will be able to see the Supreme Personality of Godhead face to face. This is impossible. But in this case, because Narada Muni desired that Nalakuvara and Manigriva see Vasudeva face to face, the Supreme Personality of Godhead wanted to fulfill the words of His very dear devotee Narada Muni. If one seeks the favor of a devotee instead of directly asking favors from the Supreme Personality of Godhead, one is very easily successful. Srila Bhaktivinoda Thakura has therefore recommended: vaisnava thakura tomara kukkura bhuliya janaha more, krsna se tomara krsna dite para. One should desire to become like a dog in strictly following a devotee. Krsna is in the hand of a devotee. Adurlabham atma-bhaktau. Thus without the favor of a devotee, one cannot directly approach Krsna, what to speak of engaging in His service. Narottama dasa Thakura therefore sings, chadiya vaisnava-seva nistara payeche keba: unless one becomes a servant of a pure devotee, one cannot be delivered from the material condition of life. In our Gaudiya Vaisnava society, following in the footsteps of Rupa Gosvami, our first business is to seek shelter of a bona fide spiritual master (adau gurv-asrayah).

TEXT 26

TEXT

ity antarenarjunayoh
krsnas tu yamayor yayau
atma-nirvesa-matrena
tiryag-gatam ulukhalam

SYNONYMS

iti--thus deciding; antarena--between; arjunayoh--the two arjuna trees; krsnah tu--Lord Krsna; yamayoh yayau--entered between the two trees; atma-

nirvesa-matrena--as soon as He entered (between the two trees); tiryak--crossways; gatam--so became; ulukhalam--the big mortar for grinding spices.

TRANSLATION

Having thus spoken, Krsna soon entered between the two arjuna trees, and thus the big mortar to which He was bound turned crosswise and stuck between them.

TEXT 27

TEXT

balena niskarsayatanvag ulukhalam tad
damodarena tarasotkalitanghri-bandhau
nispetatuh parama-vikramitativepa-
skandha-pravala-vitapau krta-canda-sabdau

SYNONYMS

balena--by the boy Krsna; niskarsayata--who was dragging; anvak--following the dragging of Krsna; ulukhalam--the wooden mortar; tat--that; dama-udarena--by Krsna, who was tied by the belly; tarasa--with great force; utkalita--uprooted; anghri-bandhau--the roots of the two trees; nispetatuh--fell down; parama-vikramita--by the supreme power; ati-vepa--trembling severely; skandha--trunk; pravala--bunches of leaves; vitapau--those two trees, along with their branches; krta--having made; canda-sabdau--a fierce sound.

TRANSLATION

By dragging behind Him with great force the wooden mortar tied to His belly, the boy Krsna uprooted the two trees. By the great strength of the Supreme Person, the two trees, with their trunks, leaves and branches, trembled severely and fell to the ground with a great crash.

PURPORT

This is the pastime of Krsna known as damodara-lila. Therefore another of Krsna's names is Damodara. As stated in the Hari-vamsa:

sa ca tenaiva namna tu
krsno vai dama-bandhanat
gosthe damodara iti
gopibhih parigiyate

TEXT 28

TEXT

tatra sriya paramaya kakubhah sphurantau
siddhav upetya kujayor iva jata-vedah
krsnam pranamya sirasakhila-loka-natham
baddhanjali virajasav idam ucatuh sma

SYNONYMS

tatra--there, on the very spot where the two arjunas fell; sriya--with beautification; paramaya--superexcellent; kakubhah--all directions; sphurantau--illuminating by effulgence; siddhau--two perfect persons; upetya--then coming

out; kujayoh--from between the two trees; iva--like; jata-vedah--fire personified; krsnam--unto Lord Krsna; pranamya--offering obeisances; sirasa--with the head; akhila-loka-natham--to the Supreme Person, the controller of everything; baddha-anjali--with folded hands; virajasau--fully cleansed of the mode of ignorance; idam--the following words; ucatuh sma--uttered.

TRANSLATION

Thereafter, in that very place where the two arjuna trees had fallen, two great, perfect personalities, who appeared like fire personified, came out of the two trees. The effulgence of their beauty illuminating all directions, with bowed heads they offered obeisances to Krsna, and with hands folded they spoke the following words.

TEXT 29

TEXT

krsna krsna maha-yogims
tvam adyah purusah parah
vyaktavyaktam idam visvam
rupam te brahmana viduh

SYNONYMS

krsna krsna--O Lord Krsna, O Lord Krsna; maha-yogin--O master of mysticism; tvam--You, the exalted personality; adyah--the root cause of everything; purusah--the Supreme Person; parah--beyond this material creation; vyakta-avyaktam--this material cosmic manifestation, consisting of cause and effect, or gross and subtle forms; idam--this; visvam--whole world; rupam--form; te--Your; brahmanah--learned brahmanas; viduh--know.

TRANSLATION

O Lord Krsna, Lord Krsna, Your opulent mysticism is inconceivable. You are the supreme, original person, the cause of all causes, immediate and remote, and You are beyond this material creation. Learned brahmanas know [on the basis of the Vedic statement sarvam khalv idam brahma] that You are everything and that this cosmic manifestation, in its gross and subtle aspects, is Your form.

PURPORT

The two demigods Nalakuvara and Manigriva, because of their continuing memory, could understand the supremacy of Krsna by the grace of Narada. Now they admitted, "That we should be delivered by the blessings of Narada Muni was all Your plan. Therefore You are the supreme mystic. Everything--past, present and future--is known to You. Your plan was made so nicely that although we stayed here as twin arjuna trees, You have appeared as a small boy to deliver us. This was all Your inconceivable arrangement. Because You are the Supreme Person, You can do everything."

TEXTS 30-31

TEXT

tvam ekah sarva-bhutanam
dehasv-atmendriyesvarah
tvam eva kalo bhagavan

visnur avyaya isvarah

tvam mahan prakrtih suksma
rajah-sattva-tamomayi
tvam eva puruso 'dhyaksah
sarva-ksetra-vikara-vit

SYNONYMS

tvam--Your Lordship; ekah--one; sarva-bhutanam--of all living entities; deha--of the body; asu--of the life force; atma--of the soul; indriya--of the senses; isvarah--the Supersoul, the controller; tvam--Your Lordship; eva--indeed; kalah--the time factor; bhagavan--the Supreme Personality of Godhead; visnuh--all-pervading; avyayah--imperishable; isvarah--controller; tvam--Your Lordship; mahan--the greatest; prakrtih--the cosmic manifestation; suksma--subtle; rajah-sattva-tamah-mayi--consisting of three modes of nature (passion, goodness and ignorance); tvam eva--Your Lordship is indeed; purusah--the Supreme Person; adhyaksah--the proprietor; sarva-ksetra--in all living entities; vikara-vit--knowing the restless mind.

TRANSLATION

You are the Supreme Personality of Godhead, the controller of everything. The body, life, ego and senses of every living entity are Your own self. You are the Supreme Person, Visnu, the imperishable controller. You are the time factor, the immediate cause, and You are material nature, consisting of the three modes passion, goodness and ignorance. You are the original cause of this material manifestation. You are the Supersoul, and therefore You know everything within the core of the heart of every living entity.

PURPORT

Sripada Madhvacarya has quoted from the Vamana purana as follows:

rupyatvat tu jagad rupam
visnoh saksat sukhatmakam
nitya-purnam samuddistam
svarupam paramatmanah

TEXT 32

TEXT

grhyamanais tvam agrahyo
vikaraih prakrtair gunaih
ko nv iharhati vijnatum
prak siddham guna-samvrtah

SYNONYMS

grhyamanaih--accepting the body made of material nature as existing at the present moment because of being visible; tvam--You; agrahyah--not confined in a body made of material nature; vikaraih--agitated by the mind; prakrtaih gunaih--by the material modes of nature (sattva-guna, rajo-guna and tamo-guna); kah--who is there; nu--after that; iha--in this material world; arhati--who deserves; vijnatum--to know; prak siddham--that which existed before the creation; guna-samvrtah--because of being covered by the material qualities.

TRANSLATION

O Lord, You exist before the creation. Therefore, who, trapped by a body of material qualities in this material world, can understand You?

PURPORT

As it is said:

atah sri-krsna-namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah

(Bhakti-rasamrta-sindhu 1.2.234)

Krsna's name, attributes and form are Absolute Truth, existing before the creation. Therefore, how can those who are created--that is, those entrapped in bodies created of material elements--understand Krsna perfectly? This is not possible. But, sevonmukhe hi jihvadau svayam eva sphuraty adah: Krsna reveals Himself to those engaged in devotional service. This is also confirmed in Bhagavad-gita (18.15) by the Lord Himself: bhaktya mam abhijanati. Even the descriptions of Krsna in Srimad-Bhagavatam are sometimes misunderstood by less intelligent men with a poor fund of knowledge. Therefore, the best course by which to know Him is to engage oneself in pure devotional activities. The more one advances in devotional activities, the more one can understand Him as He is. If from the material platform one could understand Krsna, then, since Krsna is everything (sarvam khalv idam brahma), one could understand Krsna by seeing anything within this material world. But that is not possible.

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

(Bg. 9.4)

Everything is resting on Krsna, and everything is Krsna, but this is not to be realized by persons on the material platform.

TEXT 33

TEXT

tasmai tubhyam bhagavate
vasudevaya vedhase
atma-dyota-gunais channa-
mahimne brahmane namah

SYNONYMS

tasmai--(because You are not to be understood from the material platform, we simply offer obeisances) unto Him; tubhyam--unto You; bhagavate--unto the Supreme Personality of Godhead; vasudevaya--unto Vasudeva, the origin of Sankarsana, Pradyumna and Aniruddha; vedhase--unto the origin of creation; atma-dyota-gunaih channa-mahimne--unto You whose glories are covered by Your personal energy; brahmane--unto the Supreme Brahman; namah--our respectful obeisances.

TRANSLATION

O Lord, whose glories are covered by Your own energy, You are the Supreme Personality of Godhead. You are Sankarsana, the origin of creation, and You are Vasudeva, the origin of the caturvyuha. Because You are everything and are therefore the Supreme Brahman, we simply offer our respectful obeisances unto You.

PURPORT

Instead of trying to understand Krsna in detail, it is better to offer our respectful obeisances unto Him, for He is the origin of everything and He is everything. Because we are covered by the material modes of nature, He is very difficult for us to understand unless He reveals Himself to us. Therefore it is better for us to acknowledge that He is everything and offer obeisances unto His lotus feet.

TEXTS 34-35

TEXT

yasyavatara jnayante
sariresv asaririnah
tais tair atulyatisayair
viryair dehisv asangataih

sa bhavan sarva-lokasya
bhavaya vibhavaya ca
avatirno 'msa-bhagena
sampratam patir asisam

SYNONYMS

yasya--of whom; avatarah--the different incarnations, like Matsya, Kurma and Varaha; jnayante--are speculated; sariresu--in different bodies, differently visible; asaririnah--they are not ordinary material bodies, but are all transcendental; taih taih--by such bodily activities; atulya--incomparable; ati-sayaih--unlimited; viryaih--by strength and power; dehisu--by those who actually have material bodies; asangataih--which activities, enacted in different incarnations, are impossible to be performed; sah--the same Supreme; bhavan--Your Lordship; sarva-lokasya--of everyone; bhavaya--for the elevation; vibhavaya--for the liberation; ca--and; avatirnah--have now appeared; amsa-bhagena--in full potency, with different parts and parcels; sampratam--at the present moment; patih asisam--You are the Supreme Personality of Godhead, the master of all auspiciousness.

TRANSLATION

Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform--extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality. You are the same Supreme Personality of Godhead, who have now appeared, with full potency, for the benefit of all living entities within this material world.

PURPORT

As stated in Bhagavad-gita (4.7-8):

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srjamy aham

paritranaya sadhunam
vinasaya ca duskrtam
dharma-samsthapanarthaya
sambhavami yuge yuge

Krsna appears as an incarnation when real spiritual life declines and when rogues and thieves increase to disturb the situation of the world. Unfortunate, less intelligent persons, bereft of devotional service, cannot understand the Lord's activities, and therefore such persons describe these activities as kalpana--mythology or imagination--because they are rascals and the lowest of men (na mam duskrtino mudhah prapadyante naradhamah). Such men cannot understand that the events described by Vyasadeva in the puranas and other sastras are not fictitious or imaginary, but factual.

Krsna, in His full, unlimited potency, here shows that He is the Supreme Personality of Godhead, for although the two trees were so large and sturdy that even many elephants could not move them, Krsna, as a child, exhibited such extraordinary strength that they fell down with a great sound. From the very beginning, by killing Putana, Sakatasura and Trnavartasura, by causing the trees to fall, and by showing the entire universe within His mouth, Krsna proved that He is the Supreme Personality of Godhead. The lowest of men (mudhas), because of sinful activities, cannot understand this, but devotees can accept it without a doubt. Thus the position of a devotee is different from that of a nondevotee.

TEXT 36

TEXT

namah parama-kalyana
namah parama-mangala
vasudevaya santaya
yadunam pataye namah

SYNONYMS

namah--we therefore offer our respectful obeisances; parama-kalyana--You are the supreme auspiciousness; namah--our respectful obeisances unto You; parama-mangala--whatever You do is good; vasudevaya--unto the original Personality of Godhead, Vasudeva; santaya--unto the most peaceful; yadunam--of the Yadu dynasty; pataye--unto the controller; namah--our respectful obeisances unto You.

TRANSLATION

O supremely auspicious, we offer our respectful obeisances unto You, who are the supreme good. O most famous descendant and controller of the Yadu dynasty, O son of Vasudeva, O most peaceful, let us offer our obeisances unto Your lotus feet.

PURPORT

The word parama-kalyana is significant because Krsna, in any of His incarnations, appears in order to protect the sadhus (paritranaya sadhunam). The

sadhus, saintly persons or devotees, are always harassed by nondevotees, and Krsna appears in His incarnations to give them relief. This is His first concern. If we study the history of Krsna's life, we shall find that for most of His life He predominantly engaged in killing demons one after another.

TEXT 37

TEXT

anujanihi nau bhumams
tavanucara-kinkarau
darsanam nau bhagavata
rser asid anugrahat

SYNONYMS

anujanihi--may we have permission; nau--we; bhuman--O greatest universal form; tava anucara-kinkarau--because of being servants of Your most confidential devotee Narada Muni; darsanam--to see personally; nau--of us; bhagavatah--of You, the Supreme Personality of Godhead; rseh--of the great saint Narada; asit--there was (in the form of a curse); anugrahat--from the mercy.

TRANSLATION

O supreme form, we are always servants of Your servants, especially of Narada Muni. Now give us permission to leave for our home. It is by the grace and mercy of Narada Muni that we have been able to see You face to face.

PURPORT

Unless delivered or blessed by a devotee, one cannot realize that Krsna is the Supreme Personality of Godhead. Manusyanam sahasresu kascid yatati siddhaye. According to this verse of Bhagavad-gita (7.3), there are so many siddhas or yogis who cannot understand Krsna; instead, they misunderstand Him. But if one takes shelter of a devotee descending from the parampara system of Narada (svayambhur naradah sambhuh), one can then understand who is an incarnation of the Supreme Personality of Godhead. In this age, many pseudo incarnations are advertised simply for having exhibited some magical performances, but except for persons who are servants of Narada and other servants of Krsna, no one can understand who is God and who is not. This is confirmed by Narottama dasa Thakura. Chadiya vaisnava-seva nistara payeche keba: no one is delivered from the material conception of life unless favored by a Vaisnava. Others can never understand, neither by speculation nor by any other bodily or mental gymnastics.

TEXT 38

TEXT

vani gunanukathane sravanau kathayam
hastau ca karmasu manas tava padayor nah
smrtyam siras tava nivasa-jagat-praname
drstih satam darsane 'stu bhavat-tanunam

SYNONYMS

vani--words, the power of speech; guna-anukathane--always engaged in talking about Your pastimes; sravanau--the ear, or aural reception; kathayam--in talks about You and Your pastimes; hastau--hands and legs and other senses; ca--also;

karmasu--engaging them in executing Your mission; manah--the mind; tava--Your; padayoh--of Your lotus feet; nah--our; smrtyam--in remembrance always engaged in meditation; sirah--the head; tava--Your; nivasa-jagat-praname--because You are all-pervading, You are everything, and our heads should bow down, not looking for enjoyment; drstih--the power of sight; satam--of the Vaisnavas; darsane--in seeing; astu--let all of them be engaged in this way; bhavat-tanunam--who are nondifferent from You.

TRANSLATION

Henceforward, may all our words describe Your pastimes, may our ears engage in aural reception of Your glories, may our hands, legs and other senses engage in actions pleasing to You, and may our minds always think of Your lotus feet. May our heads offer our obeisances to everything within this world, because all things are also Your different forms, and may our eyes see the forms of Vaisnavas, who are nondifferent from You.

PURPORT

Here the process of understanding the Supreme Personality of Godhead is given. This process is bhakti.

sravanam kirtanam visnoh
smaranam pada-sevanam
arcanam vandanam dasyam
sakhyam atma-nivedanam

(Bhag. 7.5.23)

Everything should be engaged in the service of the Lord. Hrsikena hrsikesa-sevanam bhaktir ucyate (Narada-pancaratra). Everything--the mind, the body and all the sense organs--should be engaged in Krsna's service. This is to be learned from expert devotees like Narada, Svayambhu and Sambhu. This is the process. We cannot manufacture our own way of understanding the Supreme Personality of Godhead, for it is not that everything one manufactures or concocts will lead to understanding God. Such a proposition--yata mata, tata patha--is foolish. Krsna says, bhaktyaham ekaya grahyah: "Only by executing the activities of bhakti can one understand Me." (Bhag. 11.14.21) This is called anukulyena krsnanusilanam, remaining engaged favorably in the service of the Lord.

TEXT 39

TEXT

sri-suka uvaca
ittham sankirtitas tabhyam
bhagavan gokulesvarah
damna colukhale baddhah
prahasann aha guhyakau

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami continued to speak; ittham--in this way, as aforesaid; sankirtitah--being glorified and praised; tabhyam--by the two young demigods; bhagavan--the Supreme Personality of Godhead; gokula-isvarah--the master of Gokula (because He is sarva-loka-mahesvara); damna--by the rope;

ca--also; ulukhale--on the wooden mortar; baddhah--bound; prahasan--smiling; aha--said; guhyakau--unto the two young demigods.

TRANSLATION

Sukadeva Gosvami continued: The two young demigods thus offered prayers to the Supreme Personality of Godhead. Although Sri Krsna, the Supreme Godhead, is the master of all and was certainly Gokulesvara, the master of Gokula, He was bound to the wooden mortar by the ropes of the gopis, and therefore, smiling widely, He spoke to the sons of Kuvera the following words.

PURPORT

Krsna was smiling because He was thinking to Himself, "These two young demigods fell from the higher planetary system to this planet, and I have delivered them from the bondage of standing for a long time as trees, but as for Me, I am bound by the ropes of the gopis and am subject to their chastisements." In other words, Krsna submits to being chastised and bound by the gopis because of pure love and affection worthy of being praised by a devotee in so many ways.

TEXT 40

TEXT

sri-bhagavan uvaca
jnatam mama puraivaitad
rsina karunatmana
yac chri-madandhayor vagbhir
vibhramso 'nugrahah krtah

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; jnatam--everything is known; mama--to Me; pura--in the past; eva--indeed; etat--this incident; rsina--by the great sage Narada; karuna-atmana--because he was very, very kind to you; yat--which; sri-mada-andhayoh--who had become mad after material opulence and had thus become blind; vagbhih--by words or by cursing; vibhramsah--falling down from the heavenly planet to become arjuna trees here; anugrahah krtah--this was a great favor done by him to you.

TRANSLATION

The Supreme Personality of Godhead said: The great saint Narada Muni is very merciful. By his curse, he showed the greatest favor to both of you, who were mad after material opulence and who had thus become blind. Although you fell from the higher planet Svargaloka and became trees, you were most favored by him. I knew of all these incidents from the very beginning.

PURPORT

It is now confirmed by the Supreme Personality of Godhead that the curse of a devotee is also to be regarded as mercy. As Krsna, God, is all-good, a Vaisnava is also all-good. Whatever he does is good for everyone. This is explained in the following verse.

TEXT 41

TEXT

sadhunam sama-cittanam
sutaram mat-krtatmanam
darsanan no bhaved bandhah
pumso 'ksnoh savitur yatha

SYNONYMS

sadhunam--of devotees; sama-cittanam--who are equally disposed toward everyone; sutaram--excessively, completely; mat-krta-atmanam--of persons who are fully surrendered, determined to render service unto Me; darsanat--simply by the audience; no bhavet bandhah--freedom from all material bondage; pumsah--of a person; aksnoh--of the eyes; savituh yatha--as by being face to face with the sun.

TRANSLATION

When one is face to face with the sun, there is no longer darkness for one's eyes. Similarly, when one is face to face with a sadhu, a devotee, who is fully determined and surrendered to the Supreme Personality of Godhead, one will no longer be subject to material bondage.

PURPORT

As stated by Caitanya Mahaprabhu (Cc. Madhya 22.54):

'sadhu-sanga,' 'sadhu-sanga'----sarva-sastre kaya
lava-matra sadhu-sange sarva-siddhi haya

If by chance one meets a sadhu, a devotee, one's life is immediately successful, and one is freed from material bondage. It may be argued that whereas someone may receive a sadhu with great respect, someone else may not receive a sadhu with such respect. A sadhu, however, is always equipoised toward everyone. Because of being a pure devotee, a sadhu is always ready to deliver Krsna consciousness without discrimination. As soon as one sees a sadhu, one naturally becomes free. Nonetheless, persons who are too much offensive, who commit vaisnava-aparadhas, or offenses to a sadhu, will have to take some time before being rectified. This is also indicated herein.

TEXT 42

TEXT

tad gacchatam mat-paramau
nalakuvara sadanam
sanjato mayi bhavo vam
ipsitah paramo 'bhavah

SYNONYMS

tat gacchatam--now both of you may return; mat-paramau--accepting Me as the supreme destination of life; nalakuvara--O Nalakuvara and Manigriva; sadanam--to your home; sanjatah--being saturated with; mayi--unto Me; bhavah--devotional service; vam--by you; ipsitah--which was desired; paramah--supreme, highest, always engaged with all senses; abhavah--from which there is no falldown into material existence.

TRANSLATION

O Nalakuvara and Manigriva, now you may both return home. Since you desire to be always absorbed in My devotional service, your desire to develop love and affection for Me will be fulfilled, and now you will never fall from that platform.

PURPORT

The highest perfection of life is to come to the platform of devotional service and always engage in devotional activities. Understanding this, Nalakuvara and Manigriva desired to attain that platform, and the Supreme Personality of Godhead blessed them with the fulfillment of their transcendental desire.

TEXT 43

TEXT

sri-suka uvaca
ity uktau tau parikramya
pranamya ca punah punah
baddholukhalam amantrya
jagmatur disam uttaram

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti uktau--having been ordered by the Supreme Personality of Godhead in this way; tau--Nalakuvara and Manigriva; parikramya--circumambulating; pranamya--offering obeisances; ca--also; punah punah--again and again; baddha-ulukhalam amantrya--taking the permission of the Supreme Personality of Godhead, who was bound to the wooden mortar; jagmatuh--departed; disam uttaram--to their respective destinations.

TRANSLATION

Sukadeva Gosvami said: The Supreme Personality of Godhead having spoken to the two demigods in this way, they circumambulated the Lord, who was bound to the wooden mortar, and offered obeisances to Him. After taking the permission of Lord Krsna, they returned to their respective homes.

Thus end the Bhaktivedanta purports of the Tenth Canto, Tenth Chapter, of the Srimad-Bhagavatam, entitled "Deliverance of the Yamala-arjuna Trees."

Chapter Eleven
The Childhood Pastimes of Krsna

This chapter describes how the inhabitants of Gokula left Gokula and went to Vrndavana and how Krsna killed Vatsasura and Bakasura.

When the yamala-arjuna trees fell, they made a tremendous sound, like that of falling thunderbolts. Being surprised, Krsna's father, Nanda, and the other elderly inhabitants of Gokula went to the spot, where they saw the fallen trees and Krsna standing between them, bound to the ulukhala, the wooden mortar. They could find no cause for the trees' having fallen and Krsna's being there. They thought this might be the work of some other asura who had met Krsna on this spot, and they inquired from the playmates of Krsna about how the whole incident had taken place. The children properly described how everything had happened, but the elderly persons could not believe the story. Some of them, however, thought that it might be true, since they had already seen many wonderful incidents in connection with Krsna. Anyway, Nanda Maharaja immediately released Krsna from the ropes.

In this way, Krsna, at every day and every moment, displayed wonderful incidents to increase the parental affection of Nanda Maharaja and Yasoda, who thus felt both surprise and joy. The breaking of the yamala-arjunas was one of these wonderful pastimes.

One day a fruit vendor approached Nanda Maharaja's house, and Krsna gathered some food grains with His little palms and went to the vendor to exchange the grains for fruit. On the way, almost all the grains fell from His palms, only one or two grains remaining, but the fruit vendor, out of full affection, accepted these grains in exchange for as much fruit as Krsna could take. As soon as she did this, her basket became filled with gold and jewels.

Thereafter, all the elderly gopas decided to leave Gokula because they saw that in Gokula there was always some disturbance. They decided to go to Vrndavana, Vraja-dhama, and the next day they all departed. In Vrndavana, both Krsna and Balarama, after finishing Their childhood pastimes, began to take charge of the calves and send them to the pasturing grounds (go-carana). During this time, a demon named Vatsasura entered among the calves and was killed, and another asura, in the shape of a big duck, was also killed. The playmates of Krsna narrated all these stories to their mothers. The mothers could not believe their children, Krsna's playmates, but because of full affection they enjoyed these narrations of Krsna's activities.

TEXT 1

TEXT

sri-suka uvaca
gopa nandadayah srutva
drumayoh patato ravam
tatrajagmuh kuru-srestha
nirghata-bhaya-sankitah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; gopah--all the cowherd men; nanda-adayah--headed by Nanda Maharaja; srutva--hearing; drumayoh--of the two trees; patatoh--falling down; ravam--the high sound, as terrible as a thunderbolt; tatra--there, on the spot; ajagmuh--went; kuru-srestha--O Maharaja Pariksit; nirghata-bhaya-sankitah--who were afraid of falling thunderbolts.

TRANSLATION

Sukadeva Gosvami continued: O Maharaja Pariksit, when the yamala-arjuna trees fell, all the cowherd men in the neighborhood, hearing the fierce sound and fearing thunderbolts, went to the spot.

TEXT 2

TEXT

bhumyam nipatitau tatra
dadrsur yamalarjunau
babhramus tad avijnaya
laksyam patana-karanam

SYNONYMS

bhumyam--on the ground; nipatitau--which had fallen; tatra--there; dadrsuh--all of them saw; yamala-arjunau--the twin arjuna trees; babhramuh--they became

bewildered; tat--that; avijnaya--but they could not trace out; laksyam--although they could directly perceive that the trees had fallen; patana-karanam--the cause of their falling (how could it have happened all of a sudden?).

TRANSLATION

There they saw the fallen yamala-arjuna trees on the ground, but they were bewildered because even though they could directly perceive that the trees had fallen, they could not trace out the cause for their having done so.

PURPORT

Considering all the circumstances, had this been done by Krsna? He was standing on the spot, and His playmates described that this had been done by Him. Had Krsna actually done this, or were these merely stories? This was a cause of bewilderment.

TEXT 3

TEXT

ulukhalam vikarsantam
damna baddham ca balakam
kasyedam kuta ascaryam
utpata iti katarah

SYNONYMS

ulukhalam--the wooden mortar; vikarsantam--dragging; damna--with the rope; baddham ca--and bound by the belly; balakam--Krsna; kasya--of whom; idam--this; kutah--wherefrom; ascaryam--these wonderful happenings; utpatah--disturbance; iti--thus; katarah--they were very much agitated.

TRANSLATION

Krsna was bound by the rope to the ulukhala, the mortar, which He was dragging. But how could He have pulled down the trees? Who had actually done it? Where was the source for this incident? Considering all these astounding things, the cowherd men were doubtful and bewildered.

PURPORT

The cowherd men were very much agitated because the child Krsna, after all, had been standing between the two trees, and if by chance the trees had fallen upon Him, He would have been smashed. But He was standing as He was, and still the things had happened, so who had done all this? How could these events have happened in such a wonderful way? These considerations were some of the reasons they were agitated and bewildered. They thought, however, that by chance Krsna had been saved by God so that nothing had happened to Him.

TEXT 4

TEXT

bala ucur aneneti
tiryag-gatam ulukhalam
vikarsata madhya-gena
purusav apy acaksmahi

SYNONYMS

balah--all the other boys; ucuh--said; anena--by Him (Krsna); iti--thus; tiryak--crosswise; gatam--which had become; ulukhalam--the wooden mortar; vikarsata--by Krsna, who was dragging; madhya-gena--going between the two trees; purusau--two beautiful persons; api--also; acaksmahi--we have seen with our own eyes.

TRANSLATION

Then all the cowherd boys said: It is Krsna who has done this. When He was in between the two trees, the mortar fell crosswise. Krsna dragged the mortar, and the two trees fell down. After that, two beautiful men came out of the trees. We have seen this with our own eyes.

PURPORT

Krsna's playmates wanted to inform Krsna's father of the exact situation by explaining that not only did the trees break, but out of the broken trees came two beautiful men. "All these things happened," they said. "We have seen them with our own eyes."

TEXT 5

TEXT

na te tad-uktam jagrhur
na ghateteti tasya tat
balasyotpatanam tarvoh
kecit sandigdha-cetasah

SYNONYMS

na--not; te--all the gopas; tat-uktam--being spoken by the boys; jagrhuh--would accept; na ghateta--it cannot be; iti--thus; tasya--of Krsna; tat--the activity; balasya--of a small boy like Krsna; utpatanam--the uprooting; tarvoh--of the two trees; kecit--some of them; sandigdha-cetasah--became doubtful about what could be done (because Gargamuni had predicted that this child would be equal to Narayana).

TRANSLATION

Because of intense paternal affection, the cowherd men, headed by Nanda, could not believe that Krsna could have uprooted the trees in such a wonderful way. Therefore they could not put their faith in the words of the boys. Some of the men, however, were in doubt. "Since Krsna was predicted to equal Narayana," they thought, "it might be that He could have done it."

PURPORT

One view was that it was impossible for a small boy like this to have done such a thing as pulling down the trees. But there were doubts because Krsna had been predicted to equal Narayana. Therefore the cowherd men were in a dilemma.

TEXT 6

TEXT

ulukhalam vikarsantam
damna baddham svam atmajam
vilokya nandah prahasad-
vadano vimumoca ha

SYNONYMS

ulukhalam--the wooden mortar; vikarsantam--dragging; damna--by the rope; baddham--bound; svam atmajam--his own son Krsna; vilokya--by seeing; nandah--Maharaja Nanda; prahasat-vadanah--whose face began to smile when he saw the wonderful child; vimumoca ha--released Him from the bonds.

TRANSLATION

When Nanda Maharaja saw his own son bound with ropes to the wooden mortar and dragging it, he smiled and released Krsna from His bonds.

PURPORT

Nanda Maharaja was surprised that Yasoda, Krsna's mother, could have bound her beloved child in such a way. Krsna was exchanging love with her. How then could she have been so cruel as to bind Him to the wooden mortar? Nanda Maharaja understood this exchange of love, and therefore he smiled and released Krsna. In other words, as Krsna, the Supreme Personality of Godhead, binds a living entity in fruitive activities, He binds mother Yasoda and Nanda Maharaja in parental affection. This is His pastime.

TEXT 7

TEXT

gopibhih stobhito 'nrtyad
bhagavan balavat kvacit
udgayati kvacin mugdhas
tad-vaso daru-yantravat

SYNONYMS

gopibhih--by the gopis (by flattery and offers of prizes); stobhitah--encouraged, induced; anrtyat--the small Krsna danced; bhagavan--although He was the Supreme Personality of Godhead; bala-vat--exactly like a human child; kvacit--sometimes; udgayati--He would sing very loudly; kvacit--sometimes; mugdhah--being amazed; tat-vasah--under their control; daru-yantra-vat--like a wooden doll.

TRANSLATION

The gopis would say, "If You dance, my dear Krsna, then I shall give You half a sweetmeat." By saying these words or by clapping their hands, all the gopis encouraged Krsna in different ways. At such times, although He was the supremely powerful Personality of Godhead, He would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He would sing very loudly, at their bidding. In this way, Krsna came completely under the control of the gopis.

TEXT 8

TEXT

bibharti kvacid ajnaptah
pithakonmana-padukam
bahu-ksepam ca kurute
svanam ca pritim avahan

SYNONYMS

bibharti--Krsna would simply stand and touch articles as if unable to raise them; kvacit--sometimes; ajnaptah--being ordered; pithaka-unmana--the wooden seat and wooden measuring pot; padukam--bringing the wooden shoes; bahu-ksepam ca--striking the arms on the body; kurute--does; svanam ca--of His own relatives, the gopis and other intimate friends; pritim--the pleasure; avahan--inviting.

TRANSLATION

Sometimes mother Yasoda and her gopi friends would tell Krsna, "Bring this article" or "Bring that article." Sometimes they would order Him to bring a wooden plank, wooden shoes or a wooden measuring pot, and Krsna, when thus ordered by the mothers, would try to bring them. Sometimes, however, as if unable to raise these things, He would touch them and stand there. Just to invite the pleasure of His relatives, He would strike His body with His arms to show that He had sufficient strength.

TEXT 9

TEXT

darsayams tad-vidam loka
atmano bhrtya-vasyatam
vrajasyovaha vai harsam
bhagavan bala-cestitaih

SYNONYMS

darsayan--exhibiting; tat-vidam--unto persons who can understand Krsna's activities; loke--throughout the whole world; atmanah--of Himself; bhrtya-vasyatam--how He is agreeable to carrying out the orders of His servants, His devotees; vrajasya--of Vrajabhumi; uvaha--executed; vai--indeed; harsam--pleasure; bhagavan--the Supreme Personality of Godhead; bala-cestitaih--by His activities like those of a child trying to do so many things.

TRANSLATION

To pure devotees throughout the world who could understand His activities, the Supreme Personality of Godhead, Krsna, exhibited how much He can be subdued by His devotees, His servants. In this way He increased the pleasure of the Vrajavasis by His childhood activities.

PURPORT

That Krsna performed childhood activities to increase the pleasure of His devotees was another transcendental humor. He exhibited these activities not only to the inhabitants of Vrajabhumi, but also to others, who were captivated by His external potency and opulence. Both the internal devotees, who were simply absorbed in love of Krsna, and the external devotees, who were captivated

by His unlimited potency, were informed of Krsna's desire to be submissive to His servants.

TEXT 10

TEXT

krinihi bhoh phalaniti
srutva satvaram acyutah
phalarthi dhanyam adaya
yayau sarva-phala-pradah

SYNONYMS

krinihi--please come and purchase; bhoh--O neighborhood residents; phalani--ripe fruits; iti--thus; srutva--hearing; satvaram--very soon; acyutah--Krsna; phala-arthi--as if He wanted some fruits; dhanyam adaya--capturing some grains of paddy; yayau--went to the fruit vendor; sarva-phala-pradah--the Supreme Personality of Godhead, who can give all kinds of fruit to everyone, had now become in need of fruits.

TRANSLATION

Once a woman selling fruit was calling, "O inhabitants of Vrajabhumi, if you want to purchase some fruits, come here!" Upon hearing this, Krsna immediately took some grains and went to barter as if He needed some fruits.

PURPORT

Aborigines generally go to the villagers to sell fruits. How much the aborigines were attached to Krsna is here described. Krsna, to show His favor to the aborigines, would immediately go purchase fruits, bartering with paddy in His hand as He had seen others do.

TEXT 11

TEXT

phala-vikrayini tasya
cyuta-dhanya-kara-dvayam
phalair apurayad ratnaih
phala-bhandam apuri ca

SYNONYMS

phala-vikrayini--the aborigine fruit vendor, who was an elderly woman; tasya--of Krsna; cyuta-dhanya--the paddy He brought to barter having mostly fallen; kara-dvayam--palms of the hands; phalaih apurayat--the fruit vendor filled His small palms with fruits; ratnaih--in exchange for jewels and gold; phala-bhandam--the basket of fruit; apuri ca--filled.

TRANSLATION

While Krsna was going to the fruit vendor very hastily, most of the grains He was holding fell. Nonetheless, the fruit vendor filled Krsna's hands with fruits, and her fruit basket was immediately filled with jewels and gold.

PURPORT

In Bhagavad-gita (9.26) Krsna says:

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah

Krsna is so kind that if anyone offers Him a leaf, a fruit, a flower or some water, He will immediately accept it. The only condition is that these things should be offered with bhakti (yo me bhaktya prayacchati). Otherwise, if one is puffed up with false prestige, thinking, "I have so much opulence, and I am giving something to Krsna," one's offering will not be accepted by Krsna. The fruit vendor, although a woman belonging to the poor aborigine class, dealt with Krsna with great affection, saying, "Krsna, You have come to me to take some fruit in exchange for grains. All the grains have fallen, but still You may take whatever You like." Thus she filled Krsna's palms with whatever fruits He could carry. In exchange, Krsna filled her whole basket with jewels and gold.

From this incident one should learn that for anything offered to Krsna with love and affection, Krsna can reciprocate many millions of times over, both materially and spiritually. The basic principle involved is an exchange of love. Therefore Krsna teaches in Bhagavad-gita (9.27):

yat karosi yad asnasi
yaj juhosi dadasi yat
yat tapasyasi kaunteya
tat kurusva mad-arpanam

"O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." With love and affection, one should try to give something to Krsna from one's source of income. Then one's life will be successful. Krsna is full in all opulences; He does not need anything from anyone. But if one is prepared to give something to Krsna, that is for one's own benefit. The example given in this connection is that when one's real face is decorated, the reflection of one's face is automatically decorated. Similarly, if we try to serve Krsna with all our opulences, we, as parts and parcels or reflections of Krsna, will become happy in exchange. Krsna is always happy, for He is atmarama, fully satisfied with His own opulence.

TEXT 12

TEXT

sarit-tira-gatam krsnam
bhagnarjunam athahvayat
ramam ca rohini devi
kridantam balakair bhrsam

SYNONYMS

sarit-tira--to the riverside; gatam--who had gone; krsnam--unto Krsna; bhagna-arjunam--after the pastime of breaking the yamala-arjuna trees; atha--then; ahvayat--called; ramam ca--as well as Balarama; rohini--the mother of Balarama; devi--the goddess of fortune; kridantam--who were engaged in playing; balakaih--with many other boys; bhrsam--with deep attention.

TRANSLATION

Once, after the uprooting of the yamala-arjuna trees, Rohinidevi went to call Rama and Krsna, who had both gone to the riverside and were playing with the other boys with deep attention.

PURPORT

Mother Yasoda was more attached to Krsna and Balarama than Rohinidevi was, although Rohinidevi was the mother of Balarama. Mother Yasoda sent Rohinidevi to call Rama and Krsna from Their play, since it was the right time for lunch. Therefore Rohinidevi went to call Them, breaking Their engagement in play.

TEXT 13

TEXT

nopeyatam yadahutau
krida-sangena putrakau
yasodam presayam asa
rohini putra-vatsalam

SYNONYMS

na upeyatam--would not return home; yada--when; ahutau--They were called back from playing; krida-sangena--because of so much attachment to playing with other boys; putrakau--the two sons (Krsna and Balarama); yasodam presayam asa--sent mother Yasoda to call Them; rohini--mother Rohini; putra-vatsalam--because mother Yasoda was a more affectionate mother to Krsna and Balarama.

TRANSLATION

Because of being too attached to playing with the other boys, Krsna and Balarama did not return upon being called by Rohini. Therefore Rohini sent mother Yasoda to call Them back, because mother Yasoda was more affectionate to Krsna and Balarama.

PURPORT

Yasodam presayam asa. These very words show that since Krsna and Balarama did not care to return in response to the order of Rohini, Rohini thought that if Yasoda called They would have to return, for Yasoda was more affectionate to Krsna and Balarama.

TEXT 14

TEXT

kridantam sa sutam balair
ativelam sahagrajam
yasodajohavit krsnam
putra-sneha-snuta-stani

SYNONYMS

kridantam--engaged in playing; sa--mother Yasoda; sutam--her son; balaih--with the other boys; ati-velam--although it was too late; saha-agrajam--who was playing with His elder brother, Balarama; yasoda--mother Yasoda; ajohavit--called ("Krsna and Balarama, come here!"); krsnam--unto Krsna; putra-sneha-

snuta-stani--while she was calling Them, milk flowed from her breast because of her ecstatic love and affection.

TRANSLATION

Krsna and Balarama, being attached to Their play, were playing with the other boys although it was very late. Therefore mother Yasoda called Them back for lunch. Because of her ecstatic love and affection for Krsna and Balarama, milk flowed from her breasts.

PURPORT

The word ajohavit means "calling them again and again." "Krsna and Balarama," she called, "please come back. You are late for Your lunch. You have played sufficiently. Come back."

TEXT 15

TEXT

krsna krsnaravindaksa
tata ehi stanam piba
alam viharaih ksut-ksantah
krida-sranto 'si putraka

SYNONYMS

krsna krsna aravinda-aksa--O Krsna, my son, lotus-eyed Krsna; tata--O darling; ehi--come here; stanam--the milk of my breast; piba--drink; alam viharaih--after this there is no necessity of playing; ksut-ksantah--tired because of hunger; krida-srantah--fatigued from playing; asi--You must be; putraka--O my son.

TRANSLATION

Mother Yasoda said: My dear son Krsna, lotus-eyed Krsna, come here and drink the milk of my breast. My dear darling, You must be very tired because of hunger and the fatigue of playing so long. There is no need to play any more.

TEXT 16

TEXT

he ramagaccha tatasu
sanujah kula-nandana
pratar eva krtaharas
tad bhavan bhoktum arhati

SYNONYMS

he rama--my dear son Balarama; agaccha--please come here; tata--my dear darling; asu--immediately; sa-anujah--with Your younger brother; kula-nandana--the great hope of our family; pratah eva--certainly in the morning; krta-aharah--have taken Your breakfast; tat--therefore; bhavan--You; bhoktum--to eat something more; arhati--deserve.

TRANSLATION

My dear Baladeva, best of our family, please come immediately with Your younger brother, Krsna. You both ate in the morning, and now You ought to eat something more.

TEXT 17

TEXT

pratiksate tvam dasarha
bhoksyamano vrajadhipah
ehy avayoh priyam dhehi
sva-grhan yata balakah

SYNONYMS

pratiksate--is waiting; tvam--for both of You (Krsna and Balarama); dasarha--O Balarama; bhoksyamanah--desiring to eat; vraja-adhipah--the King of Vraja, Nanda Maharaja; ehi--come here; avayoh--our; priyam--pleasure; dhehi--just consider; sva-grhan--to their respective homes; yata--let them go; balakah--the other boys.

TRANSLATION

Nanda Maharaja, the King of Vraja, is now waiting to eat. O my dear son Balarama, he is waiting for You. Therefore, come back to please us. All the boys playing with You and Krsna should now go to their homes.

PURPORT

It appears that Nanda Maharaja regularly took his food with his two sons, Krsna and Balarama. Yasoda told the other boys, "Now you should go to your homes." Father and son generally sit together, so mother Yasoda requested Krsna and Balarama to return, and she advised the other boys to go home so that their parents would not have to wait for them.

TEXT 18

TEXT

dhuli-dhusaritangas tvam
putra majjanam avaha
janmarksam te 'dya bhavati
viprebhyo dehi gah sucih

SYNONYMS

dhuli-dhusarita-angah tvam--You have become covered with dust and sand all over Your body; putra--my dear son; majjanam avaha--now come here, take Your bath and cleanse Yourself; janma-rksam--the auspicious star of Your birth; te--of You; adya--today; bhavati--it is; viprebhyah--unto the pure brahmanas; dehi--give in charity; gah--cows; sucih--being purified.

TRANSLATION

Mother Yasoda further told Krsna: My dear son, because of playing all day, Your body has become covered with dust and sand. Therefore, come back, take Your bath and cleanse Yourself. Today the moon is conjoined with the auspicious star of Your birth. Therefore, be pure and give cows in charity to the brahmanas.

PURPORT

It is a custom of Vedic culture that whenever there is any auspicious ceremony, one should give valuable cows in charity to the brahmanas. Therefore mother Yasoda requested Krsna, "Instead of being enthusiastic in playing, now please come and be enthusiastic in charity." Yajna-dana-tapah-karma na tyajyam karyam eva tat. As advised in Bhagavad-gita (18.5), sacrifice, charity and austerity should never be given up. Yajno danam tapas caiva pavanani manisinam: even if one is very much advanced in spiritual life, one should not give up these three duties. To observe one's birthday ceremony, one should do something in terms of one of these three items (yajna, dana or tapah), or all of them together.

TEXT 19

TEXT

pasya pasya vayasyams te
matr-mrstan svalankrtan
tvam ca snatah krtaharo
viharasva svalankrtah

SYNONYMS

pasya pasya--just see, just see; vayasyan--boys of Your age; te--Your; matr-mrstan--cleansed by their mothers; su-alankrtan--decorated with nice ornaments; tvam ca--You also; snatah--after taking a bath; krta-aharah--and eating Your lunch; viharasva--enjoy with them; su-alankrtah--fully decorated like them.

TRANSLATION

Just see how all Your playmates of Your own age have been cleansed and decorated with beautiful ornaments by their mothers. You should come here, and after You have taken Your bath, eaten Your lunch and been decorated with ornaments, You may play with Your friends again.

PURPORT

Generally young boys are competitive. If one friend has done something, another friend also wants to do something. Therefore mother Yasoda pointed out how Krsna's playmates were decorated, so that Krsna might be induced to decorate Himself like them.

TEXT 20

TEXT

ittham yasoda tam asesa-sekharam
matva sutam sneha-nibaddha-dhir nrpa
haste grhitva saha-ramam acyutam
nitva sva-vatam krtavaty athodayam

SYNONYMS

ittham--in this way; yasoda--mother Yasoda; tam asesa-sekharam--unto Krsna, who was on the peak of everything auspicious, with no question of dirtiness or uncleanliness; matva--considering; sutam--as her son; sneha-nibaddha-dhih--

because of an intense spirit of love; nrpa--O King (Maharaja Pariksit); haste--in the hand; grhitva--taking; saha-ramam--with Balarama; acyutam--Krsna, the infallible; nitva--bringing; sva-vatam--at home; krtavati--performed; atha--now; udayam--brilliancy by bathing Him, dressing Him and decorating Him with ornaments.

TRANSLATION

My dear Maharaja Pariksit, because of intense love and affection, mother Yasoda, Krsna's mother, considered Krsna, who was at the peak of all opulences, to be her own son. Thus she took Krsna by the hand, along with Balarama, and brought Them home, where she performed her duties by fully bathing Them, dressing Them and feeding Them.

PURPORT

Krsna is always neat, clean and opulent and does not need to be washed, bathed or dressed, yet mother Yasoda, because of affection, considered Him her ordinary child and did her duties to keep her son brilliant.

TEXT 21

TEXT

sri-suka uvaca
gopa-vrddha mahotpatan
anubhuya brhadvane
nandadayah samagamya
vraja-karyam amantrayan

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; gopa-vrddhah--the elderly persons among the cowherd men; maha-utpatan--very great disturbances; anubhuya--after experiencing; brhadvane--in the place known as Brhadvana; nanda-adayah--the cowherd men, headed by Nanda Maharaja; samagamya--assembled, came together; vraja-karyam--the business of Vrajabhumi; amantrayan--deliberated on how to stop the continuous disturbances in Mahavana.

TRANSLATION

Sri Sukadeva Gosvami continued: Then one time, having seen the great disturbances in Brhadvana, all the elderly persons among the cowherd men, headed by Nanda Maharaja, assembled and began to consider what to do to stop the continuous disturbing situations in Vraja.

TEXT 22

TEXT

tatropananda-namaha
gopo jnana-vayo-'dhikah
desa-kalartha-tattva-jnah
priya-krd rama-krsnayoh

SYNONYMS

tatra--in the assembly; upananda-nama--by the name Upananda (the elder brother of Nanda Maharaja); aha--said; gopah--the cowherd man; jnana-vayah-adhikah--who by knowledge and by age was the eldest of all; desa-kala-artha-tattva-jnah--very experienced according to time, place and circumstances; priya-krt--just for the benefit; rama-krsnayoh--of Balarama and Krsna, the Supreme Personalities of Godhead.

TRANSLATION

At this meeting of all the inhabitants of Gokula, a cowherd man named Upananda, who was the most mature in age and knowledge and was very experienced according to time, circumstances and country, made this suggestion for the benefit of Rama and Krsna.

TEXT 23

TEXT

utthatavyam ito 'smabhir
gokulasya hitaisibhih
ayanty atra mahotpata
balanam nasa-hetavah

SYNONYMS

utthatavyam--now this place should be left; itah--from here, from Gokula; asmabhih--by all of us; gokulasya--of this place, Gokula; hita-esibhih--by persons who desire good for this place; ayanti--are happening; atra--here; maha-utpatah--many great disturbances; balanam--for the boys like Rama and Krsna; nasa-hetavah--having the definite purpose of killing Them.

TRANSLATION

He said: My dear friends the cowherd men, in order to do good to this place, Gokula, we should leave it, because so many disturbances are always occurring here, just for the purpose of killing Rama and Krsna.

TEXT 24

TEXT

muktah kathancid raksasya
bala-ghnya balako hy asau
harer anugrahan nunam
anas copari napatat

SYNONYMS

muktah--was delivered; kathancit--somehow or other; raksasyah--from the hands of the Raksasi Putana; bala-ghnyah--who was determined to kill small children; balakah--especially the child Krsna; hi--because; asau--He; hareh anugrahat--by the mercy of the Supreme Personality of Godhead; nunam--indeed; anah ca--and the handcart; upari--on top of the child; na--not; apatat--did fall down.

TRANSLATION

The child Krsna, simply by the mercy of the Supreme Personality of Godhead, was somehow or other rescued from the hands of the Raksasi Putana, who was

determined to kill Him. Then, again by the mercy of the Supreme Godhead, the handcart missed falling upon the child.

TEXT 25

TEXT

cakra-vatena nito 'yam
daityena vipadam viyat
silayam patitas tatra
paritratah suresvaraih

SYNONYMS

cakra-vatena--by the demon in the shape of a whirlwind (Trnavarta); nitah ayam--Krsna was taken away; daityena--by the demon; vipadam--dangerous; viyat--to the sky; silayam--on a slab of stone; patitah--fallen; tatra--there; paritratah--was saved; sura-isvaraih--by the mercy of Lord Visnu or His associates.

TRANSLATION

Then again, the demon Trnavarta, in the form of a whirlwind, took the child away into the dangerous sky to kill Him, but the demon fell down onto a slab of stone. In that case also, by the mercy of Lord Visnu or His associates, the child was saved.

TEXT 26

TEXT

yan na mriyeta drumayor
antaram prapya balakah
asav anyatamo vapi
tad apy acyuta-raksanam

SYNONYMS

yat--then again; na mriyeta--did not die; drumayoh antaram--between the two trees; prapya--although He was between; balakah asau--that child, Krsna; anyatamah--another child; va api--or; tat api acyuta-raksanam--in that case also, He was saved by the Supreme Personality of Godhead.

TRANSLATION

Even the other day, neither Krsna nor any of His playmates died from the falling of the two trees, although the children were near the trees or even between them. This also is to be considered the mercy of the Supreme Personality of Godhead.

TEXT 27

TEXT

yavad autpatiko 'risto
vrajam nabhibhaved itah
tavad balan upadaya
yasyamo 'nyatra sanugah

SYNONYMS

yavat--so long; autpatikah--disturbing; aristah--the demon; vrajam--this Gokula Vrajabhumi; na--not; abhibhavet itah--go away from this place; tavat--so long; balan upadaya--for the benefit of the boys; yasyamah--we shall go; anyatra--somewhere else; sa-anugah--with our followers.

TRANSLATION

All these incidents are being caused by some unknown demon. Before he comes here to create another disturbance, it is our duty to go somewhere else with the boys until there are no more disturbances.

PURPORT

Upananda suggested, "By the mercy of Lord Visnu, Krsna has always been saved from so many dangerous incidents. Now let us leave this place and go someplace where we may worship Lord Visnu undisturbed, before there is another cause of death from some demon who may attack us." A devotee desires only that he may execute devotional service undisturbed. Actually we see, however, that even during the presence of Krsna, when Nanda Maharaja and the other cowherd men had the Supreme Personality of Godhead in their presence, there were disturbances. Of course, in every case, Krsna came out victorious. The instruction we may derive from this is that we should not be disturbed by so-called disturbances. There have been so many disturbances to our Krsna consciousness movement, but we cannot give up our forward march. On the contrary, people are receiving this movement very enthusiastically all over the world, and they are purchasing literature about Krsna consciousness with redoubled energy. Thus there are both encouragements and disturbances. This was so even in Krsna's time.

TEXT 28

TEXT

vanam vrndavanam nama
pasavyam nava-kananam
gopa-gopi-gavam sevyam
punyadri-trna-virudham

SYNONYMS

vanam--another forest; vrndavanam nama--named Vrndavana; pasavyam--a very suitable place for maintenance of the cows and other animals; nava-kananam--there are many new gardenlike places; gopa-gopi-gavam--for all the cowherd men, the members of their families, and the cows; sevyam--a very happy, very suitable place; punya-adri--there are nice mountains; trna--plants; virudham--and creepers.

TRANSLATION

Between Nandesvara and Mahavana is a place named Vrndavana. This place is very suitable because it is lush with grass, plants and creepers for the cows and other animals. It has nice gardens and tall mountains and is full of facilities for the happiness of all the gopas and gopis and our animals.

PURPORT

Vrndavana is situated between Nandesvara and Mahavana. Formerly the cowherd men had shifted to Mahavana, but still there were disturbances. Therefore the cowherd men selected Vrndavana, which was between the two villages, and decided to go there.

TEXT 29

TEXT

tat tatradyaiva yasyamah
sakatan yunkta ma ciram
godhanany agrato yantu
bhavatam yadi rocate

SYNONYMS

tat--therefore; tatra--there; adya eva--just today; yasyamah--let us go; sakatan--all the carts; yunkta--make ready; ma ciram--without delay; go-dhanani--all the cows; agratah--in front; yantu--let them go; bhavatam--of all of you; yadi--if; rocate--it is pleasing to accept it.

TRANSLATION

Therefore, let us immediately go today. There is no need to wait any further. If you agree to my proposal, let us prepare all the bullock carts and put the cows in front of us, and let us go there.

TEXT 30

TEXT

tac chrutvaika-dhiyo gopah
sadhu sadhv iti vadinah
vrajan svan svan samayujya
yayu rudha-paricchadah

SYNONYMS

tat srutva--hearing this advice of Upananda's; eka-dhiyah--voting unanimously; gopah--all the cowherd men; sadhu sadhu--very nice, very nice; iti--thus; vadinah--speaking, declaring; vrajan--cows; svan svan--own respective; samayujya--assembling; yayuh--started; rudha-paricchadah--all the dresses and paraphernalia having been kept on the carts.

TRANSLATION

Upon hearing this advice from Upananda, the cowherd men unanimously agreed. "Very nice," they said. "Very nice." Thus they sorted out their household affairs, placed their clothing and other paraphernalia on the carts, and immediately started for Vrndavana.

TEXTS 31-32

TEXT

vrddhan balan striyo rajan
sarvopakaranani ca
anahsv aropya gopala

yatta atta-sarasanah

godhanani puraskrtya
srngany apurya sarvatah
turya-ghosena mahata
yayuh saha-purohitah

SYNONYMS

vrddhan--first all the old men; balan--children; striyah--women; rajan--O King Pariksit; sarva-upakaranani ca--then all sorts of necessities and whatever belongings they had; anahsu--on the bullock carts; aropya--keeping; gopalah--all the cowherd men; yattah--with great care; atta-sara-asanah--fully equipped with arrows and bows; go-dhanani--all the cows; puraskrtya--keeping in front; srngani--bugles or horns; apurya--vibrating; sarvatah--all around; turya-ghosena--with the resounding of the bugles; mahata--loud; yayuh--started; saha-purohitah--with the priests.

TRANSLATION

Keeping all the old men, women, children and household paraphernalia on the bullock carts and keeping all the cows in front, the cowherd men picked up their bows and arrows with great care and sounded bugles made of horn. O King Pariksit, in this way, with bugles vibrating all around, the cowherd men, accompanied by their priests, began their journey.

PURPORT

In this connection it is to be noted that although the inhabitants of Gokula were mostly cowherd men and cultivators, they knew how to defend themselves from danger and how to give protection to the women, the old men, the cows and the children, as well as to the brahminical purohitas.

TEXT 33

TEXT

gopyo rudha-ratha nutna-
kuca-kunkuma-kantayah
krsna-lila jaguh pritya
niska-kanthyah suvasasah

SYNONYMS

gopyah--all the cowherd women; rudha-rathah--while riding on the bullock carts; nutna-kuca-kunkuma-kantayah--their bodies, especially their breasts, were decorated with fresh kunkuma; krsna-lilah--the pastimes of Krsna; jaguh--they chanted; pritya--with great pleasure; niska-kanthyah--decorated with lockets on their necks; su-vasasah--very well dressed.

TRANSLATION

The cowherd women, riding on the bullock carts, were dressed very nicely with excellent garments, and their bodies, especially their breasts, were decorated with fresh kunkuma powder. As they rode, they began to chant with great pleasure the pastimes of Krsna.

TEXT 34

TEXT

tatha yasoda-rohinyav
ekam sakatam asthite
rejatuh krsna-ramabhyam
tat-katha-sravanotsuke

SYNONYMS

tatha--as well as; yasoda-rohinyau--both mother Yasoda and mother Rohini; ekam sakatam--on one bullock cart; asthite--seated; rejatuh--very beautiful; krsna-ramabhyam--Krsna and Balarama, along with Their mothers; tat-katha--of the pastimes of Krsna and Balarama; sravana-utsuke--being situated in hearing with great transcendental pleasure.

TRANSLATION

Thus hearing about the pastimes of Krsna and Balarama with great pleasure, mother Yasoda and Rohinidevi, so as not to be separated from Krsna and Balarama for even a moment, got up with Them on one bullock cart. In this situation, they all looked very beautiful.

PURPORT

It appears that mother Yasoda and Rohini could not be separated from Krsna and Balarama even for a moment. They used to pass their time either by taking care of Krsna and Balarama or by chanting about Their pastimes. Thus mother Yasoda and Rohini looked very beautiful.

TEXT 35

TEXT

vrndavanam sampravisya
sarva-kala-sukhavaham
tatra cakrur vrajavasam
sakatair ardha-candravat

SYNONYMS

vrndavanam--the sacred place by the name Vrndavana; sampravisya--after entering; sarva-kala-sukha-avaham--where in all seasons it is pleasing to live; tatra--there; cakruh--they made; vraja-avasam--inhabitation of Vraja; sakataih--by the bullock carts; ardha-candravat--making a semicircle like a half moon.

TRANSLATION

In this way they entered Vrndavana, where it is always pleasing to live in all seasons. They made a temporary place to inhabit by placing their bullock carts around them in the shape of a half moon.

PURPORT

As stated in the Visnu Purana:

sakati-vata-paryantas
candrardha-kara-samsthite

And as stated in the Hari-vamsa:

kantakibhih pravrddhabhis
tatha kantakibhir drumaih
nikhatocchrita-sakhabhir
abhiguptam samantatah

There was no need to make fences all around. One side was already defended by thorn trees, and thus the thorn trees, the bullock carts and the animals encircled the inhabitants in their temporary residence.

TEXT 36

TEXT

vrndavanam govardhanam
yamuna-pulinani ca
viksyasid uttama priti
rama-madhavayor nrpa

SYNONYMS

vrndavanam--the place known as Vrndavana; govardhanam--along with Govardhana Hill; yamuna-pulinani ca--and the banks of the River Yamuna; viksya--seeing this situation; asit--remained or was enjoyed; uttama priti--first-class pleasure; rama-madhavayoh--of Krsna and Balarama; nrpa--O King Pariksit.

TRANSLATION

O King Pariksit, when Rama and Krsna saw Vrndavana, Govardhana and the banks of the River Yamuna, They both enjoyed great pleasure.

TEXT 37

TEXT

evam vrajaukasam pritim
yacchantau bala-cestitaih
kala-vakyaih sva-kalena
vatsa-palau babhuvatuh

SYNONYMS

evam--in this way; vraja-okasam--to all the inhabitants of Vraja; pritim--pleasure; yacchantau--giving; bala-cestitaih--by the activities and pastimes of childhood; kala-vakyaih--and by very sweet broken language; sva-kalena--in due course of time; vatsa-palau--to take care of the calves; babhuvatuh--were grown up.

TRANSLATION

In this way, Krsna and Balarama, acting like small boys and talking in half-broken language, gave transcendental pleasure to all the inhabitants of Vraja. In due course of time, They became old enough to take care of the calves.

PURPORT

As soon as Krsna and Balarama were a little grown up, They were meant for taking care of the calves. Although born of a very well-to-do family, They still had to take care of the calves. This was the system of education. Those who were not born in brahmana families were not meant for academic education. The brahmanas were trained in a literary, academic education, the ksatriyas were trained to take care of the state, and the vaisyas learned how to cultivate the land and take care of the cows and calves. There was no need to waste time going to school to be falsely educated and later increase the numbers of the unemployed. Krsna and Balarama taught us by Their personal behavior. Krsna took care of the cows and played His flute, and Balarama took care of agricultural activities with a plow in His hand.

TEXT 38

TEXT

avidure vraja-bhuvah
saha gopala-darakaih
carayam asatur vatsan
nana-krida-paricchadau

SYNONYMS

avidure--not very far from the residential quarters of the Vrajavasis; vraja-bhuvah--from the land known as Vraja; saha gopala-darakaih--with other boys of the same profession (cowherd boys); carayam asatuh--tended; vatsan--the small calves; nana--various; krida--sporting; paricchadau--dressed very nicely in different ways and equipped with implements.

TRANSLATION

Not far away from Their residential quarters, both Krsna and Balarama, equipped with all kinds of playthings, played with other cowherd boys and began to tend the small calves.

TEXTS 39-40

TEXT

kvacid vadayato venum
ksepanaih ksipatah kvacit
kvacit padaih kinkinibhih
kvacit krtrima-go-vrsaih

vrsayamanau nardantau
yuyudhate parasparam
anukrtya rutair jantums
ceratuh prakrtau yatha

SYNONYMS

kvacit--sometimes; vadayatah--blowing; venum--on the flute; ksepanaih--with a device of rope for throwing; ksipatah--throwing stones to get fruit; kvacit--sometimes; kvacit padaih--sometimes with the legs; kinkinibhih--with the sound of ankle bells; kvacit--sometimes; krtrima-go-vrsaih--by becoming artificial cows and bulls; vrsayamanau--imitating the animals; nardantau--roaring loudly; yuyudhate--They both used to fight; parasparam--with one another; anukrtya--

imitating; rutaih--by resounding; jantun--all the animals; ceratuh--They used to wander; prakrtau--two ordinary human children; yatha--like.

TRANSLATION

Sometimes Krsna and Balarama would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle bells tinkling, They would play football with fruits like bael and amalaki. Sometimes They would cover Themselves with blankets and imitate cows and bulls and fight with one another, roaring loudly, and sometimes They would imitate the voices of the animals. In this way They enjoyed sporting, exactly like two ordinary human children.

PURPORT

Vrndavana is full of peacocks. Kujat-kokila-hamsa-sarasa-ganakirne mayurakule. The Vrndavana forest is always full of cuckoos, ducks, swans, peacocks, cranes and also monkeys, bulls and cows. So Krsna and Balarama used to imitate the sounds of these animals and enjoy sporting.

TEXT 41

TEXT

kadacid yamuna-tire
vatsams carayatoh svakaih
vayasyaih krsna-balayor
jighamsur daitya agamat

SYNONYMS

kadacit--sometimes; yamuna-tire--on the bank of the Yamuna; vatsan--the calves; carayatoh--when They were tending; svakaih--Their own; vayasyaih--with other playmates; krsna-balayoh--both Krsna and Balarama; jighamsuh--desiring to kill Them; daityah--another demon; agamat--reached there.

TRANSLATION

One day while Rama and Krsna, along with Their playmates, were tending the calves on the bank of the River Yamuna, another demon arrived there, desiring to kill Them.

TEXT 42

TEXT

tam vatsa-rupinam viksya
vatsa-yutha-gatam harih
darsayan baladevaya
sanair mugdha ivasadat

SYNONYMS

tam--unto the demon; vatsa-rupinam--assuming the form of a calf; viksya--seeing; vatsa-yutha-gatam--when the demon entered the group of all the other calves; harih--the Supreme Personality of Godhead, Krsna; darsayan--indicating; baladevaya--unto Baladeva; sanaih--very slowly; mugdhah iva--as if He did not understand anything; asadat--came near the demon.

TRANSLATION

When the Supreme Personality of Godhead saw that the demon had assumed the form of a calf and entered among the groups of other calves, He pointed out to Baladeva, "Here is another demon." Then He very slowly approached the demon, as if He did not understand the demon's intentions.

PURPORT

The import of the words mugdha iva is that although Krsna knows everything, here He pretended that He did not understand why the demon had entered among the calves, and He informed Baladeva by a sign.

TEXT 43

TEXT

grhitvapara-padabhyam
saha-langulam acyutah
bhramayitva kapitthagre
prahinod gata-jivitam
sa kapitthair maha-kayah
patyamanaih papata ha

SYNONYMS

grhitva--capturing; apara-padabhyam--with the hind legs; saha--along with; langulam--the tail; acyutah--Krsna, the Supreme Personality of Godhead; bhramayitva--twirling around very severely; kapittha-agre--on the top of a kapittha tree; prahinot--threw him; gata-jivitam--lifeless body; sah--that demon; kapitthaih--with the kapittha trees; maha-kayah--assumed a great body; patyamanaih--and while the tree fell down; papata ha--he fell dead on the ground.

TRANSLATION

Thereafter, Sri Krsna caught the demon by the hind legs and tail, twirled the demon's whole body very strongly until the demon was dead, and threw him into the top of a kapittha tree, which then fell down, along with the body of the demon, who had assumed a great form.

PURPORT

Krsna killed the demon in such a way as to get the kapittha fruits to fall so that He and Balarama and the other boys could take advantage of the opportunity to eat them. The kapittha is sometimes called ksatbelphala. The pulp of this fruit is very palatable. It is sweet and sour, and everyone likes it.

TEXT 44

TEXT

tam viksya vismita balah
sasamsuh sadhu sadhv iti
devas ca parisantusta
babhuvuh puspa-varsinah

SYNONYMS

tam--this incident; viksya--observing; vismitah--very much astonished; balah--all the other boys; sasamsuh--praised highly; sadhu sadhu iti--exclaiming, "Very good, very good"; devah ca--and all the demigods from the heavenly planets; parisantustah--being very much satisfied; babhuvuh--became; puspa-varsinah--showered flowers on Krsna.

TRANSLATION

Upon seeing the dead body of the demon, all the cowherd boys exclaimed, "Well done, Krsna! Very good, very good! Thank You." In the upper planetary system, all the demigods were pleased, and therefore they showered flowers on the Supreme Personality of Godhead.

TEXT 45

TEXT

tau vatsa-palakau bhutva
sarva-lokaika-palakau
sapratar-asau go-vatsams
carayantau viceratuh

SYNONYMS

tau--Krsna and Balarama; vatsa-palakau--as if taking care of the calves; bhutva--so becoming; sarva-loka-eka-palakau--although They are the maintainers of all living beings throughout the whole universe; sa-pratah-asau--finishing breakfast in the morning; go-vatsan--all the calves; carayantau--tending; viceratuh--wandered here and there.

TRANSLATION

After the killing of the demon, Krsna and Balarama finished Their breakfast in the morning, and while continuing to take care of the calves, They wandered here and there. Krsna and Balarama, the Supreme Personalities of Godhead, who maintain the entire creation, now took charge of the calves as if cowherd boys.

PURPORT

Paritranaya sadhunam vinasaya ca duskrtam. Krsna's daily business here in this material world was to kill the duskrtis. This did not hamper His daily affairs, for it was routine work. While He tended the calves on the bank of the River Yamuna, two or three incidents took place every day, and although these were serious, killing the demons one after another appeared to be His daily routine work.

TEXT 46

TEXT

svam svam vatsa-kulam sarve
payayisyanta ekada
gatva jalasayabhyasam
payayitva papur jalam

SYNONYMS

svam svam--own respective; vatsa-kulam--the group of calves; sarve--all the boys and Krsna and Balarama; payayisyantah--desiring to have them drink water; ekada--one day; gatva--going; jala-asaya-abhyasam--near the water tank; payayitva--after allowing the animals to drink water; papuh jalam--they also drank water.

TRANSLATION

One day all the boys, including Krsna and Balarama, each boy taking his own group of calves, brought the calves to a reservoir of water, desiring to allow them to drink. After the animals drank water, the boys drank water there also.

TEXT 47

TEXT

te tatra dadrsur bala
maha-sattvam avasthitam
tatrasur vajra-nirbhinnam
gireh srngam iva cyutam

SYNONYMS

te--they; tatra--there; dadrsuh--observed; balah--all the boys; maha-sattvam--a gigantic body; avasthitam--situated; tatrasuh--became afraid; vajra-nirbhinnam--broken by a thunderbolt; gireh srngam--the peak of a mountain; iva--like; cyutam--fallen there.

TRANSLATION

Right by the reservoir, the boys saw a gigantic body resembling a mountain peak broken and struck down by a thunderbolt. They were afraid even to see such a huge living being.

TEXT 48

TEXT

sa vai bako nama mahan
asuro baka-rupa-dhrk
agatya sahasa krsnam
tiksna-tundo 'grasad bali

SYNONYMS

sah--that creature; vai--indeed; bakah nama--by the name Bakasura; mahan asurah--a great, gigantic demon; baka-rupa-dhrk--assumed the bodily shape of a big duck; agatya--coming there; sahasa--all of a sudden; krsnam--Krsna; tiksna-tundah--sharp beak; agrasat--swallowed; bali--very powerful.

TRANSLATION

That great-bodied demon was named Bakasura. He had assumed the body of a duck with a very sharp beak. Having come there, he immediately swallowed Krsna.

TEXT 49

TEXT

krsnam maha-baka-grastam
drstva ramadayo 'rbhakah
babhuvur indriyaniva
vina pranam vicetasah

SYNONYMS

krsnam--unto Krsna; maha-baka-grastam--swallowed by the great duck; drstva--seeing this incident; rama-adayah arbhakah--all the other boys, headed by Balarama; babhuvuh--became overwhelmed; indriyani--senses; iva--like; vina--without; pranam--life; vicetasah--very much bewildered, almost unconscious.

TRANSLATION

When Balarama and the other boys saw that Krsna had been devoured by the gigantic duck, they became almost unconscious, like senses without life.

PURPORT

Although Balarama can do everything, because of intense affection for His brother He was momentarily bewildered. A similar thing is stated to have happened in connection with rukmini-harana, the kidnapping of Rukmini. When Krsna, after kidnapping Rukmini, was attacked by all the kings, Rukmini was momentarily bewildered, until the Lord took the proper steps.

TEXT 50

TEXT

tam talu-mulam pradahantam agnivad
gopala-sunum pitaram jagad-guroh
caccharda sadyo 'tirusaksatam bakas
tundena hantum punar abhyapadyata

SYNONYMS

tam--Krsna; talu-mulam--the root of the throat; pradahantam--burning; agni-vat--like fire; gopala-sunum--Krsna, the son of a cowherd man; pitaram--the father; jagat-guroh--of Lord Brahma; caccharda--got out of his mouth; sadyah--immediately; ati-rusa--with great anger; aksatam--without being hurt; bakah--Bakasura; tundena--with his sharp beak; hantum--to kill; punah--again; abhyapadyata--endeavored.

TRANSLATION

Krsna, who was the father of Lord Brahma but who was acting as the son of a cowherd man, became like fire, burning the root of the demon's throat, and the demon Bakasura immediately disgorged Him. When the demon saw that Krsna, although having been swallowed, was unharmed, he immediately attacked Krsna again with his sharp beak.

PURPORT

Although Krsna is always as soft as a lotus, within the throat of Bakasura He created a burning sensation of being hotter than fire. Although Krsna's whole body is sweeter than sugar candy, Bakasura tasted bitterness and therefore

immediately vomited Krsna up. As stated in Bhagavad-gita (4.11), ye yatha mam prapadyante tams tathaiva bhajamy aham. When Krsna is accepted as an enemy, He becomes the most intolerable object for the nondevotee, who cannot tolerate Krsna within or without. Here this is shown by the example of Bakasura.

TEXT 51

TEXT

tam apatantam sa nigrhya tundayor
dorbhyam bakam kamsa-sakham satam patih
pasyatsu balesu dadara lilaya
mudavaho viranavad divaukasam

SYNONYMS

tam--unto Bakasura; apatantam--again endeavoring to attack Him; sah--Lord Krsna; nigrhya--capturing; tundayoh--by the beak; dorbhyam--with His arms; bakam--Bakasura; kamsa-sakham--who was the friend and associate of Kamsa; satam patih--Lord Krsna, the master of the Vaisnavas; pasyatsu--while observing; balesu--all the cowherd boys; dadara--bifurcated; lilaya--very easily; muda-avahah--this action was very much pleasing; virana-vat--like the grass called virana (as it is bifurcated); divaukasam--to all the denizens of heaven.

TRANSLATION

When Krsna, the leader of the Vaisnavas, saw that the demon Bakasura, the friend of Kamsa, was endeavoring to attack Him, with His arms He captured the demon by the two halves of the beak, and in the presence of all the cowherd boys Krsna very easily bifurcated Him, as a child splits a blade of virana grass. By thus killing the demon, Krsna very much pleased the denizens of heaven.

TEXT 52

TEXT

tada bakarim sura-loka-vasinah
samakiran nandana-mallikadibhih
samidire canaka-sankha-samstavais
tad viksya gopala-suta visismire

SYNONYMS

tada--at that time; baka-arim--unto the enemy of Bakasura; sura-loka-vasinah--the celestial denizens of the higher planets; samakiran--showered flowers; nandana-mallika-adibhih--with such flowers as mallika, which are grown in Nandana-kanana; samidire--also congratulated Him; ca--and; anaka-sankha-samstavaih--by celestial kettledrums and conchshells, accompanied with prayers; tat viksya--by seeing this; gopala-sutah--the cowherd boys; visismire--were struck with wonder.

TRANSLATION

At that time, the celestial denizens of the higher planetary system showered mallika-puspa, flowers grown in Nandana-kanana, upon Krsna, the enemy of Bakasura. They also congratulated Him by sounding celestial kettledrums and conchshells and by offering prayers. Seeing this, the cowherd boys were struck with wonder.

TEXT 53

TEXT

muktam bakasyad upalabhya balaka
ramadayah pranam ivendriyo ganah
sthanagatam tam parirabhya nirvrtah
praniya vatsan vrajam etya taj jaguh

SYNONYMS

muktam--thus released; baka-asyat--from the mouth of Bakasura; upalabhya--getting back; balakah--all the boys, the playmates; rama-adayah--headed by Balarama; pranam--life; iva--like; indriyah--senses; ganah--all of them; sthana-agatam--going to their own place; tam--unto Krsna; parirabhya--embracing; nirvrtah--being freed from the danger; praniya--after collecting; vatsan--all the calves; vrajam etya--returning to Vrajabhumi; tat jaguh--loudly declared the incident.

TRANSLATION

Just as the senses are pacified when consciousness and life return, so when Krsna was freed from this danger, all the boys, including Balarama, thought that their life had been restored. They embraced Krsna in good consciousness, and then they collected their own calves and returned to Vrajabhumi, where they declared the incident loudly.

PURPORT

It was the practice of the inhabitants of Vrajabhumi to compose poetry about the incidents that occurred in the forest when Krsna performed His different activities of killing the asuras. They would compose all the stories in poetry or have this done by professional poets, and then they would sing about these incidents. Thus it is written here that the boys sang very loudly.

TEXT 54

TEXT

srutva tad vismita gopa
gopyas catipriyadrtah
pretyagatam ivotsukyad
aiksanta trsiteksanah

SYNONYMS

srutva--after hearing; tat--these incidents; vismitah--being struck with wonder; gopah--the cowherd men; gopyah ca--and their respective wives; ati-priya-adrtah--received the news with great transcendental pleasure; pretya agatam iva--thought that it was as if the boys had returned from death; utsukyat--with great eagerness; aiksanta--began to look upon the boys; trsita-iksanah--with full satisfaction, they did not want to turn their eyes from Krsna and the boys.

TRANSLATION

When the cowherd men and women heard about the killing of Bakasura in the forest, they were very much astonished. Upon seeing Krsna and hearing the story, they received Krsna very eagerly, thinking that Krsna and the other boys had returned from the mouth of death. Thus they looked upon Krsna and the boys with silent eyes, not wanting to turn their eyes aside now that the boys were safe.

PURPORT

Because of intense love for Krsna, the cowherd men and women simply remained silent, thinking of how Krsna and the boys had been saved. The cowherd men and women looked upon Krsna and the boys and did not desire to turn their eyes aside.

TEXT 55

TEXT

aho batasya balasya
bahavo mrtyavo 'bhavan
apy asid vipriyam tesam
krtam purvam yato bhayam

SYNONYMS

aho bata--it is very astonishing; asya--of this; balasya--Krsna; bahavah--many, many; mrtyavah--causes of death; abhavan--appeared; api--still; asit--there was; vipriyam--the cause of death; tesam--of them; krtam--done; purvam--formerly; yatah--from which; bhayam--there was fear of death.

TRANSLATION

The cowherd men, headed by Nanda Maharaja, began to contemplate: It is very astonishing that although this boy Krsna has many times faced many varied causes of death, by the grace of the Supreme Personality of Godhead it was these causes of fear that were killed, instead of Him.

PURPORT

The cowherd men innocently thought, "Because our Krsna is innocent, the causes of death that appeared before Him were themselves killed instead of Krsna. This is the greatest grace of the Supreme Personality of Godhead."

TEXT 56

TEXT

athapy abhibhavanty enam
naiva te ghora-darsanah
jighamsayainam asadya
nasyanty agnau patangavat

SYNONYMS

atha api--although they come to attack; abhibhavanti--they are able to kill; enam--this boy; na--not; eva--certainly; te--all of them; ghora-darsanah--very fierce looking; jighamsaya--because of envy; enam--unto Krsna; asadya--approaching; nasyanti--are vanquished (death occurs to the aggressor); agnau--in fire; patanga-vat--like flies.

TRANSLATION

Although the causes of death, the daityas, were very fierce, they could not kill this boy Krsna. Rather, because they came to kill innocent boys, as soon as they approached they themselves were killed, exactly like flies attacking a fire.

PURPORT

Nanda Maharaja innocently thought, "Perhaps this boy Krsna formerly killed all these demons, and therefore in this life they are envious and are attacking Him. But Krsna is a fire, and they are flies, and in a fight between fire and flies, the fire is always victorious." Fighting is always taking place between the demons and the power of the Supreme Personality. Paritranaya sadhunam vinasaya ca duskrtam (Bg. 4.8). Anyone who is against the control of the Supreme Personality of Godhead must be killed, life after life. Ordinary living beings are subject to karma, but the Supreme Personality of Godhead is always victorious over the demons.

TEXT 57

TEXT

aho brahma-vidam vaco
nasatyah santi karhicit
gargo yad aha bhagavan
anvabhavi tathaiva tat

SYNONYMS

aho--how wonderful it is; brahma-vidam--of persons who have full knowledge of Brahman, transcendence; vacah--the words; na--never; asatyah--untruth; santi--become; karhicit--at any time; gargah--Gargamuni; yat--whatever; aha--predicted; bhagavan--Gargamuni, the most powerful; anvabhavi--is exactly happening; tatha eva--as; tat--that.

TRANSLATION

The words of persons in full knowledge of Brahman never become untrue. It is very wonderful that whatever Gargamuni predicted we are now actually experiencing in all detail.

PURPORT

The purpose of human life is indicated in the Brahma-sutra: athato brahma jijnasa. To make one's life perfect--in the past, present and future--one must learn about Brahman. Because of intense affection, Nanda Maharaja could not understand Krsna as He is. Gargamuni was able to know everything, past, present and future, by studying the Vedas, but Nanda Maharaja could not understand Krsna directly. Because of his intense love for Krsna, he forgot who Krsna was and could not understand Krsna's potency. Although Krsna is Narayana Himself, Gargamuni did not disclose this. Thus Nanda Maharaja appreciated the words of Gargamuni, but because of his deep affection he could not understand who Krsna was, although Gargamuni had said that Krsna's qualities would be exactly like those of Narayana.

TEXT 58

TEXT

iti nandadayo gopah
krsna-rama-katham muda
kurvanto ramamanas ca
navindan bhava-vedanam

SYNONYMS

iti--in this way; nanda-adayah--all the cowherd men, headed by Nanda Maharaja; gopah--cowherd men; krsna-rama-katham--narration of incidents in connection with Bhagavan Krsna and Rama; muda--in great transcendental pleasure; kurvantah--doing that; ramamanah ca--enjoyed life and increased their affection for Krsna; na--not; avindan--perceived; bhava-vedanam--the tribulations of material existence.

TRANSLATION

In this way all the cowherd men, headed by Nanda Maharaja, enjoyed topics about the pastimes of Krsna and Balarama with great transcendental pleasure, and they could not even perceive material tribulations.

PURPORT

Here is an instruction about the result of studying or discussing the krsna-lilas that appear in Srimad-Bhagavatam. Sadyo hrdy avarudhyate 'tra krtibhih susrusubhis tat-ksanat (Bhag. 1.1.2). Nanda Maharaja and Yasoda in Vrndavana appeared like ordinary persons of this material world, but they never felt the tribulations of this world, although they sometimes met many dangerous situations created by the demons. This is a practical example. If we follow in the footsteps of Nanda Maharaja and the gopas, we can all be happy simply by discussing the activities of Krsna.

anarthopasamam saksad
bhakti-yogam adhoksaje
lokasyajanato vidvams
cakre satvata-samhitam

(Bhag. 1.7.6)

Vyasadeva has given this literature so that everyone may understand one's transcendental position simply by discussing bhagavata-katha. Even at the present moment, everyone everywhere can be happy and free from material tribulations by following Srimad-Bhagavatam. There is no need of austerities and penances, which in this age are very difficult to perform. Sri Caitanya Mahaprabhu has therefore declared, sarvatma-snapanam param vijayate sri-krsna-sankirtanam. By our Krsna consciousness movement, we are trying to distribute Srimad-Bhagavatam so that anyone in any part of the world can be absorbed in the Krsna consciousness movement by chanting and hearing about the activities of Krsna and be free from all material tribulations.

TEXT 59

TEXT

evam viharaih kaumaraih
kaumaram jahatur vraje

nilayanaih setu-bandhair
markatotplavanadibhih

SYNONYMS

evam--in this way; viharaih--by different pastimes; kaumaraih--childish; kaumaram--the age of childhood; jahatuh--(Krsna and Balarama) passed; vraje--in Vrajabhumi; nilayanaih--by playing hide-and-seek; setu-bandhaih--by constructing an artificial bridge on the ocean; markata--like the monkeys; utplavana-adibhih--by jumping here and there, etc.

TRANSLATION

In this way Krsna and Balarama passed Their childhood age in Vrajabhumi by engaging in activities of childish play, such as playing hide-and-seek, constructing a make-believe bridge on the ocean, and jumping here and there like monkeys.

Thus end the Bhaktivedanta purports of the Tenth Canto, Eleventh Chapter, of the Srimad-Bhagavatam, entitled "The Childhood Pastimes of Krsna."

Chapter Twelve
The Killing of the Demon Aghasura

This chapter describes in detail Krsna's pastime of killing Aghasura.

One day Krsna wanted to enjoy a picnic lunch within the forest, and therefore He went out early into the forest with the other cowherd boys, accompanied by their respective groups of calves. While they were enjoying their picnic, Aghasura, the younger brother of Putana and Bakasura, appeared there, desiring to kill Krsna and His companions. The demon, who had been sent by Kamsa, assumed the form of a python, expanding himself to a length of eight miles and the height of a mountain, his mouth seeming to extend from the surface of the earth to the heavenly planets. Having assumed this feature, Aghasura lay on the road. Krsna's friends, the cowherd boys, thought that the demon's form was one of the beautiful spots of Vrndavana. Thus they wanted to enter within the mouth of this gigantic python. The gigantic figure of the python became a subject for their sporting pleasure, and they began to laugh, confident that even if this figure were dangerous, Krsna was there to protect them. In this way, they proceeded toward the mouth of the gigantic figure.

Krsna knew everything about Aghasura, and therefore He wanted to forbid His friends to enter the demon's mouth, but in the meantime all the cowherd boys, along with their groups of calves, entered the mouth of that gigantic figure. Krsna was waiting outside, and Aghasura was waiting for Krsna, thinking that as soon as Krsna entered he would close his mouth so that everyone would die. While waiting for Krsna, he refrained from swallowing the boys. In the meantime, Krsna was thinking of how to save the boys and kill Aghasura. Thus He entered the mouth of the gigantic asura, and when He was within the demon's mouth along with His friends, He expanded His body to such an extent that the asura suffocated and died. After this, Krsna, by casting His nectarean glance upon His friends, brought them back to life, and with pleasure they all came out unhurt. Thus Krsna encouraged all the demigods, and they expressed their pleasure and happiness. For a crooked, sinful person there is no scope for sayujya-mukti, or becoming one with the effulgence of Krsna, but because the Supreme Personality of Godhead entered the body of Aghasura, by His touch this demon got the opportunity to merge into the existence of the Brahman effulgence and thus attain sayujya-mukti.

When this pastime was performed, Krsna was only five years old. One year later, when He was six years old and He stepped into the pauganda age, this pastime was disclosed to the inhabitants of Vraja. Pariksit Maharaja inquired, "Why is it that this pastime was disclosed only after one year and yet the

inhabitants of Vraja thought that it had been performed that very day?" With this question, the Twelfth Chapter ends.

TEXT 1

TEXT

sri-suka uvaca
kvacid vanasaya mano dadhad vrajat
pratah samutthaya vayasya-vatsapan
prabodhayan chrnga-ravena caruna
vinirgato vatsa-purahsaro harih

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; kvacit--one day; vana-asaya--just to enjoy a picnic in the forest; manah--mind; dadhat--gave attention; vrajat--and went out of Vrajabhumi; pratah--early in the morning; samutthaya--waking up; vayasya-vatsa-pan--the cowherd boys and the calves; prabodhayan--to get everyone to rise, waking up and informing them; srnga-ravena--by sounding the bugle made of horn; caruna--very beautiful; vinirgatah--came out of Vrajabhumi; vatsa-purahsarah--keeping the respective groups of calves in front; harih--the Supreme Personality of Godhead.

TRANSLATION

Sukadeva Gosvami continued: O King, one day Krsna decided to take His breakfast as a picnic in the forest. Having risen early in the morning, He blew His bugle made of horn and woke all the cowherd boys and calves with its beautiful sound. Then Krsna and the boys, keeping their respective groups of calves before them, proceeded from Vrajabhumi to the forest.

TEXT 2

TEXT

tenaiva sakam prthukah sahasrasah
snigdhah susig-vetra-visana-venavah
svan svan sahasropari-sankhyayanvitan
vatsan puraskrtya viniryayur muda

SYNONYMS

tena--Him; eva--indeed; sakam--accompanied by; prthukah--the boys; sahasrasah--by the thousands; snigdhah--very attractive; su--beautiful; sik--lunch bags; vetra--sticks for controlling the calves; visana--horn bugles; venavah--flutes; svan svan--their own respective; sahasra-upari-sankhyaya anvitan--numbering over a thousand; vatsan--the calves; purah-krtya--keeping in front; viniryayuh--they came out; muda--with great pleasure.

TRANSLATION

At that time, hundreds and thousands of cowherd boys came out of their respective homes in Vrajabhumi and joined Krsna, keeping before them their hundreds and thousands of groups of calves. The boys were very beautiful, and they were equipped with lunch bags, bugles, flutes, and sticks for controlling the calves.

TEXT 3

TEXT

krsna-vatsair asankhyatair
yuthi-krtya sva-vatsakan
carayanto 'rbha-lilabhir
vijahrus tatra tatra ha

SYNONYMS

krsna--of Lord Krsna; vatsaih--along with the calves; asankhyataih--unlimited; yuthi-krtya--assembled them; sva-vatsakan--personal calves; carayantah--executing; arbha-lilabhih--by boyhood pastimes; vijahruh--enjoyed; tatra tatra--here and there; ha--indeed.

TRANSLATION

Along with the cowherd boys and their own groups of calves, Krsna came out with an unlimited number of calves assembled. Then all the boys began to sport in the forest in a greatly playful spirit.

PURPORT

In this verse the words krsna-vatsair asankhyataih are significant. The word asankhyata means "unlimited." Krsna's calves were unlimited. We may speak of hundreds, thousands, tens of thousands, hundreds of thousands, millions, billions, trillions, tens of trillions, and so on, but when we go further to speak of numbers impossible for us to count, we are speaking of unlimited numbers. Such unlimited numbers are indicated here by the word asankhyataih. Krsna is unlimited, His potency is unlimited, His cows and calves are unlimited, and His space is unlimited. Therefore He is described in Bhagavad-gita as Parabrahman. The word brahman means "unlimited," and Krsna is the Supreme Unlimited, Parabrahman. Therefore, we should not consider the statements of this verse to be mythological. They are factual, but inconceivable. Krsna can accommodate an unlimited number of calves and an unlimited measurement of space. This is neither mythological nor false, but if we study Krsna's potency with our limited knowledge, that potency will never be possible to understand. Atah sri-krsna-namadi na bhaved grahyam indriyaih (Bhakti-rasamrta-sindhu 1.2.109). Our senses cannot perceive how He could keep an unlimited number of calves and cows and have unlimited space in which to do so. But this is answered in the Brhad-bhagavatamrta:

evam prabhoh priyanam ca
dhamnas ca samayasya ca
avicintya-prabhavatvad
atra kincin na durghatam

Sri Sanatana Gosvami, in the Brhad-bhagavatamrta, states that since everything about Krsna is unlimited, nothing is impossible for Him. It is in this sense that we have to understand this verse.

TEXT 4

TEXT

phala-prabala-stavaka-
sumanah-piccha-dhatubhih

kaca-gunja-mani-svarna-
bhusita apy abhusayan

SYNONYMS

phala--fruits from the forest; prabala--green leaves; stavaka--bunches; sumanah--beautiful flowers; piccha--peacock feathers; dhatubhih--very soft and colorful minerals; kaca--a kind of gem; gunja--small conchshells; mani--pearls; svarna--gold; bhusitah--although decorated; api abhusayan--in spite of being decorated by their mothers, the boys decorated themselves still more with the above-mentioned articles.

TRANSLATION

Although all these boys were already decorated by their mothers with ornaments of kaca, gunja, pearls and gold, when they went into the forest they further decorated themselves with fruits, green leaves, bunches of flowers, peacock feathers and soft minerals.

TEXT 5

TEXT

musnanto 'nyonya-sikyadin
jnatan arac ca ciksipuh
tatratyas ca punar durad
dhasantas ca punar daduh

SYNONYMS

musnantah--stealing; anyonya--from one another; sikya-adin--lunch bags and other belongings; jnatan--having been understood by the proprietor of the bag; arat ca--to a distant place; ciksipuh--threw away; tatratyah ca--those who were in that place also; punah durat--then again threw farther away; hasantah ca punah daduh--when they saw the proprietor, they threw it farther away and enjoyed laughing, and when the owner sometimes cried, his bag was given to him again.

TRANSLATION

All the cowherd boys used to steal one another's lunch bags. When a boy came to understand that his bag had been taken away, the other boys would throw it farther away, to a more distant place, and those standing there would throw it still farther. When the proprietor of the bag became disappointed, the other boys would laugh, the proprietor would cry, and then the bag would be returned.

PURPORT

This kind of playing and stealing among boys still exists even in the material world because this kind of sporting pleasure is present in the spiritual world, from which this idea of enjoyment emanates. Janmady asya yatah (Vedanta-sutra 1.1.2). This same enjoyment is displayed by Krsna and His associates in the spiritual world, but there the enjoyment is eternal, whereas here, on the material platform, it is temporary; there the enjoyment is brahman, whereas here the enjoyment is jada. The Krsna consciousness movement is meant to train one how to transfer oneself from the jada to the Brahman, because human life is meant for this purpose. Athato brahma jijnasa (Vedanta-sutra 1.1.1). Krsna comes down to teach us how we can enjoy with Him on the spiritual

platform, in the spiritual world. Not only does He come, but He personally displays His pastimes in Vrndavana and attracts people to spiritual enjoyment.

TEXT 6

TEXT

yadi duram gatah krsno
vana-sobheksanaya tam
aham purvam aham purvam
iti samsprsya remire

SYNONYMS

yadi--if; duram--to a distant place; gatah--went; krsnah--the Supreme Personality of Godhead; vana-sobha--the beauty of the forest; iksanaya--for visiting and enjoying; tam--unto Krsna; aham--I; purvam--first; aham--I; purvam--first; iti--in this way; samsprsya--by touching Him; remire--they enjoyed life.

TRANSLATION

Sometimes Krsna would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him, each one saying, "I shall be the first to run and touch Krsna! I shall touch Krsna first!" In this way they enjoyed life by repeatedly touching Krsna.

TEXTS 7-11

TEXT

kecid venun vadayanto
dhmantah srngani kecana
kecid bhrngaih pragayantah
kujantah kokilaih pare

vicchayabhih pradhavanto
gacchantah sadhu-hamsakaih
bakair upavisantas ca
nrtyantas ca kalapibhih

vikarsantah kisa-balan
arohantas ca tair druman
vikurvantas ca taih sakam
plavantas ca palasisu

sakam bhekair vilanghantah
saritah srava-samplutah
vihasantah praticchayah
sapantas ca pratisvanan

ittham satam brahma-sukhanubhutya
dasyam gatanam para-daivatena
mayasritanam nara-darakena
sakam vijahruh krta-punya-punjah

SYNONYMS

kecit--some of them; venun--flutes; vadayantah--blowing; dhmantah--bugling; srngani--the horn bugles; kecana--someone else; kecit--someone; bhrngaih--with the bumblebees; pragayantah--singing along with; kujantah--imitating the sound of; kokilaih--with the cuckoos; pare--others; vicchayabhih--with running shadows; pradhavantah--someone running on the ground after the birds; gacchantah--going along; sadhu--beautiful; hamsakaih--with the swans; bakaih--with the ducks sitting in one place; upavisantah ca--sitting silently like them; nrtyantah ca--and dancing with; kalapibhih--with the peacocks; vikarsantah--attracting; kisa-balan--the young monkeys; arohantah ca--gliding over; taih--with the monkeys; druman--the trees; vikurvantah ca--exactly imitating them; taih--with the monkeys; sakam--along with; plavantah ca--gliding over; palasisu--on the trees; sakam--along with; bhekaih--with the frogs; vilanghantah--jumping like them; saritah--the water; srava-samplutah--became wet in the water of the river; vihasantah--laughing; praticchayah--at the shadows; sapantah ca--condemned; pratisvanan--the sound of their echoes; ittham--in this way; satam--of the transcendentalists; brahma-sukha-anubhutya--with Krsna, the source of brahma-sukha (Krsna is Parabrahman, and from Him originates His personal effulgence); dasyam--servitorship; gatanam--of the devotees who have accepted; para-daivatena--with the Supreme Personality of Godhead; maya-asritanam--for those in the clutches of material energy; nara-darakena--with Him who is like an ordinary child; sakam--along with; vijahruh--enjoyed; krta-punya-punjah--all these boys, who had accumulated the results of life after life of pious activities.

TRANSLATION

All the boys would be differently engaged. Some boys blew their flutes, and others blew bugles made of horn. Some imitated the buzzing of the bumblebees, and others imitated the voice of the cuckoo. Some boys imitated flying birds by running after the birds' shadows on the ground, some imitated the beautiful movements and attractive postures of the swans, some sat down with the ducks, sitting silently, and others imitated the dancing of the peacocks. Some boys attracted young monkeys in the trees, some jumped into the trees, imitating the monkeys, some made faces as the monkeys were accustomed to do, and others jumped from one branch to another. Some boys went to the waterfalls and crossed over the river, jumping with the frogs, and when they saw their own reflections on the water they would laugh. They would also condemn the sounds of their own echoes. In this way, all the cowherd boys used to play with Krsna, who is the source of the Brahman effulgence for jnanis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?

PURPORT

As recommended by Srila Rupa Gosvami, tasmat kenapy upayena manah krsne nivesayet (Bhakti-rasamrta-sindhu 1.2.4). Somehow or other, whether one thinks of Krsna as an ordinary human child, as the source of the Brahman effulgence, as the origin of Paramatma, or as the Supreme Personality of Godhead, one should concentrate one's full attention upon the lotus feet of Krsna. That is also the instruction of Bhagavad-gita (18.66): sarva-dharman parityajya mam ekam saranam vraja. Srimad-Bhagavatam is the easiest way of directly approaching Krsna. Isvarah sadyo hrdy avarudhyate 'tra krtibhih susrusubhis tat-ksanat (Bhag. 1.1.2). Diverting even a little of one's attention toward Krsna and activities in Krsna consciousness immediately enables one to achieve the highest perfection of life. This is the purpose of the Krsna consciousness movement. Lokasyajanato

vidvams cakre satvata-samhitam (Bhag. 1.7.6). The secret of success is unknown to people in general, and therefore Srila Vyasadeva, being compassionate toward the poor souls in this material world, especially in this age of Kali, has given us the Srimad-Bhagavatam. Srimad-bhagavatam puranam amalam yad vaisnavanam priyam (Bhag. 12.13.18). For Vaisnavas who are somewhat advanced, or who are fully aware of the glories and potencies of the Lord, Srimad-Bhagavatam is a beloved Vedic literature. After all, we have to change this body (tatha dehantara-praptih). If we do not care about Bhagavad-gita and Srimad-Bhagavatam, we do not know what the next body will be. But if one adheres to these two books--Bhagavad-gita and Srimad-Bhagavatam--one is sure to obtain the association of Krsna in the next life (tyaktva deham punar janma naiti mam eti so 'rjuna). Therefore, distribution of Srimad-Bhagavatam all over the world is a great welfare activity for theologians, philosophers, transcendentalists and yogis (yoginam api sarvesam), as well as for people in general. Janma-labhah parah pumsam ante narayana-smrtih (Bhag. 2.1.6): if we can somehow or other remember Krsna, Narayana, at the end of life, our life will be successful.

TEXT 12

TEXT

yat-pada-pamsur bahu-janma-krcchrato
dhrtatmabhir yogibhir apy alabhyah
sa eva yad-drg-visayah svayam sthitah
kim varnyate distam ato vrajaukasam

SYNONYMS

yat--whose; pada-pamsuh--dust of the lotus feet; bahu-janma--in many births; krcchratah--from undergoing severe austerities and penances as a way of practicing yoga, meditation, etc.; dhrta-atmabhih--by persons able to control the mind; yogibhih--by such yogis (jna-na-yogis, raja-yogis, dhyana-yogis, etc.); api--indeed; alabhyah--cannot be achieved; sah--the Supreme Personality of Godhead; eva--indeed; yat-drk-visayah--has become the object of direct vision, face to face; svayam--personally; sthitah--present in front of them; kim--what; varnyate--can be described; distam--about the fortune; atah--therefore; vraja-okasam--of the inhabitants of Vrajabhumi, Vrndavana.

TRANSLATION

Yogis may undergo severe austerities and penances for many births by practicing yama, niyama, asana and pranayama, none of which are easily performed. Yet in due course of time, when these yogis attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhumi, Vrndavana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?

PURPORT

We can simply imagine the great fortune of the inhabitants of Vrndavana. It is impossible to describe how, after many, many births of pious activities, they have become so fortunate.

TEXT 13

TEXT

athagha-namabhyapatan mahasuras
tesam sukha-kridana-viksanaksamah
nityam yad-antar nija-jivitepsubhih
pitamrtair apy amaraih pratiksyate

SYNONYMS

atha--thereafter; agha-nama--a very powerful demon by the name Agha; abhyapatat--appeared on the spot; maha-asurah--a great, extremely powerful demon; tesam--of the cowherd boys; sukha-kridana--the enjoyment of their transcendental pastimes; viksana-aksamah--being unable to see, he could not tolerate the transcendental happiness of the cowherd boys; nityam--perpetually; yat-antah--the end of the life of Aghasura; nija-jivita-ipsubhih--just to live undisturbed by Aghasura; pita-amrtaih api--although they drank nectar every day; amaraih--by such demigods; pratiksyate--was also being awaited (the demigods were also awaiting the death of the great demon Aghasura).

TRANSLATION

My dear King Pariksit, thereafter there appeared a great demon named Aghasura, whose death was being awaited even by the demigods. The demigods drank nectar every day, but still they feared this great demon and awaited his death. This demon could not tolerate the transcendental pleasure being enjoyed in the forest by the cowherd boys.

PURPORT

One may ask how Krsna's pastimes could be interrupted by a demon. Srila Visvanatha Cakravarti Thakura answers this question by saying that although the transcendental pleasure being enjoyed by the cowherd boys could not be stopped, unless they stopped the transcendental pleasure of their various activities they could not eat their lunch. Therefore at lunchtime Aghasura appeared by the arrangement of yogamaya, so that for the time being they could stop their activities and take lunch. Changing varieties are the mother of enjoyment. The cowherd boys would continuously play, then stop, and then again enjoy in a different way. Therefore every day a demon would come and interrupt their sporting pastimes. The demon would be killed, and then the boys would engage again in their transcendental pastimes.

TEXT 14

TEXT

drstvarbhakan krsna-mukhan aghasurah
kamsanusistah sa baki-bakanujah
ayam tu me sodara-nasa-krt tayor
dvayor mamainam sa-balam hanisye

SYNONYMS

drstva--after seeing; arbhakan--all the cowherd boys; krsna-mukhan--headed by Krsna; aghasurah--the demon by the name Aghasura; kamsa-anusistah--sent by Kamsa; sah--he (Aghasura); baki-baka-anujah--the younger brother of Putana and Bakasura; ayam--this Krsna; tu--indeed; me--my; sodara-nasa-krt--the killer of my brother and sister; tayoh--for my brother and sister; dvayoh--for those two; mama--my; enam--Krsna; sa-balam--along with His assistants, the cowherd boys; hanisye--I shall kill.

TRANSLATION

Aghasura, who had been sent by Kamsa, was the younger brother of Putana and Bakasura. Therefore when he came and saw Krsna at the head of all the cowherd boys, he thought, "This Krsna has killed my sister and brother, Putana and Bakasura. Therefore, in order to please them both, I shall kill this Krsna, along with His assistants, the other cowherd boys."

TEXT 15

TEXT

ete yada mat-suhrdos tilapah
krtas tada nasta-sama vrajaukasah
prane gate varsmasu ka nu cinta
prajasavah prana-bhrto hi ye te

SYNONYMS

ete--this Krsna and His associates, the cowherd boys; yada--when; mat-suhrdoh--of my brother and sister; tila-apah krtah--become the last ritualistic ceremonial offering of sesame and water; tada--at that time; nasta-samah--without life; vraja-okasah--all the inhabitants of Vrajabhumi, Vrndavana; prane--when the vital force; gate--has been thrown out of the body; varsmasu--as far as the body is concerned; ka--what; nu--indeed; cinta--consideration; praja-asavah--those whose love for their children is the same as their love for their own life; prana-bhrtah--those living beings; hi--indeed; ye te--all the inhabitants of Vrajabhumi.

TRANSLATION

Aghasura thought: If somehow or other I can make Krsna and His associates serve as the last offering of sesame and water for the departed souls of my brother and sister, then the inhabitants of Vrajabhumi, for whom these boys are the life and soul, will automatically die. If there is no life, there is no need for the body; consequently, when their sons are dead, naturally all the inhabitants of Vraja will die.

TEXT 16

TEXT

iti vyavasyajagaram brhad vapuh
sa yojanayama-mahadri-pivaram
dhrtvadbhutam vyatta-guhananam tada
pathi vyaseta grasanasaya khalah

SYNONYMS

iti--in this way; vyavasya--deciding; ajagaram--python; brhat vapuh--a very, very large body; sah--Aghasura; yojana-ayama--occupying eight miles of land; maha-adri-pivaram--as thick as a great mountain; dhrtva--assuming this form; adbhutam--wonderful; vyatta--spread; guha-ananam--having a mouth resembling a big cave in a mountain; tada--at that time; pathi--on the road; vyaseta--occupied; grasana-asaya--expecting to swallow all the cowherd boys; khalah--the most crooked.

TRANSLATION

After thus deciding, that crooked Aghasura assumed the form of a huge python, as thick as a big mountain and as long as eight miles. Having assumed this wonderful python's body, he spread his mouth like a big cave in the mountains and lay down on the road, expecting to swallow Krsna and His associates the cowherd boys.

TEXT 17

TEXT

dharadharostho jaladottarostho
dary-anananto giri-srnga-damstrah
dhvantantar-asyo vitatadhva-jihvah
parusanila-svasa-daveksanosnah

SYNONYMS

dhara--on the surface of the globe; adhara-osthah--whose lower lip; jalada-uttara-osthah--whose upper lip was touching the clouds; dari-anana-antah--whose mouth was expanded very widely like a mountain cave; giri-srnga--like a mountain peak; damstrah--whose teeth; dhvanta-antah-asyah--within whose mouth the atmosphere was as dark as possible; vitata-adhva-jihvah--whose tongue was like a broad way; parusa-anila-svasa--whose breath was like a warm wind; dava-iksana-usnah--and whose glance was like flames of fire.

TRANSLATION

His lower lip rested on the surface of the earth, and his upper lip was touching the clouds in the sky. The borders of his mouth resembled the sides of a big cave in a mountain, and the middle of his mouth was as dark as possible. His tongue resembled a broad traffic-way, his breath was like a warm wind, and his eyes blazed like fire.

TEXT 18

TEXT

drstva tam tadrsam sarve
matva vrndavana-sriyam
vyattajagara-tundena
hy utpreksante sma lilaya

SYNONYMS

drstva--seeing; tam--that Aghasura; tadrsam--in that posture; sarve--Krsna and all the cowherd boys; matva--thought it; vrndavana-sriyam--a beautiful statue of Vrndavana; vyatta--spread; ajagara-tundena--with the form of a python's mouth; hi--indeed; utpreksante--as if observing; sma--in the past; lilaya--as a matter of pastimes.

TRANSLATION

Upon seeing this demon's wonderful form, which resembled a great python, the boys thought that it must be a beautiful scenic spot of Vrndavana. Thereafter, they imagined it to be similar to the mouth of a great python. In other words,

the boys, unafraid, thought that it was a statue made in the shape of a great python for the enjoyment of their pastimes.

PURPORT

Some of the boys, upon seeing this wonderful phenomenon, thought that it was in fact a python, and they were fleeing from the spot. But others said, "Why are you fleeing? It is not possible that a python like this is staying here. This is a spot of beauty for sporting." This is what they imagined.

TEXT 19

TEXT

aho mitrani gadata
sattva-kutam purah sthitam
asmat-sangrasana-vyatta-
vyala-tundayate na va

SYNONYMS

aho--oh; mitrani--friends; gadata--just let us know; sattva-kutam--dead python; purah sthitam--as it is just before us all; asmat--all of us; sangrasana--to devour us altogether; vyatta-vyala-tunda-yate--the python has spread its mouth; na va--whether it is a fact or not.

TRANSLATION

The boys said: Dear friends, is this creature dead, or is it actually a living python with its mouth spread wide just to swallow us all? Kindly clear up this doubt.

PURPORT

The friends began to discuss among themselves the reality of the wonderful creature laying before them. Was it dead, or was it actually a living python trying to swallow them up?

TEXT 20

TEXT

satyam arka-kararaktam
uttara-hanuvad ghanam
adhara-hanuvad rodhas
tat-praticchayayarunam

SYNONYMS

satyam--now the boys decided that it was in fact a living python; arka-kara-araktam--appearing like the sunshine; uttara-hanuvat ghanam--on the cloud resembling the upper lips; adhara-hanuvat--resembling the lower lips; rodhah--big bank; tat-praticchayaya--by the reflection of sunshine; arunam--reddish.

TRANSLATION

Thereafter they decided: Dear friends, this is certainly an animal sitting here to swallow us all. Its upper lip resembles a cloud reddened by the sunshine, and its lower lip resembles the reddish shadows of a cloud.

TEXT 21

TEXT

pratispardhete srkkabhyam
savyasavye nagodare
tunga-srngalayo 'py etas
tad-damstrabhis ca pasyata

SYNONYMS

pratispardhete--just resembling; srkkabhyam--with the corners of the mouth; savya-asavye--left and right; naga-udare--caves of a mountain; tunga-srnga-alayah--the high mountain peaks; api--although it is so; etah tat-damstrabhih--they resemble the teeth of the animal; ca--and; pasyata--just see.

TRANSLATION

On the left and right, the two depressions resembling mountain caves are the corners of its mouth, and the high mountain peaks are its teeth.

TEXT 22

TEXT

astrtayama-margo 'yam
rasanam pratigarjati
esam antar-gatam dhvantam
etad apy antar-ananam

SYNONYMS

astrta-ayama--the length and breadth; margah ayam--a broad way; rasanam--the tongue; pratigarjati--resembles; esam antah-gatam--on the inside of the mountains; dhvantam--darkness; etat--this; api--indeed; antah-ananam--the inside of the mouth.

TRANSLATION

In length and breadth the animal's tongue resembles a broad traffic-way, and the inside of its mouth is very, very dark, like a cave in a mountain.

TEXT 23

TEXT

davosna-khara-vato 'yam
svasavad bhati pasyata
tad-dagdha-sattva-durgandho
'py antar-amisa-gandhavat

SYNONYMS

dava-usna-khara-vatah ayam--hot breath coming out exactly like fire; svasa-vat bhati pasyata--just see how it resembles his breath; tat-dagdha-sattva--of burning corpses; durgandhah--the bad smell; api--indeed; antah-amisa-gandha-vat--is like the fleshy smell coming out from within.

TRANSLATION

The hot fiery wind is the breath coming out of his mouth, which is giving off the bad smell of burning flesh because of all the dead bodies he has eaten.

TEXT 24

TEXT

asman kim atra grasita nivistan
ayam tatha ced bakavad vinanksyati
ksanad aneneti bakary-usan-mukham
viksyoddhasantah kara-tadanair yayuh

SYNONYMS

asman--all of us; kim--whether; atra--here; grasita--will swallow; nivistan--who have attempted to enter; ayam--this animal; tatha--so; cet--if; baka-vat--like Bakasura; vinanksyati--he will be vanquished; ksanat--immediately; anena--by this Krsna; iti--in this way; baka-ari-usat-mukham--the beautiful face of Krsna, the enemy of Bakasura; viksya--observing, looking at; uddhasantah--loudly laughing; kara-tadanaih--with clapping of hands; yayuh--entered the mouth.

TRANSLATION

Then the boys said, "Has this living creature come to swallow us? If he does so, he will immediately be killed like Bakasura, without delay." Thus they looked at the beautiful face of Krsna, the enemy of Bakasura, and, laughing loudly and clapping their hands, they entered the mouth of the python.

PURPORT

After talking about the terrible animal this way and that way, they decided to enter the demon's mouth. They had full faith in Krsna because they had experienced how Krsna had saved them from the mouth of Bakasura. Now, here was another asura, Aghasura. Therefore, they wanted to enjoy the sport of entering the demon's mouth and being saved by Krsna, the enemy of Bakasura.

TEXT 25

TEXT

ittham mitho 'tathyam ataj-jna-bhasitam
srutva vicintyety amrsa mrsayate
rakso viditvakhila-bhuta-hrt-sthitah
svanam niroddhum bhagavan mano dadhe

SYNONYMS

ittham--in this way; mithah--or another; atathyam--a subject matter that is not a fact; a-tat-jna--without knowledge; bhasitam--while they were talking; srutva--Krsna hearing them; vicintya--thinking; iti--thus; amrsa--actually, truly; mrsayate--who is trying to appear as a false thing (actually the animal

was Aghasura, but because of poor knowledge they were thinking him to be a dead python); raksah--(Krsna, however, could understand that) he was a demon; viditva--knowing it; akhila-bhuta-hrt-sthitah--because He is antaryami, situated everywhere, in the core of everyone's heart; svanam--of His own associates; niroddhum--just to forbid them; bhagavan--the Supreme Personality of Godhead; manah dadhe--made up His mind.

TRANSLATION

The Supreme Personality of Godhead, Sri Krsna, who is situated as antaryami, the Supersoul, in the core of everyone's heart, heard the boys talking among themselves about the artificial python. Unknown to them, it was actually Aghasura, a demon who had appeared as a python. Krsna, knowing this, wanted to forbid His associates to enter the demon's mouth.

TEXT 26

TEXT

tavat pravistas tv asurodarantaram
param na girnah sisavah sa-vatsah
pratiksamanena bakari-vesanam
hata-sva-kanta-smaranena raksasa

SYNONYMS

tavat--in the meantime; pravistah--all entered; tu--indeed; asura-udara-antaram--within the belly of the great demon; param--but; na girnah--they were not swallowed; sisavah--all the boys; sa-vatsah--along with their calves; pratiksamanena--who was just waiting for; baka-ari--of the enemy of Bakasura; vesanam--the entering; hata-sva-kanta-smaranena--the asura was thinking of his own dead relatives, who would not be satisfied unless Krsna were dead; raksasa--by the demon.

TRANSLATION

In the meantime, while Krsna was considering how to stop them, all the cowherd boys entered the mouth of the demon. The demon, however, did not swallow them, for he was thinking of his own relatives who had been killed by Krsna and was just waiting for Krsna to enter his mouth.

TEXT 27

TEXT

tan viksya krsnah sakalabhaya-prado
hy ananya-nathan sva-karad avacyutan
dinams ca mrtyor jatharagni-ghasan
ghrnardito dista-krtena vismitah

SYNONYMS

tan--all those boys; viksya--seeing; krsnah--the Supreme Personality of Godhead, Krsna; sakala-abhaya-pradah--who is the source of fearlessness for everyone; hi--indeed; ananya-nathan--especially for the cowherd boys, who did not know anyone except Krsna; sva-karat--from the control of His hand; avacyutan--now gone out; dinan ca--helpless; mrtyoh jathara-agni-ghasan--who had all entered like straws into the fire of the abdomen of Aghasura, who was very

bold and hungry, like death personified (because the asura had assumed a big body, he must have had a very strong appetite); ghrna-arditah--therefore, being compassionate due to causeless mercy; dista-krtena--by things arranged by His internal potency; vismitah--He also, for the time being, was astonished.

TRANSLATION

Krsna saw that all the cowherd boys, who did not know anyone but Him as their Lord, had now gone out of His hand and were helpless, having entered like straws into the fire of the abdomen of Aghasura, who was death personified. It was intolerable for Krsna to be separated from His friends the cowherd boys. Therefore, as if seeing that this had been arranged by His internal potency, Krsna was momentarily struck with wonder and unsure of what to do.

TEXT 28

TEXT

krtyam kim atrasya khalasya jivanam
na va amisam ca satam vihimsanam
dvayam katham syad iti samvicintya
jnatvavisat tundam asesa-drg gharih

SYNONYMS

krtyam kim--what to do; atra--in this situation; asya khalasya--of this envious demon; jivanam--the existence of life; na--there should not be; va--either; amisam ca--and of those who are innocent; satam--of the devotees; vihimsanam--the death; dvayam--both actions (killing the demon and saving the boys); katham--how; syat--can be possible; iti samvicintya--very perfectly thinking about the subject matter; jnatva--and deciding what to do; avisat--entered; tundam--within the mouth of the demon; asesa-drk harih--Krsna, who has unlimited potency, could understand past, future and present.

TRANSLATION

Now, what was to be done? How could both the killing of this demon and the saving of the devotees be performed simultaneously? Krsna, being unlimitedly potent, decided to wait for an intelligent means by which He could simultaneously save the boys and kill the demon. Then He entered the mouth of Aghasura.

PURPORT

Krsna is known as ananta-virya-sarvajna because everything is known to Him. Because He knows everything perfectly well, it was not difficult for Him to find a means by which He could save the boys and at the same time kill the demon. Thus He also decided to enter the demon's mouth.

TEXT 29

TEXT

tada ghana-cchada deva
bhayad dha-heti cukrusuh
jahrsur ye ca kamsadyah
kaunapas tv agha-bandhavah

SYNONYMS

tada--at that time; ghana-chadah--behind the clouds; devah--all the demigods; bhayat--on account of feeling danger because Krsna had entered the mouth of the demon; ha-ha--alas, alas; iti--in this way; cukrusuh--they exclaimed; jahrsuh--became jubilant; ye--those; ca--also; kamsa-adyah--Kamsa and others; kaunapah--the demons; tu--indeed; agha-bandhavah--the friends of Aghasura.

TRANSLATION

When Krsna entered the mouth of Aghasura, the demigods hidden behind the clouds exclaimed, "Alas! Alas!" But the friends of Aghasura, like Kamsa and other demons, were jubilant.

TEXT 30

TEXT

tac chrutva bhagavan krsnas
tv avyayah sarbha-vatsakam
curni-cikirsor atmanam
tarasa vavrdhe gale

SYNONYMS

tat--that exclamation of ha-ha; srutva--hearing; bhagavan--the Supreme Personality of Godhead; krsnah--Lord Krsna; tu--indeed; avyayah--never vanquishable; sa-arbha-vatsakam--along with the cowherd boys and the calves; curni-cikirsoh--of that demon, who desired to smash within the abdomen; atmanam--personally, Himself; tarasa--very soon; vavrdhe--enlarged; gale--within the throat.

TRANSLATION

When the invincible Supreme Personality of Godhead, Krsna, heard the demigods crying "Alas! Alas!" from behind the clouds, He immediately enlarged Himself within the demon's throat, just to save Himself and the cowherd boys, His own associates, from the demon who wished to smash them.

PURPORT

Such are the acts of Krsna. paritranaya sadhunam vinasaya ca duskrtam (Bg. 4.8). By enlarging Himself within the throat of the demon, Krsna suffocated and killed him and at the same time saved Himself and His associates from imminent death and also saved the demigods from lamentation.

TEXT 31

TEXT

tato 'tikayasya niruddha-margino
hy udgirna-drster bhramatas tv itas tatah
purno 'ntar-ange pavano niruddho
murdhan vinirbhidya vinirgato bahih

SYNONYMS

tatah--after Krsna took action to kill the demon's body from within the mouth; ati-kayasya--of that great demon, who had expanded his body to a very large size; niruddha-marginah--because of suffocating, all outlets being stopped up; hi udgirna-drsteh--whose eyes had popped out; bhramatah tu itah tatah--the eyeballs, or the life air, moving here and there; purnah--completely filled; antah-ange--within the body; pavanah--the life air; niruddhah--being stopped; murdhan--the hole in the top of the head; vinirbhidya--breaking; vinirgatah--went out; bahih--externally.

TRANSLATION

Then, because Krsna had increased the size of His body, the demon extended his own body to a very large size. Nonetheless, his breathing stopped, he suffocated, and his eyes rolled here and there and popped out. The demon's life air, however, could not pass through any outlet, and therefore it finally burst out through a hole in the top of the demon's head.

TEXT 32

TEXT

tenaiva sarvesu bahir gatesu
pranesu vatsan suhrdah paretan
drstya svayotthapya tad-anvitah punar
vaktran mukundo bhagavan viniryayau

SYNONYMS

tena eva--through that brahma-randhra, or the hole in the top of the head; sarvesu--all the air within the body; bahih gatesu--having gone out; pranesu--the life airs, along with the vital force; vatsan--the calves; suhrdah--the cowherd boy friends; paretan--who were all dead within; drstya svaya--by Krsna's glancing over; utthapya--brought them back to life; tat-anvitah--thus accompanied by them; punah--again; vaktrat--from the mouth; mukundah--the Supreme Personality of Godhead; bhagavan--Krsna; viniryayau--came out.

TRANSLATION

When all the demon's life air had passed away through that hole in the top of his head, Krsna glanced over the dead calves and cowherd boys and brought them back to life. Then Mukunda, who can give one liberation, came out from the demon's mouth with His friends and the calves.

TEXT 33

TEXT

pinahi-bhogotthitam adbhutam mahaj
jyotih sva-dhamna jvalayad diso dasa
pratiksya khe 'vasthitam isa-nirgamam
vivesa tasmin misatam divaukasam

SYNONYMS

pina--very great; ahi-bhoga-utthitam--issuing from the serpent's body, which was meant for material enjoyment; adbhutam--very wonderful; mahat--great; jyotih--effulgence; sva-dhamna--by his own illumination; jvalayat--making glaring; disah dasa--all the ten directions; pratiksya--waiting; khe--in the

sky; avasthitam--individually staying; isa-nirgamam--until the Supreme Personality of Godhead, Krsna, came out; vivesa--entered; tasmin--in the body of Krsna; misatam--while observing; divaukasam--all the demigods.

TRANSLATION

From the body of the gigantic python, a glaring effulgence came out, illuminating all directions, and stayed individually in the sky until Krsna came out from the corpse's mouth. Then, as all the demigods looked on, this effulgence entered into Krsna's body.

PURPORT

Apparently the serpent named Aghasura, because of having received association with Krsna, attained mukti by entering Krsna's body. Entering the body of Krsna is called sayujya-mukti, but later verses prove that Aghasura, like Dantavakra and others, received sarupya-mukti. This has been broadly described by Srila Visvanatha Cakravarti Thakura with references from the Vaisnava-tosani of Srila Jiva Gosvami. Aghasura attained sarupya-mukti, being promoted to the Vaikuntha planets to live with the same four-armed bodily features as Visnu. The explanation of how this is so may be summarized as follows.

The effulgence came out from the python's body and became purified, attaining spiritual suddha-sattva, freedom from material contamination, because Krsna had stayed within the serpent's body, even after the serpent's death. One may doubt that such a demon, full of mischievous activities, could attain the liberation of sarupya or sayujya, and one may be astonished about this. But Krsna is so kind that in order to drive away such doubts, He had the effulgence, the individual life of the python, wait for some time in its individuality, in the presence of all the demigods.

Krsna is the full effulgence, and every living being is part and parcel of that effulgence. As proved here, the effulgence in every living being is individual. For some time, the effulgence remained outside the demon's body, individually, and did not mix with the whole effulgence, the brahmajyoti. The Brahman effulgence is not visible to material eyes, but to prove that every living being is individual, Krsna had this individual effulgence stay outside the demon's body for some time, for everyone to see. Then Krsna proved that anyone killed by Him attains liberation, whether sayujya, sarupya, samipya or whatever.

But the liberation of those who are on the transcendental platform of love and affection is vimukti, special liberation. Thus the serpent first entered the body of Krsna personally and mixed with the Brahman effulgence. This merging is called sayujya-mukti. But from later verses we find that Aghasura attained sarupya-mukti. Text 38 explains that Aghasura attained a body exactly like that of Visnu, and the verse after that also clearly states that he attained a completely spiritual body like that of Narayana. Therefore in two or three places the Bhagavatam has confirmed that Aghasura attained sarupya-mukti. One may then argue, How is it that he mixed with the Brahman effulgence? The answer is that as Jaya and Vijaya, after three births, again attained sarupya-mukti and association with the Lord, Aghasura received a similar liberation.

TEXT 34

TEXT

tato 'tihrstah sva-krto 'krtarhanam
puspaih suga apsarasas ca nartanaih
gitaih sura vadya-dharas ca vadyakaih
stavais ca vipra jaya-nihsvanair ganah

SYNONYMS

tatah--thereafter; ati-hrstah--everyone becoming very much pleased; sva-krtah--own respective duty; akrta--executed; arhanam--in the shape of worshiping the Supreme Personality of Godhead; puspaih--by showering flowers grown in Nandana-kanana from the heavens; su-gah--the celestial singers; apsarasah ca--and the celestial dancing girls; nartanaih--by dancing; gitaih--by singing celestial songs; surah--all the demigods; vadya-dharah ca--those who played on musical drums; vadyakaih--by playing respectively; stavaih ca--and by offering prayers; viprah--the brahmanas; jaya-nihsvanaih--simply by glorifying the Supreme Personality of Godhead; ganah--everyone.

TRANSLATION

Thereafter, everyone being pleased, the demigods began to shower flowers from Nandana-kanana, the celestial dancing girls began to dance, and the Gandharvas, who are famous for singing, offered songs of prayer. The drummers began to beat their kettledrums, and the brahmanas offered Vedic hymns. In this way, both in the heavens and on earth, everyone began to perform his own duties, glorifying the Lord.

PURPORT

Everyone has some particular duty. The sastra has concluded (nirupitah) that everyone should glorify the Supreme Personality of Godhead by his own qualifications. If you are a singer, always glorify the Supreme Lord by singing very nicely. If you are a musician, glorify the Supreme Lord by playing musical instruments. Svanusthitasya dharmasya samsiddhir hari-tosanam (Bhag. 1.2.13). The perfection of life is to satisfy the Personality of Godhead. Therefore, beginning from this earth up to the celestial kingdom, everyone engaged in glorifying the Supreme Personality of Godhead. The decision of all great saintly persons is that whatever qualifications one has acquired should be utilized to glorify the Supreme Lord.

idam hi pumsas tapasah srutasya va
svistasya suktasya ca buddhi-dattayoh
avicyuto 'rthah kavibhir nirupito
yad uttamasloka-gunanuvarnanam

"Learned sages have definitely concluded that the infallible purpose of the advancement of knowledge, austerity, Vedic study, sacrifice, the chanting of hymns, and charity is found in the transcendental descriptions of the qualities of the Lord, who is defined in choice poetry." (Bhag. 1.5.22) This is the perfection of life. One should be trained how to glorify the Supreme Personality of Godhead by one's respective qualities. Education, austerity, penance or, in the modern world, business, industry, education and so on--all should be engaged in glorifying the Lord. Then everyone in the world will be happy.

Krsna comes, therefore, to exhibit His transcendental activities so that people may have the chance to glorify Him in every respect. To understand how to glorify the Lord is actual research work. It is not that everything should be understood without God. That is condemned.

bhagavad-bhakti-hinasya
jatih sastram japas tapah
apranasyaiva dehasya
mandanam loka-ranjanam

(Hari-bhakti-sudhodaya 3.11)

Without bhagavad-bhakti, without glorification of the Supreme Lord, whatever we have is simply a decoration of the dead body.

TEXT 35

TEXT

tad-adbhuta-stotra-suvadya-gitika-
jayadi-naikotsava-mangala-svanan
srutva sva-dhamno 'nty aja agato 'cirad
drstva mahisasya jagama vismayam

SYNONYMS

tat--that celebration performed by the demigods in the upper planetary system; adbhuta--wonderful; stotra--prayers; su-vadya--glorious musical sounds of drums and other instruments; gitika--celestial songs; jaya-adi--sounds of jaya, etc.; na-eka-utsava--celebrations simply for glorifying the Supreme Personality of Godhead; mangala-svanan--transcendental sounds auspicious for everyone; srutva--hearing such sounds; sva-dhamnah--from his abode; anti--nearby; ajah--Lord Brahma; agatah--coming there; acirat--very soon; drstva--seeing; mahi--the glorification; isasya--of Lord Krsna; jagama vismayam--became astonished.

TRANSLATION

When Lord Brahma heard the wonderful ceremony going on near his planet, accompanied by music and songs and sounds of "Jaya! Jaya!" he immediately came down to see the function. Upon seeing so much glorification of Lord Krsna, he was completely astonished.

PURPORT

Here the word anti means "near," indicating that even in the higher planetary systems near Brahmaloka, like Maharloka, Janaloka and Tapoloka, the festival of glorification of Lord Krsna was going on.

TEXT 36

TEXT

rajann ajagaram carma
suskam vrndavane 'dbhutam
vrajaukasam bahu-titham
babhuvakrida-gahvaram

SYNONYMS

rajan--O Maharaja Pariksit; ajagaram carma--the dry body of Aghasura, which remained only a big skin; suskam--when it completely dried up; vrndavane adbhutam--like a wonderful museum piece in Vrndavana; vraja-okasam--for the inhabitants of Vrajabhumi, Vrndavana; bahu-titham--for many days, or for a long time; babhuva--became; akrida--sporting place; gahvaram--a cave.

TRANSLATION

O King Pariksit, when the python-shaped body of Aghasura dried up into merely a big skin, it became a wonderful place for the inhabitants of Vrndavana to visit, and it remained so for a long, long time.

TEXT 37

TEXT

etat kaumarajam karma
harer atmahi-moksanam
mrtyoh paugandake bala
drstvocur vismita vraje

SYNONYMS

etat--this incident of delivering both Aghasura and Krsna's associates from death; kaumara-jam karma--performed during their kaumara age (the age of five years); hareh--of the Supreme Personality of Godhead; atma--the devotees are the Lord's heart and soul; ahi-moksanam--their deliverance and the deliverance of the python; mrtyoh--from the path of repeated birth and death; paugandake--at the age of pauganda, beginning with the sixth year (one year later); balah--all the boys; drstva ucuh--disclosed the fact after one year; vismitah--as if it had happened on that very day; vraje--in Vrndavana.

TRANSLATION

This incident of Krsna's saving Himself and His associates from death and of giving deliverance to Aghasura, who had assumed the form of a python, took place when Krsna was five years old. It was disclosed in Vrajabhumi after one year, as if it had taken place on that very day.

PURPORT

The word moksanam means "liberation." For the associates of Krsna and for Krsna Himself, there is no question about liberation; they are already liberated, being in the spiritual world. In the material world there are birth, death, old age and disease, but in the spiritual world there are no such things because everything is eternal. As for the python, however, by the association of Krsna and His devotees, Aghasura also achieved the same facility of eternal life. Therefore, as indicated here by the word atmahi-moksanam, if the python Aghasura could receive eternal association with the Supreme Personality of Godhead, what is to be said of those who are already associates of the Lord? Sakam vijahruh krta-punya-punjah (Bhag. 10.12.11). Here is proof that God is good for everyone. Even when He kills someone, the one who is killed attains liberation. What then is to be said of those who are already in the association of the Lord?

TEXT 38

TEXT

naitad vicitram manujarbha-mayinah
paravaranam paramasya vedhasah
agho 'pi yat-sparsana-dhauta-patakah
prapatma-samyam tv asatam sudurlabham

SYNONYMS

na--not; etat--this; vicitram--is wonderful; manuja-arbha-mayinah--of Krsna, who appeared as the son of Nanda Maharaja and Yasoda, being compassionate upon them; para-avaranam--of all causes and effects; paramasya vedhasah--of the supreme creator; aghah api--Aghasura also; yat-sparsana--simply by the slight association of whom; dhauta-patakah--became freed from all contamination of material existence; prapa--became elevated; atma-samyam--to a body exactly resembling that of Narayana; tu--but; asatam sudurlabham--which is not at all possible to be obtained by contaminated souls (but everything can be possible by the mercy of the Supreme Lord).

TRANSLATION

Krsna is the cause of all causes. The causes and effects of the material world, both higher and lower, are all created by the Supreme Lord, the original controller. When Krsna appeared as the son of Nanda Maharaja and Yasoda, He did so by His causeless mercy. Consequently, for Him to exhibit His unlimited opulence was not at all wonderful. Indeed, He showed such great mercy that even Aghasura, the most sinful miscreant, was elevated to being one of His associates and achieving sarupya-mukti, which is actually impossible for materially contaminated persons to attain.

PURPORT

The word maya is also used in connection with love. Out of maya, love, a father has affection for his child. Therefore the word mayinah indicates that Krsna, out of love, appeared as the son of Nanda Maharaja and assumed the form of a human child (manujarbha). Krsna is the cause of all causes. He is the creator of cause and effect, and He is the supreme controller. Nothing is impossible for Him. Therefore, that He enabled even a living being like Aghasura to attain the salvation of sarupya-mukti was not at all wonderful for Krsna. Krsna took pleasure in entering the mouth of Aghasura in a sporting spirit along with His associates. Therefore, when Aghasura, by that sporting association, as maintained in the spiritual world, was purified of all contamination, he attained sarupya-mukti and vimukti by the grace of Krsna. For Krsna this was not at all wonderful.

TEXT 39

TEXT

sakrd yad-anga-pratimantar-ahita
manomayi bhagavatim dadau gatim
sa eva nityatma-sukhanubhuty-abhi-
vyudasta-mayo 'ntar-gato hi kim punah

SYNONYMS

sakrt--once only; yat--whose; anga-pratima--the form of the Supreme Lord (there are many forms, but Krsna is the original form); antah-ahita--placing within the core of the heart, somehow or other; manah-mayi--thinking of Him even by force; bhagavatim--which is competent to offer devotional service to the Lord; dadau--Krsna gave; gatim--the best destination; sah--He (the Supreme Personality of Godhead); eva--indeed; nitya--always; atma--of all living entities; sukha-anubhuti--anyone thinking of Him immediately enjoys transcendental pleasure; abhivyudasta-mayah--because all illusion is completely removed by Him; antah-gatah--He is always present within the core of the heart; hi--indeed; kim punah--what to speak.

TRANSLATION

If even only once or even by force one brings the form of the Supreme Personality of Godhead into one's mind, one can attain the supreme salvation by the mercy of Krsna, as did Aghasura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?

PURPORT

The process for receiving the favor of the Supreme Personality of Godhead is described here. Yat-pada-pankaja-palasa-vilasa-bhaktya (Bhag. 4.22.39). Simply by thinking of Krsna, one can attain Him very easily. Krsna is also described as having His lotus feet always within the hearts of His devotees (bhagavan bhakta-hrdi sthitah). In the case of Aghasura, one may argue that he was not a devotee. The answer to this is that he thought of Krsna for a moment with devotion. Bhaktyaham ekaya grahyah. Without devotion, one cannot think of Krsna; and, conversely, whenever one thinks of Krsna, one undoubtedly has devotion. Although Aghasura's purpose was to kill Krsna, for a moment Aghasura thought of Krsna with devotion, and Krsna and His associates wanted to sport within Aghasura's mouth. Similarly, Putana wanted to kill Krsna by poisoning Him, but Krsna took her as His mother because He had accepted the milk of her breast. Svalpam apy asya dharmasya trayate mahato bhayat (Bg. 2.40). Especially when Krsna appears as an avatara, anyone who thinks of Krsna in His different incarnations (ramadi-murtisu kala-niyamena tisthan), and especially in His original form as Krsna, attains salvation. There are many instances of this, and among them is Aghasura, who attained the salvation of sarupya-mukti. Therefore the process is satatam kirtayanto mam yatantas ca drdha-vratah (Bg. 9.14). Those who are devotees always engage in glorifying Krsna. Advaitam acyutam anadim ananta-rupam: when we speak of Krsna, we refer to all His avataras, such as Krsna, Govinda, Narayana, Visnu, Lord Caitanya, Krsna-Balarama and Syamasundara. One who always thinks of Krsna must attain vimukti, special salvation as the Lord's personal associate, not necessarily in Vrndavana, but at least in Vaikuntha. This is called sarupya-mukti.

TEXT 40

TEXT

sri-suta uvaca
ittham dvija yadavadeva-dattah
srutva sva-ratus caritam vicitram
papraccha bhuyo 'pi tad eva punyam
vaiyasakim yan nigrhita-cetah

SYNONYMS

sri-sutah uvaca--Sri Suta Gosvami spoke to the assembled saints at Naimisaranya; ittham--in this way; dvijah--O learned brahmanas; yadava-deva-dattah--Maharaja Pariksit (or Maharaja Yudhisthira), who was protected by Yadavadeva, Krsna; srutva--hearing; sva-ratuh--of Krsna, who was his savior within the womb of his mother, Uttara; caritam--the activities; vicitram--all wonderful; papraccha--inquired; bhuyah api--even again; tat eva--such activities; punyam--which are always full of pious activities (srnvatam sva-kathah krsnah punya-sravana-kirtanah: to hear about Krsna is always pious);

vaiyasakim--unto Sukadeva Gosvami; yat--because; nigrhita-cetah--Pariksit Maharaja had already become steady in hearing about Krsna.

TRANSLATION

Sri Suta Gosvami said: O learned saints, the childhood pastimes of Sri Krsna are very wonderful. Maharaja Pariksit, after hearing about those pastimes of Krsna, who had saved him in the womb of his mother, became steady in his mind and again inquired from Sukadeva Gosvami to hear about those pious activities.

TEXT 41

TEXT

sri-rajovaca
brahman kalantara-krtam
tat-kalinam katham bhavet
yat kaumare hari-krtam
jaguh paugandake 'rbhakah

SYNONYMS

sri-raja uvaca--Maharaja Pariksit inquired; brahman--O learned brahmana (Sukadeva Gosvami); kala-antara-krtam--things done in the past, at a different time (in the kaumara age); tat-kalinam--described as happening now (in the pauganda age); katham bhavet--how could it be so; yat--which pastime; kaumare--in the kaumara age; hari-krtam--was done by Krsna; jaguh--they described; paugandake--in the pauganda age (after one year); arbhakah--all the boys.

TRANSLATION

Maharaja Pariksit inquired: O great sage, how could things done in the past have been described as being done at the present? Lord Sri Krsna performed this pastime of killing Aghasura during His kaumara age. How then, during His pauganda age, could the boys have described this incident as having happened recently?

TEXT 42

TEXT

tad bruhi me maha-yogin
param kautuhalam guro
nunam etad dharer eva
maya bhavati nanyatha

SYNONYMS

tat bruhi--therefore please explain that; me--unto me; maha-yogin--O great yogi; param--very much; kautuhalam--curiosity; guro--O my lord, my spiritual master; nunam--otherwise; etat--this incident; hareh--of the Supreme Personality of Godhead; eva--indeed; maya--the illusion; bhavati--becomes; na anyatha--nothing more.

TRANSLATION

O greatest yogi, my spiritual master, kindly describe why this happened. I am very much curious to know about it. I think that it was nothing but another illusion due to Krsna.

PURPORT

Krsna has many potencies: parasya saktir vividhaiva sruyate (Svetasvatara Upanisad 6.8). The description of Aghasura was disclosed after one year. Some act of Krsna's potency must have been involved. Therefore Maharaja Pariksit was very curious to know about this, and he requested Sukadeva Gosvami to explain it.

TEXT 43

TEXT

vayam dhanyatama loke
guro 'pi ksatra-bandhavah
vayam pibamo muhus tvattah
punyam krsna-kathamrtam

SYNONYMS

vayam--we are; dhanya-tamah--most glorified; loke--in this world; guro--O my lord, my spiritual master; api--although; ksatra-bandhavah--the lowest of the ksatriyas (because we did not act like ksatriyas); vayam--we are; pibamah--drinking; muhuh--always; tvattah--from you; punyam--pious; krsna-katha-amrtam--the nectar of krsna-katha.

TRANSLATION

O my lord, my spiritual master, although we are the lowest of ksatriyas, we are glorified and benefited because we have the opportunity of always hearing from you the nectar of the pious activities of the Supreme Personality of Godhead.

PURPORT

The pious activities of the Supreme Personality of Godhead are very confidential. It is not ordinarily possible to hear such activities unless one is very, very fortunate. Pariksit Maharaja placed himself as ksatra-bandhavah, which means "the lowest of the ksatriyas." The qualities of the ksatriya are described in Bhagavad-gita, and although the general quality of the ksatriya is isvara-bhava, the tendency to rule, a ksatriya is not supposed to rule over a brahmana. Thus Maharaja Pariksit regretted that he had wanted to rule over the brahmanas and had therefore been cursed. He considered himself the lowest of the ksatriyas. Danam isvara-bhavas ca ksatram karma svabhavajam (Bg. 18.43). There was no doubt that Maharaja Pariksit had the good qualities of a ksatriya, but as a devotee he presented himself, with submissiveness and humility, as the lowest of the ksatriyas, remembering his act of wrapping a dead serpent around the neck of a brahmana. A student and disciple has the right to ask the guru about any confidential service, and it is the duty of the guru to explain these confidential matters to his disciple.

TEXT 44

TEXT

sri-suta uvaca
ittham sma prstah sa tu badarayanis
tat-smaritananta-hrtakhilendriyah
krcchrat punar labdha-bahir-drsih sanaih
pratyaha tam bhagavatottamottama

SYNONYMS

sri-sutah uvaca--Sri Suta Gosvami said; ittham--in this way; sma--in the past; prstah--being inquired from; sah--he; tu--indeed; badarayanih--Sukadeva Gosvami; tat--by him (Sukadeva Gosvami); smarita-ananta--as soon as Lord Krsna was remembered; hrta--lost in ecstasy; akhila-indriyah--all actions of the external senses; krcchrat--with great difficulty; punah--again; labdha-bahih-drsih--having revived his external sensory perception; sanaih--slowly; pratyaha--replied; tam--unto Maharaja Pariksit; bhagavata-uttama-uttama--O great saintly person, greatest of all devotees (Saunaka).

TRANSLATION

Suta Gosvami said: O Saunaka, greatest of saints and devotees, when Maharaja Pariksit inquired from Sukadeva Gosvami in this way, Sukadeva Gosvami, immediately remembering subject matters about Krsna within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Maharaja Pariksit about krsna-katha.

Thus end the Bhaktivedanta purports of the Tenth Canto, Twelfth Chapter, of the Srimad-Bhagavatam, entitled, "The Killing of the Demon Aghasura."

Chapter Thirteen
The Stealing of the Boys and Calves by Brahma

This chapter describes Lord Brahma's attempt to take away the calves and cowherd boys, and it also describes the bewilderment of Lord Brahma and finally the clearance of his illusion.

Although the incident concerning Aghasura had been performed one year before, when the cowherd boys were five years old, when they were six years old they said, "It happened today." What happened was this. After killing Aghasura, Krsna, along with His associates the cowherd boys, went for a picnic within the forest. The calves, being allured by green grasses, gradually went far away, and therefore Krsna's associates became a little agitated and wanted to bring back the calves. Krsna, however, encouraged the boys by saying, "You take your tiffin without being agitated. I shall go find the calves." And thus the Lord departed. Then, just to examine the potency of Krsna, Lord Brahma took away all the calves and cowherd boys and kept them in a secluded place.

When Krsna was unable to find the calves and boys, He could understand that this was a trick performed by Brahma. Then the Supreme Personality of Godhead, the cause of all causes, in order to please Lord Brahma, as well as His own associates and their mothers, expanded Himself to become the calves and boys, exactly as they were before. In this way, He discovered another pastime. A special feature of this pastime was that the mothers of the cowherd boys thus became more attached to their respective sons, and the cows became more attached to their calves. After nearly a year, Baladeva observed that all the cowherd boys and calves were expansions of Krsna. Thus He inquired from Krsna and was informed of what had happened.

When one full year had passed, Brahma returned and saw that Krsna was still engaged as usual with His friends and the calves and cows. Then Krsna exhibited all the calves and cowherd boys as four-armed forms of Narayana. Brahma could then understand Krsna's potency, and he was astonished by the pastimes of Krsna, his worshipable Lord. Krsna, however, bestowed His causeless mercy upon Brahma

and released him from illusion. Thus Brahma began to offer prayers to glorify the Supreme Personality of Godhead.

TEXT 1

TEXT

sri-suka uvaca
sadhu prstam maha-bhaga
tvaya bhagavatottama
yan nutanayasisasya
srnvann api katham muhuh

SYNONYMS

sri-sukah uvaca--Sukadeva Gosvami said; sadhu prstam--I have been very much honored by your inquiry; maha-bhaga--you are a greatly fortunate personality; tvaya--by you; bhagavata-uttama--O best of devotees; yat--because; nutanayasi--you are making newer and newer; isasya--of the Supreme Personality of Godhead; srnvan api--although you are continuously hearing; katham--the pastimes; muhuh--again and again.

TRANSLATION

Srila Sukadeva Gosvami said: O best of devotees, most fortunate Pariksit, you have inquired very nicely, for although constantly hearing the pastimes of the Lord, you are perceiving His activities to be newer and newer.

PURPORT

Unless one is very advanced in Krsna consciousness, one cannot stick to hearing the pastimes of the Lord constantly. Nityam nava-navaya-manam: even though advanced devotees hear continually about the Lord for years, they still feel that these topics are coming to them as newer and fresher. Therefore such devotees cannot give up hearing of the pastimes of Lord Krsna. premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti. The word santah is used to refer to persons who have developed love for Krsna. Yam syamasundaram acintya-guna-svarupam govindam adi-purusam tam aham bhajami (Brahma-samhita 5.38). Pariksit Maharaja, therefore, is addressed as bhagavatottama, the best of devotees, because unless one is very much elevated in devotional service, one cannot feel ecstasy from hearing more and more and appreciate the topics as ever fresher and newer.

TEXT 2

TEXT

satam ayam sara-bhrtam nisargo
yad-artha-vani-sruti-cetasam api
prati-ksanam navya-vad acyutasya yat
striya vitanam iva sadhu varta

SYNONYMS

satam--of the devotees; ayam--this; sara-bhrtam--those who are paramahamsas, who have accepted the essence of life; nisargah--feature or symptom; yat--which; artha-vani--the aim of life, the aim of profit; sruti--the aim of understanding; cetasam api--who have decided to accept the bliss of transcendental subjects as

the aim and object of life; prati-ksanam--every moment; navya-vat--as if newer and newer; acyutasya--of Lord Krsna; yat--because; striyah--(topics) of woman or sex; vitanam--of debauchees, who are attached to women; iva--exactly like; sadhu varta--actual conversation.

TRANSLATION

Paramahamsas, devotees who have accepted the essence of life, are attached to Krsna in the core of their hearts, and He is the aim of their lives. It is their nature to talk only of Krsna at every moment, as if such topics were newer and newer. They are attached to such topics, just as materialists are attached to topics of women and sex.

PURPORT

The word sara-bhrtam means paramahamsas. The hamsa, or swan, accepts milk from a mixture of milk and water and rejects the water. Similarly, the nature of persons who have taken to spiritual life and Krsna consciousness, understanding Krsna to be the life and soul of everyone, is that they cannot give up krsna-katha, or topics about Krsna, at any moment. Such paramahamsas always see Krsna within the core of the heart (santah sadaiva hrdayesu vilokayanti). Kama (desires), krodha (anger) and bhaya (fear) are always present in the material world, but in the spiritual, or transcendental, world one can use them for Krsna. Kamam krsna-karmarpane. The desire of the paramahamsas, therefore, is to act always for Krsna. Krodham bhakta-dvesi jane. They use anger against the nondevotees and transform bhaya, or fear, into fear of being deviated from Krsna consciousness. In this way, the life of a paramahamsa devotee is used entirely for Krsna, just as the life of a person attached to the material world is used simply for women and money. What is day for the materialistic person is night for the spiritualist. What is very sweet for the materialist--namely women and money--is regarded as poison by the spiritualist.

sandarsanam visayinam atha yositam ca
ha hanta hanta visa-bhaksanato 'py asadhu

This is the instruction of Caitanya Mahaprabhu. For the paramahamsa, Krsna is everything, but for the materialist, women and money are everything.

TEXT 3

TEXT

srnusvavahito rajann
api guhyam vadami te
bruyuh snigdhasya sisyasya
guravo guhyam apy uta

SYNONYMS

srnusva--please hear; avahitah--with great attention; rajan--O King (Maharaja Pariksit); api--although; guhyam--very confidential (because ordinary men cannot understand the activities of Krsna); vadami--I shall explain; te--unto you; bruyuh--explain; snigdhasya--submissive; sisyasya--of a disciple; guravah--spiritual masters; guhyam--very confidential; api uta--even so.

TRANSLATION

O King, kindly hear me with great attention. Although the activities of the Supreme Lord are very confidential, no ordinary man being able to understand them, I shall speak about them to you, for spiritual masters explain to a submissive disciple even subject matters that are very confidential and difficult to understand.

TEXT 4

TEXT

tathagha-vadanan mrtyo
raksitva vatsa-palakan
sarit-pulinam aniya
bhagavan idam abravit

SYNONYMS

tatha--thereafter; agha-vadanat--from the mouth of Aghasura; mrtyoh--death personified; raksitva--after saving; vatsa-palakan--all the cowherd boys and calves; sarit-pulinam--to the bank of the river; aniya--bringing them; bhagavan--the Supreme Personality of Godhead, Krsna; idam--these words; abravit--spoke.

TRANSLATION

Then, after saving the boys and calves from the mouth of Aghasura, who was death personified, Lord Krsna, the Supreme Personality of Godhead, brought them all to the bank of the river and spoke the following words.

TEXT 5

TEXT

aho 'tiramyam pulinam vayasyah
sva-keli-sampan mrdulaccha-balukam
sphutat-saro-gandha-hrtali-patrika-
dhvani-pratidhvana-lasad-drumakulam

SYNONYMS

aho--oh; ati-ramyam--very, very beautiful; pulinam--the bank of the river; vayasyah--My dear friends; sva-keli-sampat--full with all paraphernalia for pastimes of play; mrdula-accha-balukam--the very soft and clean sandy bank; sphutat--in full bloom; sarah-gandha--by the aroma of the lotus flower; hrta--attracted; ali--of the bumblebees; patrika--and of the birds; dhvani-pratidhvana--the sounds of their chirping and moving and the echoes of these sounds; lasat--moving all over; druma-akulam--full of nice trees.

TRANSLATION

My dear friends, just see how this riverbank is extremely beautiful because of its pleasing atmosphere. And just see how the blooming lotuses are attracting bees and birds by their aroma. The humming and chirping of the bees and birds is echoing throughout the beautiful trees in the forest. Also, here the sands are clean and soft. Therefore, this must be considered the best place for our sporting and pastimes.

PURPORT

The description of Vrndavana forest as given herewith was spoken by Krsna five thousand years ago, and the same condition prevailed during the time of the Vaisnava acaryas three or four hundred years ago. Kujat-kokila-hamsa-sarasa-ganakirne mayurakule. Vrndavana forest is always filled with the chirping and cooing of birds like cuckoos (kokila), ducks (hamsa) and cranes (sarasa), and it is also full of peacocks (mayurakule). The same sounds and atmosphere still prevail in the area where our Krsna-Balarama temple is situated. Everyone who visits this temple is pleased to hear the chirping of the birds as described here (kujat-kokila-hamsa-sarasa).

TEXT 6

TEXT

atra bhoktavyam asmabhir
divarudham ksudharditah
vatsah samipe 'pah pitva
carantu sanakais trnam

SYNONYMS

atra--here, on this spot; bhoktavyam--our lunch should be eaten; asmabhih--by us; diva-arudham--it is very late now; ksudha arditah--we are fatigued with hunger; vatsah--the calves; samipe--nearby; apah--water; pitva--after drinking; carantu--let them eat; sanakaih--slowly; trnam--the grasses.

TRANSLATION

I think we should take our lunch here, since we are already hungry because the time is very late. Here the calves may drink water and go slowly here and there and eat the grass.

TEXT 7

TEXT

tatheti payayitvarbha
vatsan arudhya sadvale
muktva sikyani bubhujuh
samam bhagavata muda

SYNONYMS

tatha iti--as Krsna proposed, the other cowherd boys agreed; payayitva arbhah--they allowed to drink water; vatsan--the calves; arudhya--tying them to the trees, allowed them to eat; sadvale--in a place of green, tender grasses; muktva--opening; sikyani--their bags of eatables and other paraphernalia; bubhujuh--went and enjoyed; samam--equally; bhagavata--with the Supreme personality of Godhead; muda--in transcendental pleasure.

TRANSLATION

Accepting Lord Krsna's proposal, the cowherd boys allowed the calves to drink water from the river and then tied them to trees where there was green, tender grass. Then the boys opened their baskets of food and began eating with Krsna in great transcendental pleasure.

TEXT 8

TEXT

krsnasya visvak puru-raji-mandalair
abhyananah phulla-drso vrajarbhakah
sahopavista vipine virejus
chada yathambhoruha-karnikayah

SYNONYMS

krsnasya visvak--surrounding Krsna; puru-raji-mandalaih--by different encirclements of associates; abhyananah--everyone looking forward to the center, where Krsna was sitting; phulla-drsah--their faces looking very bright because of transcendental pleasure; vraja-arbhakah--all the cowherd boys of Vrajabhumi; saha-upavistah--sitting with Krsna; vipine--in the forest; virejuh--so nicely and beautifully made; chadah--petals and leaves; yatha--just as; ambhoruha--of a lotus flower; karnikayah--of the whorl.

TRANSLATION

Like the whorl of a lotus flower surrounded by its petals and leaves, Krsna sat in the center, encircled by lines of His friends, who all looked very beautiful. Every one of them was trying to look forward toward Krsna, thinking that Krsna might look toward him. In this way they all enjoyed their lunch in the forest.

PURPORT

To a pure devotee, Krsna is always visible, as stated in the Brahma samhita (santah sadaiva hrdayesu vilokayanti) and as indicated by Krsna Himself in Bhagavad-gita (sarvatah pani-padam tat sarvato 'ksi-siro-mukham). If by accumulating pious activities (krta-punya-punjah) one is raised to the platform of pure devotional service, Krsna is always visible in the core of one's heart. One who has attained such perfection is all-beautiful in transcendental bliss. The present Krsna consciousness movement is an attempt to keep Krsna in the center, for if this is done all activities will automatically become beautiful and blissful.

TEXT 9

TEXT

kecit puspair dalaih kecit
pallavair ankuraih phalaih
sigbhis tvagbhir drsadbhis ca
bubhujuh krta-bhajanah

SYNONYMS

kecit--someone; puspaih--by flowers; dalaih--by nice leaves of flowers; kecit--someone; pallavaih--on the surface of bunches of leaves; ankuraih--on the sprouts of flowers; phalaih--and some on fruits; sigbhih--some actually in the basket or packet; tvagbhih--by the bark of trees; drsadbhih--on rocks; ca--and; bubhujuh--enjoyed; krta-bhajanah--as if they had made their plates for eating.

TRANSLATION

Among the cowherd boys, some placed their lunch on flowers, some on leaves, fruits, or bunches of leaves, some actually in their baskets, some on the bark of trees and some on rocks. This is what the children imagined to be their plates as they ate their lunch.

TEXT 10

TEXT

sarve mitho darsayantah
sva-sva-bhojya-rucim prthak
hasanto hasayantas ca-
bhyavajahruh sahesvarah

SYNONYMS

sarve--all the cowherd boys; mithah--to one another; darsayantah--showing; sva-sva-bhojya-rucim prthak--different varieties of foodstuffs brought from home, with their separate and different tastes; hasantah--after tasting, they were all laughing; hasayantah ca--and making others laugh; abhyavajahruh--enjoyed lunch; saha-isvarah--along with Krsna.

TRANSLATION

All the cowherd boys enjoyed their lunch with Krsna, showing one another the different tastes of the different varieties of preparations they had brought from home. Tasting one another's preparations, they began to laugh and make one another laugh.

PURPORT

Sometimes one friend would say, "Krsna, see how my food is relishable," and Krsna would take some and laugh. Similarly, Balarama, Sudama and other friends would taste one another's food and laugh. In this way, the friends very jubilantly began to eat their respective preparations brought from home.

TEXT 11

TEXT

bibhrad venum jathara-patayoh srnga-vetre ca kakse
vame panau masrna-kavalam tat-phalany angulisu
tisthan madhye sva-parisuhrdo hasayan narmabhih svaih
svarge loke misati bubhuje yajna-bhug bala-kelih

SYNONYMS

bibhrat venum--keeping the flute; jathara-patayoh--between the tight clothing and the abdomen; srnga-vetre--both the horn bugle and the cow-driving stick; ca--also; kakse--on the waist; vame--on the left-hand side; panau--taking in hand; masrna-kavalam--very nice food prepared with rice and first-class curd; tat-phalani--suitable pieces of fruit like bael; angulisu--between the fingers; tisthan--staying in this way; madhye--in the middle; sva-pari-suhrdah--His own personal associates; hasayan--making them laugh; narmabhih--with joking words; svaih--His own; svarge loke misati--while the inhabitants of the heavenly planets, Svargaloka, were watching this wonderful scene; bubhuje--Krsna enjoyed; yajna-bhuk bala-kelih--although He accepts offerings in yajna, for the sake of

childhood pastimes He was enjoying foodstuffs very jubilantly with His cowherd boyfriends.

TRANSLATION

Krsna is yajna-bhuk--that is, He eats only offerings of yajna--but to exhibit His childhood pastimes, He now sat with His flute tucked between His waist and His tight cloth on His right side and with His horn bugle and cow-driving stick on His left. Holding in His hand a very nice preparation of yogurt and rice, with pieces of suitable fruit between His fingers, He sat like the whorl of a lotus flower, looking forward toward all His friends, personally joking with them and creating jubilant laughter among them as He ate. At that time, the denizens of heaven were watching, struck with wonder at how the Personality of Godhead, who eats only in yajna, was now eating with His friends in the forest.

PURPORT

When Krsna was eating with His cowherd boyfriends, a certain bumblebee came there to take part in the eating. Thus Krsna joked, "Why have you come to disturb My brahmana friend Madhumangala? You want to kill a brahmana. This is not good." All the boys would laugh and enjoy, speaking such joking words while eating. Thus the inhabitants of the higher planets were astonished at how the Supreme personality of Godhead, who eats only when yajna is offered, was now eating like an ordinary child with His friends in the forest.

TEXT 12

TEXT

bharataivam vatsa-pesu
bhunjanesv acyutatmasu
vatsas tv antar-vane duram
vivisus trna-lobhitah

SYNONYMS

bharata--O Maharaja Pariksit; evam--in this way (while they were enjoying their lunch); vatsa-pesu--along with all the boys tending the calves; bhunjanesu--engaged in taking their food; acyuta-atmasu--all of them being very near and dear to Acyuta, Krsna; vatsah--the calves; tu--however; antah-vane--within the deep forest; duram--far away; vivisuh--entered; trna-lobhitah--being allured by green grass.

TRANSLATION

O Maharaja Pariksit, while the cowherd boys, who knew nothing within the core of their hearts but Krsna, were thus engaged in eating their lunch in the forest, the calves went far away, deep into the forest, being allured by green grass.

TEXT 13

TEXT

tan drstva bhaya-santrastan
uce krsno 'sya bhi-bhayam
mitrany asan ma viramate-
hanesye vatsakan aham

SYNONYMS

tan--that those calves were going away; drstva--seeing; bhaya-santrastan--to the cowherd boys, who were disturbed by fear that within the dense forest the calves would be attacked by some ferocious animals; uce--Krsna said; krsnah asya bhi-bhayam--Krsna, who is Himself the fearful element of all kinds of fear (when Krsna is present, there is no fear); mitrani--My dear friends; asat--from your enjoyment of eating; ma viramata--do not stop; iha--in this place, in this spot; anesye--I shall bring back; vatsakan--the calves; aham--I.

TRANSLATION

When Krsna saw that His friends the cowherd boys were frightened, He, the fierce controller even of fear itself, said, just to mitigate their fear, "My dear friends, do not stop eating. I shall bring your calves back to this spot by personally going after them Myself."

PURPORT

In the presence of Krsna's friendship, a devotee cannot have any fear. Krsna is the supreme controller, the controller of even death, which is supposed to be the ultimate fear in this material world. Bhayam dvitiyabhinivesatah syat (Bhag. 11.2.37). This fear arises because of lack of Krsna consciousness; otherwise there cannot be any fear. For one who has taken shelter of the lotus feet of Krsna, this material world of fear becomes hardly dangerous at all.

bhavambudhir vatsa-padam param padam
padam padam yad vipadam na tesam

Bhavambudhih, the material ocean of fear, becomes very easy to cross by the mercy of the supreme controller. This material world, in which there is fear and danger at every step (padam padam yad vipadam), is not meant for those who have taken shelter at Krsna's lotus feet. Such persons are delivered from this fearful world.

samasrita ye pada-pallava-plavam
mahat-padam punya-yaso murareh
bhavambudhir vatsa-padam param padam
padam padam yad vipadam na tesam

(Bhag. 10.14.58)

Everyone, therefore, should take shelter of the Supreme Person, who is the source of fearlessness, and thus be secure.

TEXT 14

TEXT

ity uktvadri-dari-kunja-
gahvaresv atma-vatsakan
vicinvan bhagavan krsnah
sapani-kavalo yayau

SYNONYMS

iti uktva--saying this ("Let Me bring your calves personally"); adri-dari-kunja-gahvaresu--everywhere in the mountains, the mountain caves, the bushes and narrow places; atma-vatsakan--the calves belonging to His own personal friends; vicinvan--searching out; bhagavan--the Supreme Personality of Godhead; krsnah--Lord Krsna; sa-pani-kavalah--carrying His yogurt and rice in His hand; yayau--started out.

TRANSLATION

"Let Me go and search for the calves," Krsna said. "Don't disturb your enjoyment." Then, carrying His yogurt and rice in His hand, the Supreme Personality of Godhead, Krsna, immediately went out to search for the calves of His friends. To please His friends, He began searching in all the mountains, mountain caves, bushes and narrow passages.

PURPORT

The Vedas (Svetasvatara Upanisad 6.8) assert that the Supreme Personality of Godhead has nothing to do personally (na tasya karyam karanam ca vidyate) because He is doing everything through His energies and potencies (parasya saktir vividhaiva sruyate). Nonetheless, here we see that He took personal care to find the calves of His friends. This was Krsna's causeless mercy. Mayadhyaksena prakrtih suyate sa-caracaram: all the affairs of the entire world and the entire cosmic manifestation are working under His direction, through His different energies. Still, when there is a need to take care of His friends, He does this personally. Krsna assured His friends, "Don't be afraid. I am going personally to search for your calves." This was Krsna's causeless mercy.

TEXT 15

TEXT

ambhojanma-janis tad-antara-gato mayarbhakasyesitur
drastum manju mahitvam anyad api tad-vatsan ito vatsapan
nitvanyatra kurudvahantaradadhat khe 'vasthito yah pura
drstvaghasura-moksanam prabhavatah praptah param vismayam

SYNONYMS

ambhojanma-janih--Lord Brahma, who was born from a lotus flower; tat-antara-gatah--now became entangled with the affairs of Krsna, who was enjoying luncheon pastimes with His cowherd boys; maya-arbhakasya--of the boys made by Krsna's maya; isituh--of the supreme controller; drastum--just to see; manju--very pleasing; mahitvam anyat api--other glories of the Lord also; tat-vatsan--their calves; itah--than that place where they were; vatsa-pan--and the cowherd boys taking care of the calves; nitva--bringing them; anyatra--to a different place; kurudvaha--O Maharaja Pariksit; antara-dadhat--kept hidden and invisible for some time; khe avasthitah yah--this person Brahma, who was situated in the higher planetary system in the sky; pura--formerly; drstva--was observing; aghasura-moksanam--the wonderful killing and deliverance of Aghasura from material tribulation; prabhavatah--of the all-potent Supreme Person; praptah param vismayam--had become extremely astonished.

TRANSLATION

O Maharaja Pariksit, Brahma, who resides in the higher planetary system in the sky, had observed the activities of the most powerful Krsna in killing and delivering Aghasura, and he was astonished. Now that same Brahma wanted to show

some of his own power and see the power of Krsna, who was engaged in His childhood pastimes, playing as if with ordinary cowherd boys. Therefore, in Krsna's absence, Brahma took all the boys and calves to another place. Thus he became entangled, for in the very near future he would see how powerful Krsna was.

PURPORT

When Aghasura was being killed by Krsna, who was accompanied by His associates, Brahma was astonished, but when he saw that Krsna was very much enjoying His pastimes of lunch, he was even more astonished and wanted to test whether Krsna was actually there. Thus he became entangled in Krsna's maya. After all, Brahma was born materially. As mentioned here, ambhojanma janih: he was born of ambhoja, a lotus flower. It does not matter that he was born of a lotus and not of any man, animal or material father. A lotus is also material, and anyone born through the material energy must be subject to the four material deficiencies: bhrama (the tendency to commit mistakes), pramada (the tendency to be illusioned), vipralipsa (the tendency to cheat) and karanapatava (imperfect senses). Thus Brahma also became entangled.

Brahma, with his maya, wanted to test whether Krsna was actually present. These cowherd boys were but expansions of Krsna's personal self (ananda-cinmaya-rasa-pratibhavitabhih). Later Krsna would show Brahma how He expands Himself into everything as His personal pleasure, ananda-cinmaya-rasa. Hladini saktir asmat: Krsna has a transcendental potency called hladini sakti. He does not enjoy anything that is a product of the material energy. Brahma, therefore, would see Lord Krsna expand His energy.

Brahma wanted to take away Krsna's associates, but instead he took away some other boys and calves. Ravana wanted to take away Sita, but that was impossible, and instead he took away a maya Sita. Similarly, Brahma took away mayarbhakah: boys manifested by Krsna's maya. Brahma could show some extraordinary opulence to the mayarbhakah; but he could not show any extraordinary potency to Krsna's associates. That he would see in the very near future. Mayarbhakasya isituh. This bewilderment, this maya, was caused by the supreme controller, prabhavatah--the all-potent Supreme person, Krsna--and we shall see the result. Anyone materially born is subject to bewilderment. This pastime is therefore called brahma-vimohana-lila, the pastime of bewildering Brahma. Mohitam nabhijanati mam ebhyah param avyayam (Bg. 7.13). Materially born persons cannot fully understand Krsna. Even the demigods cannot understand Him (muhyanti yat surayah). Tene brahma hrda ya adi-kavaye (Bhag. 1.1.1). Everyone, from Brahma down to the small insect, must take lessons from Krsna.

TEXT 16

TEXT

tato vatsan adrstvaitya
puline 'pi ca vatsapan
ubhav api vane krsno
vicikaya samantatah

SYNONYMS

tatah--thereafter; vatsan--the calves; adrstva--not seeing there within the forest; etya--after; puline api--to the bank of the Yamuna; ca--also; vatsapan--could not see the cowherd boys; ubhau api--both of them (the calves and the cowherd boys); vane--within the forest; krsnah--Lord Krsna; vicikaya--searched all over; samantatah--here and there.

TRANSLATION

Thereafter, when Krsna was unable to find the calves, He returned to the bank of the river, but there He was also unable to see the cowherd boys. Thus He began to search for both the calves and the boys, as if He could not understand what had happened.

PURPORT

Krsna could immediately understand that Brahma had taken away both the calves and the boys, but as an innocent child He searched here and there so that Brahma could not understand Krsna's maya. This was all a dramatic performance. A player knows everything, but still he plays on the stage in such a way that others do not understand him.

TEXT 17

TEXT

kvapy adrstvantar-vipine
vatsan palams ca visva-vit
sarvam vidhi-krtam krsnah
sahasavajagama ha

SYNONYMS

kva api--anywhere; adrstva--not seeing at all; antah-vipine--within the forest; vatsan--the calves; palan ca--and their caretakers, the cowherd boys; visva-vit--Krsna, who is aware of everything going on throughout the whole cosmic manifestation; sarvam--everything; vidhi-krtam--was executed by Brahma; krsnah--Lord Krsna; sahasa--immediately; avajagama ha--could understand.

TRANSLATION

When Krsna was unable to find the calves and their caretakers, the cowherd boys, anywhere in the forest, He could suddenly understand that this was the work of Lord Brahma.

PURPORT

Although Krsna is visva-vit, the knower of everything happening in the entire cosmic manifestation, as an innocent child He showed ignorance of Brahma's actions, although He could immediately understand that these were the doings of Brahma. This pastime is called brahma-vimohana, the bewilderment of Brahma. Brahma was already bewildered by Krsna's activities as an innocent child, and now he would be further bewildered.

TEXT 18

TEXT

tatah krsno mudam kartum
tan-matrnam ca kasya ca
ubhayayitam atmanam
cakre visva-krd isvarah

SYNONYMS

tatah--thereafter; krsnah--the Supreme Personality of Godhead; mudam--pleasure; kartum--to create; tat-matrnam ca--of the mothers of the cowherd boys and calves; kasya ca--and (the pleasure) of Brahma; ubhayayitam--expansion, both as the calves and as the cowherd boys; atmanam--Himself; cakre--did; visva-krt isvarah--it was not difficult for Him, for He is the creator of the whole cosmic manifestation.

TRANSLATION

Thereafter, just to create pleasure both for Brahma and for the mothers of the calves and cowherd boys, Krsna, the creator of the entire cosmic manifestation, expanded Himself as calves and boys.

PURPORT

Although Brahma was already entangled in bewilderment, he wanted to show his power to the cowherd boys; but after he took away the boys and their calves and returned to his abode, Krsna created further astonishment for Brahma, and for the mothers of the boys, by establishing the lunch pastimes in the forest again and replacing all the calves and boys, just as they had appeared before. According to the Vedas, ekam bahu syam: the Personality of Godhead can become many, many millions upon millions of calves and cowherd boys, as He did to bewilder Brahma more and more.

TEXT 19

TEXT

yavad vatsapa-vatsakalpaka-vapur yavat karanghry-adikam
yavad yasti-visana-venu-dala-sig yavad vibhusambaram
yavac chila-gunabhidhakrti-vayo yavad viharadikam
sarvam visnumayam giro 'nga-vad ajah sarva-svarupo babhau

SYNONYMS

yavat vatsapa--exactly like the cowherd boys; vatsaka-alpaka-vapuh--and exactly like the tender bodies of the calves; yavat kara-anghri-adikam--exactly to the measurement of their particular varieties of legs and hands; yavat yasti-visana-venu-dala-sik--not only like their bodies but exactly like their bugles, flutes, sticks, lunch bags and so on; yavat vibhusa-ambaram--exactly like their ornaments and dress in all their varied particulars; yavat sila-guna-abhidha-akrti-vayah--their exact character, habits, features, attributes and explicit bodily features; yavat vihara-adikam--exactly according to their tastes or amusements; sarvam--everything in detail; visnu-mayam--expansions of Vasudeva, Visnu; girah anga-vat--voices exactly like theirs; ajah--Krsna; sarva-svarupah babhau--created everything in detail as Himself, without any change.

TRANSLATION

By His Vasudeva feature, Krsna simultaneously expanded Himself into the exact number of missing cowherd boys and calves, with their exact bodily features, their particular types of hands, legs and other limbs, their sticks, bugles and flutes, their lunch bags, their particular types of dress and ornaments placed in various ways, their names, ages and forms, and their special activities and characteristics. By expanding Himself in this way, beautiful Krsna proved the statement samagra-jagad visnumayam: "Lord Visnu is all-pervading."

PURPORT

As stated in the Brahma-samhita (5.33):

advaitam acyutam anadim ananta-rupam
adyam purana-purusam nava-yauvanam ca

Krsna, param brahma, the Supreme Personality of Godhead, is adyam, the beginning of everything; He is adi-purusam, the ever-youthful original person. He can expand Himself in more forms than one can imagine, yet He does not fall down from His original form as Krsna; therefore He is called Acyuta. This is the Supreme personality of Godhead. Sarvam visnumayam jagat. Sarvam khalv idam brahma. Krsna thus proved that He is everything, that He can become everything, but that still He is personally different from everything (mat-sthani sarva-bhutani na caham tesv avasthitah). This is Krsna, who is understood by acintya-bhedabheda-tattva philosophy. purnasya purnam adaya purnam evavasisyate: Krsna is always complete, and although He can create millions of universes, all of them full in all opulences, He remains as opulent as ever, without any change (advaitam). This is explained by different Vaisnava acaryas through philosophies such as visuddhadvaita, visistadvaita and dvaitadvaita. Therefore one must learn about Krsna from the acaryas. Acaryavan puruso veda: one who follows the path of the acaryas knows things as they are. Such a person can know Krsna as He is, at least to some extent, and as soon as one understands Krsna (janma karma ca me divyam evam yo vetti tattvatah), one is liberated from material bondage (tyaktva deham punar janma naiti mam eti so 'rjuna).

TEXT 20

TEXT

svayam atmatma-govatsan
prativaryatma-vatsapaih
kridann atma-viharais ca
sarvatma pravisad vrajam

SYNONYMS

svayam atma--Krsna, who is personally the Supreme Soul, the Supersoul; atma-go-vatsan--now expanded into calves that were also He Himself; prativarya atma-vatsapaih--again He Himself was represented as the cowherd boys controlling and commanding the calves; kridan--thus Himself constituting everything in these transcendental pastimes; atma-viharaih ca--enjoying Himself by Himself in different ways; sarva-atma--the Supersoul, Krsna; pravisat--entered; vrajam--Vrajabhumi, the land of Maharaja Nanda and Yasoda.

TRANSLATION

Now expanding Himself so as to appear as all the calves and cowherd boys, all of them as they were, and at the same time appear as their leader, Krsna entered Vrajabhumi, the land of His father, Nanda Maharaja, just as He usually did while enjoying their company.

PURPORT

Krsna usually stayed in the forest and pasturing ground, taking care of the calves and cows with His associates the cowherd boys. Now that the original group had been taken away by Brahma, Krsna Himself assumed the forms of every member of the group, without anyone's knowledge, even the knowledge of Baladeva, and continued the usual program. He was ordering His friends to do this and

that, and He was controlling the calves and going into the forest to search for them when they went astray, allured by new grass, but these calves and boys were He Himself. This was Krsna's inconceivable potency. As explained by Srila Jiva Gosvami, radha krsna-pranaya-vikrtir hladini saktir asmat. Radha and Krsna are the same. Krsna, by expanding His pleasure potency, becomes Radharani. The same pleasure potency (ananda-cinmaya-rasa) was expanded by Krsna when He Himself became all the calves and boys and enjoyed transcendental bliss in Vrajabhumi. This was done by the yogamaya potency and was inconceivable to persons under the potency of mahamaya.

TEXT 21

TEXT

tat-tad-vatsan prthan nitva
tat-tad-gosthe nivesya sah
tat-tad-atmabhavad rajams
tat-tat-sadma pravistavan

SYNONYMS

tat-tat-vatsan--the calves, which belonged to different cows; prthak--separately; nitva--bringing; tat-tat-gosthe--to their respective cow sheds; nivesya--entering; sah--Krsna; tat-tat-atma--as originally different individual souls; abhavat--He expanded Himself in that way; rajan--O King Pariksit; tat-tat-sadma--their respective houses; pravistavan--entered (Krsna thus entered everywhere).

TRANSLATION

O Maharaja Pariksit, Krsna, who had divided Himself as different calves and also as different cowherd boys, entered different cow sheds as the calves and then different homes as different boys.

PURPORT

Krsna had many, many friends, of whom Sridama, Sudama and Subala were prominent. Thus Krsna Himself became Sridama, Sudama and Subala and entered their respective houses with their respective calves.

TEXT 22

TEXT

tan-mataro venu-rava-tvarotthita
utthapya dorbhih parirabhya nirbharam
sneha-snuta-stanya-payah-sudhasavam
matva param brahma sutan apayayan

SYNONYMS

tat-matarah--the mothers of the respective cowherd boys; venu-rava--because of the sounds played on flutes and bugles by the cowherd boys; tvara--immediately; utthitah--awakened from their respective household duties; utthapya--immediately lifted their respective sons; dorbhih--with their two arms; parirabhya--embracing; nirbharam--without feeling any weight; sneha-snuta--which was flowing because of intense love; stanya-payah--their breast milk; sudha-asavam--tasting just like a nectarean beverage; matva--accepting the milk

like that; param--the Supreme; brahma--Krsna; sutan apayayan--began to feed their respective sons.

TRANSLATION

The mothers of the boys, upon hearing the sounds of the flutes and bugles being played by their sons, immediately rose from their household tasks, lifted their boys onto their laps, embraced them with both arms and began to feed them with their breast milk, which flowed forth because of extreme love specifically for Krsna. Actually Krsna is everything, but at that time, expressing extreme love and affection, they took special pleasure in feeding Krsna, the Parabrahman, and Krsna drank the milk from His respective mothers as if it were a nectarean beverage.

PURPORT

Although all the elderly gopis knew that Krsna was the son of mother Yasoda, they still desired, "If Krsna had become my son, I would also have taken care of Him like mother Yasoda. "This was their inner ambition. Now, in order to please them, Krsna personally took the role of their sons and fulfilled their desire. They enhanced their special love for Krsna by embracing Him and feeding Him, and Krsna tasted their breast milk to be just like a nectarean beverage. While thus bewildering Brahma, He enjoyed the special transcendental pleasure created by yogamaya between all the other mothers and Himself.

TEXT 23

TEXT

tato nrponmardana-majja-lepana-
lankara-raksa-tilakasanadibhih
samlalitah svacaritaih praharsayan
sayam gato yama-yamena madhavah

SYNONYMS

tatah--thereafter; nrpa--O King (Maharaja Pariksit); unmardana--by massaging them with oil; majja--by bathing; lepana--by smearing the body with oil and sandalwood pulp; alankara--by decorating with ornaments; raksa--by chanting protective mantras; tilaka--by decorating the body with tilaka marks in twelve places; asana-adibhih--and by feeding them sumptuously; samlalitah--in this way cared for by the mothers; sva-acaritaih--by their characteristic behavior; praharsa-yan--making the mothers very much pleased; sayam--evening; gatah--arrived; yama-yamena--as the time of each activity passed; madhavah--Lord Krsna.

TRANSLATION

Thereafter, O Maharaja Pariksit, as required according to the scheduled round of His pastimes, Krsna returned in the evening, entered the house of each of the cowherd boys, and engaged exactly like the former boys, thus enlivening their mothers with transcendental pleasure. The mothers took care of the boys by massaging them with oil, bathing them, smearing their bodies with sandalwood pulp, decorating them with ornaments, chanting protective mantras, decorating their bodies with tilaka and giving them food. In this way, the mothers served Krsna personally.

TEXT 24

TEXT

gavas tato gostham upetya satvaram
hunkara-ghosaih parihuta-sangatan
svakan svakan vatsataran apayayan
muhur lihantyah sravad audhasam payah

SYNONYMS

gavah--the calves; tatah--thereafter; gostham--to the cow sheds; upetya--reaching; satvaram--very soon; hunkara-ghosaih--by making jubilant mooing sounds; parihuta-sangatan--to call the cows; svakan svakan--following their respective mothers; vatsataran--the respective calves; apayayan--feeding them; muhuh--again and again; lihantyah--licking the calves; sravat audhasam payah--abundant milk flowing from their milk bags.

TRANSLATION

Thereafter, all the cows entered their different sheds and began mooing loudly, calling for their respective calves. When the calves arrived, the mothers began licking the calves' bodies again and again and profusely feeding them with the milk flowing from their milk bags.

PURPORT

All the dealings between the calves and their respective mothers taking care of them were enacted by Krsna Himself.

TEXT 25

TEXT

go-gopinam matrtasminn
asit snehardhikam vina
purovad asv api hares
tokata mayaya vina

SYNONYMS

go-gopinam--for both the cows and the gopis, the elderly cowherd women; matrta--motherly affection; asmin--unto Krsna; asit--there ordinarily was; sneha--of affection; rdhikam--any increase; vina--without; purah-vat--like before; asu--there was among the cows and gopis; api--although; hareh--of Krsna; tokata--Krsna is my son; mayaya vina--without maya.

TRANSLATION

Previously, from the very beginning, the gopis had motherly affection for Krsna. Indeed, their affection for Krsna exceeded even their affection for their own sons. In displaying their affection, they had thus distinguished between Krsna and their sons, but now that distinction disappeared.

PURPORT

The distinction between one's own son and another's son is not unnatural. Many elderly women have motherly affection for the sons of others. They observe distinctions, however, between those other sons and their own. But now the elderly gopis could not distinguish between their own sons and Krsna, for since

their own sons had been taken by Brahma, Krsna had expanded as their sons. Therefore, their extra affection for their sons, who were now Krsna Himself, was due to bewilderment resembling that of Brahma. Previously, the mothers of Sridama, Sudama, Subala and Krsna's other friends did not have the same affection for one another's sons, but now the gopis treated all the boys as their own. Sukadeva Gosvami, therefore, wanted to explain this increment of affection in terms of Krsna's bewilderment of Brahma, the gopis, the cows and everyone else.

TEXT 26

TEXT

vrajaukasam sva-tokesu
sneha-vally abdam anvaham
sanair nihsima vavrdhe
yatha krsne tv apurvavat

SYNONYMS

vraja-okasam--of all the inhabitants of Vraja, Vrndavana; sva-tokesu--for their own sons; sneha-valli--the creeper of affection; a-abdam--for one year; anu-aham--every day; sanaih--gradually; nihsima--without limit; vavrdhe--increased; yatha krsne--exactly accepting Krsna as their son; tu--indeed; apurva-vat--as it had not been previously.

TRANSLATION

Although the inhabitants of Vrajabhumi, the cowherd men and cowherd women, previously had more affection for Krsna than for their own children, now, for one year, their affection for their own sons continuously increased, for Krsna had now become their sons. There was no limit to the increment of their affection for their sons, who were now Krsna. Every day they found new inspiration for loving their children as much as they loved Krsna.

TEXT 27

TEXT

ittham atmatmanatmanam
vatsa-pala-misena sah
palayan vatsapo varsam
cikride vana-gosthayoh

SYNONYMS

ittham--in this way; atma--the Supreme Soul, Krsna; atmana--by Himself; atmanam--Himself again; vatsa-pala-misena--with the forms of cowherd boys and calves; sah--Krsna Himself; palayan--maintaining; vatsa-pah--tending the calves; varsam--continuously for one year; cikride--enjoyed the pastimes; vana-gosthayoh--both in Vrndavana and in the forest.

TRANSLATION

In this way, Lord Sri Krsna, having Himself become the cowherd boys and groups of calves, maintained Himself by Himself. Thus He continued His pastimes, both in Vrndavana and in the forest, for one year.

PURPORT

Everything was Krsna. The calves, the cowherd boys and their maintainer Himself were all Krsna. In other words, Krsna expanded Himself in varieties of calves and cowherd boys and continued His pastimes uninterrupted for one year. As stated in Bhagavad-gita, Krsna's expansion is situated in everyone's heart as the Supersoul. Similarly, instead of expanding Himself as the Supersoul, He expanded Himself as a portion of calves and cowherd boys for one continuous year.

TEXT 28

TEXT

ekada carayan vatsan
sa-ramo vanam avisat
panca-sasu tri-yamasu
hayanapuranisv ajah

SYNONYMS

ekada--one day; carayan vatsan--while taking care of all the calves; sa-ramah--along with Balarama; vanam--within the forest; avisat--entered; panca-sasu--five or six; tri-yamasu--nights; hayana--a whole year; apuranisu--not being fulfilled (five or six days before the completion of one year); ajah--Lord Sri Krsna.

TRANSLATION

One day, five or six nights before the completion of the year, Krsna, tending the calves, entered the forest along with Balarama.

PURPORT

Up to this time, even Balarama was captivated by the bewilderment that covered Brahma. Even Balarama did not know that all the calves and cowherd boys were expansions of Krsna or that He Himself was also an expansion of Krsna. This was disclosed to Balarama just five or six days before the completion of the year.

TEXT 29

TEXT

tato vidurac carato
gavo vatsan upavrajam
govardhanadri-sirasi
carantyo dadrsus trnam

SYNONYMS

tatah--thereafter; vidurat--from a not-distant place; caratah--while pasturing; gavah--all the cows; vatsan--and their respective calves; upavrajam--also pasturing near Vrndavana; govardhana-adri-sirasi--on the top of Govardhana Hill; carantyah--while pasturing to find; dadrsuh--saw; trnam--tender grass nearby.

TRANSLATION

Thereafter, while pasturing atop Govardhana Hill, the cows looked down to find some green grass and saw their calves pasturing near Vrndavana, not very far away.

TEXT 30

TEXT

drstvatha tat-sneha-vaso 'smrtatma
sa go-vrajo 'tyatmapa-durga-margah
dvi-pat kakud-griva udasya-puccho
'gad dhunkrtair asru-paya javena

SYNONYMS

drstva--when the cows saw their calves below; atha--thereafter; tat-sneha-vasah--because of increased love for the calves; asmrta-atma--as if they had forgotten themselves; sah--that; go-vrajah--herd of cows; ati-atma-pa-durga-margah--escaping their caretakers because of increased affection for the calves, although the way was very rough and hard; dvi-pat--pairs of legs together; kakut-grivah--their humps moving with their necks; udasya-pucchah--raising their heads and tails; agat--came; hunkrtaih--lowing very loudly; asru-payah--with milk flowing from the nipples; javena--very forcibly.

TRANSLATION

When the cows saw their own calves from the top of Govardhana Hill, they forgot themselves and their caretakers because of increased affection, and although the path was very rough, they ran toward their calves with great anxiety, each running as if with one pair of legs. Their milk bags full and flowing with milk, their heads and tails raised, and their humps moving with their necks, they ran forcefully until they reached their calves to feed them.

PURPORT

Generally the calves and cows are pastured separately. The elderly men take care of the cows, and the small children see to the calves. This time, however, the cows immediately forgot their position as soon as they saw the calves below Govardhana Hill, and they ran with great force, their tails erect and their front and hind legs joined, until they reached their calves.

TEXT 31

TEXT

sametya gavo 'dho vatsan
vatsavatyo 'py apayayan
gilantya iva cangani
lihantyah svaudhasam payah

SYNONYMS

sametya--assembling; gavah--all the cows; adhah--down at the foot of Govardhana Hill; vatsan--all their calves; vatsa-vatyah--as if new calves had been born from them; api--even though new calves were present; apayayan--fed them; gilantyah--swallowing them; iva--as if; ca--also; angani--their bodies;

lihantyah--licking as they do when newborn calves are present; sva-odhasam payah--their own milk flowing from the milk bags.

TRANSLATION

The cows had given birth to new calves, but while coming down from Govardhana Hill, the cows, because of increased affection for the older calves, allowed the older calves to drink milk from their milk bags and then began licking the calves' bodies in anxiety, as if wanting to swallow them.

TEXT 32

TEXT

gopas tad-rodhanayasa-
maughya-lajjoru-manyuna
durgadhva-krcchrato 'bhyetya
go-vatsair dadrsuh sutan

SYNONYMS

gopah--the cowherd men; tat-rodhana-ayasa--of their attempt to stop the cows from going to their calves; maughya--on account of the frustration; lajja--being ashamed; uru-manyuna--and at the same time becoming very angry; durga-adhva-krcchratah--although they passed the very rough way with great difficulty; abhyetya--after reaching there; go-vatsaih--along with the calves; dadrsuh--saw; sutan--their respective sons.

TRANSLATION

The cowherd men, having been unable to check the cows from going to their calves, felt simultaneously ashamed and angry. They crossed the rough road with great difficulty, but when they came down and saw their own sons, they were overwhelmed by great affection.

PURPORT

Everyone was increasing in affection for Krsna. When the cowherd men coming down from the hill saw their own sons, who were no one else than Krsna, their affection increased.

TEXT 33

TEXT

tad-iksanotprema-rasaplutasaya
jatanuraga gata-manyavo 'rbhakan
uduhya dorbhih parirabhya murdhani
ghranair avapuh paramam mudam te

SYNONYMS

tat-iksana-utprema-rasa-apluta-asayah--all the thoughts of the cowherd men merged in the mellow of paternal love, which was aroused by seeing their sons; jata-anuragah--experiencing a great longing or attraction; gata-manyavah--their anger disappeared; arbhakan--their young sons; uduhya--lifting; dorbhih--with their arms; parirabhya--embracing; murdhani--on the head; ghranaih--by smelling; avapuh--obtained; paramam--the highest; mudam--pleasure; te--those cowherd men.

TRANSLATION

At that time, all the thoughts of the cowherd men merged in the mellow of paternal love, which was aroused by the sight of their sons. Experiencing a great attraction, their anger completely disappearing, they lifted their sons, embraced them in their arms and enjoyed the highest pleasure by smelling their sons' heads.

PURPORT

After Brahma stole the original cowherd boys and calves, Krsna expanded Himself to become the boys and calves again. Therefore, because the boys were actually Krsna's expansions, the cowherd men were especially attracted to them. At first the cowherd men, who were on top of the hill, were angry, but because of Krsna the boys were extremely attractive, and therefore the cowherd men immediately came down from the hill with special affection.

TEXT 34

TEXT

tatah pravayaso gopas
tokaslesa-sunirvrtah
krcchrac chanair apagatas
tad-anusmrty-udasravah

SYNONYMS

tatah--thereafter; pravayasah--elderly; gopah--cowherd men; toka-aslesa-sunirvrtah--became overjoyed by embracing their sons; krcchrat--with difficulty; sanaih--gradually; apagatah--ceased from that embracing and returned to the forest; tat-anusmrti-uda-sravah--as they remembered their sons, tears began to roll down from their eyes.

TRANSLATION

Thereafter the elderly cowherd men, having obtained great feeling from embracing their sons, gradually and with great difficulty and reluctance ceased embracing them and returned to the forest. But as the men remembered their sons, tears began to roll down from their eyes.

PURPORT

In the beginning the cowherd men were angry that the cows were being attracted by the calves, but when the men came down from the hill, they themselves were attracted by their sons, and therefore the men embraced them. To embrace one's son and smell his head are symptoms of affection.

TEXT 35

TEXT

vrajasya ramah premardher
viksyautkanthyam anuksanam
mukta-stanesv apatyesv apy
ahetu-vid acintayat

SYNONYMS

vrajasya--of the herd of cows; ramah--Balarama; prema-rdheh--because of an increase of affection; viksya--after observing; aut-kanthyam--attachment; anu-ksanam--constantly; mukta-stanesu--who had grown up and were no longer drawing milk from their mothers; apatyesu--in regard to those calves; api--even; ahetu-vit--not understanding the reason; acintayat--began to consider as follows.

TRANSLATION

Because of an increase of affection, the cows had constant attachment even to those calves that were grown up and had stopped sucking milk from their mothers. When Baladeva saw this attachment, He was unable to understand the reason for it, and thus He began to consider as follows.

PURPORT

The cows had younger calves who had started sucking milk from their mothers, and some of the cows had newly given birth, but now, because of love, the cows enthusiastically showed their affection for the older calves, which had left off milking. These calves were grown up, but still the mothers wanted to feed them. Therefore Balarama was a little surprised, and He wanted to inquire from Krsna about the reason for their behavior. The mothers were actually more anxious to feed the older calves, although the new calves were present, because the older calves were expansions of Krsna. These surprising events were taking place by the manipulation of yogamaya. There are two mayas working under the direction of Krsna--mahamaya, the energy of the material world, and yogamaya, the energy of the spiritual world. These uncommon events were taking place because of the influence of yogamaya. From the very day on which Brahma stole the calves and boys, yogamaya acted in such a way that the residents of Vrndavana, including even Lord Balarama, could not understand how yogamaya was working and causing such uncommon things to happen. But as yogamaya gradually acted, Balarama in particular was able to understand what was happening, and therefore He inquired from Krsna.

TEXT 36

TEXT

kim etad adbhutam iva
vasudeve 'khilatmani
vrajasya satmanas tokesv
apurvam prema vardhate

SYNONYMS

kim--what; etat--this; adbhutam--wonderful; iva--just as; vasudeve--in Vasudeva, Lord Sri Krsna; akhila-atmani--the Supersoul of all living entities; vrajasya--of all the inhabitants of Vraja; sa-atmanah--along with Me; tokesu--in these boys; apurvam--unprecedented; prema--affection; vardhate--is increasing.

TRANSLATION

What is this wonderful phenomenon? The affection of all the inhabitants of Vraja, including Me, toward these boys and calves is increasing as never before, just like our affection for Lord Krsna, the Supersoul of all living entities.

PURPORT

This increase of affection was not maya; rather, because Krsna had expanded Himself as everything and because the whole life of everyone in Vrndavana was meant for Krsna, the cows, because of affection for Krsna, had more affection for the older calves than for the new calves, and the men increased in their affection for their sons. Balarama was astonished to see all the residents of Vrndavana so affectionate toward their own children, exactly as they had been for Krsna. Similarly, the cows had grown affectionate toward their calves--as much as toward Krsna. Balarama was surprised to see the acts of yogamaya. Therefore He inquired from Krsna, "What is happening here? What is this mystery?"

TEXT 37

TEXT

keyam va kuta ayata
daivi va nary utasuri
prayo mayastu me bhartur
nanya me 'pi vimohini

SYNONYMS

ka--who; iyam--this; va--or; kutah--from where; ayata--has come; daivi--whether demigod; va--or; nari--woman; uta--or; asuri--demoness; prayah--in most cases; maya--illusory energy; astu--she must be; me--My; bhartuh--of the master, Lord Krsna; na--not; anya--any other; me--My; api--certainly; vimohini--bewilderer.

TRANSLATION

Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Krsna, for who else can bewilder Me?

PURPORT

Balarama was surprised. This extraordinary show of affection, He thought, was something mystical, performed either by the demigods or some wonderful man. Otherwise, how could this wonderful change take place? "This maya might be some raksasi-maya," He thought, "but how can raksasi-maya have any influence upon Me? This is not possible. Therefore it must be the maya of Krsna." He thus concluded that the mystical change must have been caused by Krsna, whom Balarama considered His worshipable personality of Godhead. He thought, "It was arranged by Krsna, and even I could not check its mystic power." Thus Balarama understood that all these boys and calves were only expansions of Krsna.

TEXT 38

TEXT

iti sancintya dasarho
vatsan sa-vayasan api
sarvan acasta vaikuntham
caksusa vayunena sah

SYNONYMS

iti sancintya--thinking in this way; dasarhah--Baladeva; vatsan--the calves; sa-vayasan--along with His companions; api--also; sarvan--all; acasta--saw; vaikuntham--as Sri Krsna only; caksusa vayunena--with the eye of transcendental knowledge; sah--He (Baladeva).

TRANSLATION

Thinking in this way, Lord Balarama was able to see, with the eye of transcendental knowledge, that all these calves and Krsna's friends were expansions of the form of Sri Krsna.

PURPORT

Every individual is different. There are even differences between twin brothers. Yet when Krsna expanded Himself as the boys and calves, each boy and each calf appeared in its own original feature, with the same individual way of acting, the same tendencies, the same color, the same dress, and so on, for Krsna manifested Himself with all these differences. This was Krsna's opulence.

TEXT 39

TEXT

naite suresa rsayo na caite
tvam eva bhasisa bhid-asraye 'pi
sarvam prthak tvam nigamat katham vadety
uktena vrttam prabhuna balo 'vait

SYNONYMS

na--not; ete--these boys; sura-isah--the best of the demigods; rsayah--great sages; na--not; ca--and; ete--these calves; tvam--You (Krsna); eva--alone; bhasi--are manifesting; isa--O supreme controller; bhit-asraye--in the existence of varieties of difference; api--even; sarvam--everything; prthak--existing; tvam--You (Krsna); nigamat--briefly; katham--how; vada--please explain; iti--thus; uktena--having been requested (by Baladeva); vrttam--the situation; prabhuna--(having been explained) by Lord Krsna; balah--Baladeva; avait--understood.

TRANSLATION

Lord Baladeva said, "O supreme controller! These boys are not great demigods, as I previously thought. Nor are these calves great sages like Narada. Now I can see that You alone are manifesting Yourself in all varieties of difference. Although one, You are existing in the different forms of the calves and boys. Please briefly explain this to Me." Having thus been requested by Lord Baladeva, Krsna explained the whole situation, and Baladeva understood it.

PURPORT

Inquiring from Krsna about the actual situation, Lord Balarama said, "My dear Krsna, in the beginning I thought that all these cows, calves and cowherd boys were either great sages and saintly persons or demigods, but at the present it appears that they are actually Your expansions. They are all You; You Yourself are playing as the calves and cows and boys. What is the mystery of this situation? Where have those other calves and cows and boys gone? And why are You expanding Yourself as the cows, calves and boys? Will You kindly tell Me what is the cause?" At the request of Balarama, Krsna briefly explained the whole

situation: how the calves and boys were stolen by Brahma and how He was concealing the incident by expanding Himself so that people would not know that the original cows, calves and boys were missing. Balarama understood, therefore, that this was not maya but Krsna's opulence. Krsna has all opulences, and this was but another opulence of Krsna.

"At first," Lord Balarama said, "I thought that these boys and calves were a display of the power of great sages like Narada, but now I see that all these boys and calves are You." After inquiring from Krsna, Lord Balarama understood that Krsna Himself had become many. That the Lord can do this is stated in the Brahma-samhita (5.33). Advaitam acyutam anadim ananta-rupam: although He is one, He can expand Himself in so many forms. According to the Vedic version, ekam bahu syam: He can expand Himself into many thousands and millions but still remain one. In that sense, everything is spiritual because everything is an expansion of Krsna; that is, everything is an expansion either of Krsna Himself or of His potency. Because the potency is nondifferent from the potent, the potency and the potent are one (sakti-saktimatayor abhedah). The Mayavadis, however, say, cid-acit-samanvayah: spirit and matter are one. This is a wrong conception. Spirit (cit) is different from matter (acit), as explained by Krsna Himself in Bhagavad-gita (7.4-5):

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

apareyam itas tv anyam
prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

"Earth, water, fire, air, ether, mind, intelligence and false ego--all together these eight comprise My separated material energies. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." Spirit and matter cannot be made one, for actually they are superior and inferior energies, yet the Mayavadis, or Advaita-vadis, try to make them one. This is wrong. Although spirit and matter ultimately come from the same one source, they cannot be made one. For example, there are many things that come from our bodies, but although they come from the same source, they cannot be made one. We should be careful to note that although the supreme source is one, the emanations from this source should be separately regarded as inferior and superior. The difference between the Mayavada and Vaisnava philosophies is that the Vaisnava philosophy recognizes this fact. Sri Caitanya Mahaprabhu's philosophy, therefore, is called acintya-bhedabheda--simultaneous oneness and difference. For example, fire and heat cannot be separated, for where there is fire there is heat and where there is heat there is fire. Nonetheless, although we cannot touch fire, heat we can tolerate. Therefore, although they are one, they are different.

TEXT 40

TEXT

tavad etyatmabhur atma-
manena truty-anehasa
purovad abdam kridantam
dadrse sa-kalam harim

SYNONYMS

tavat--for so long; etya--after returning; atma-bhuh--Lord Brahma; atma-manena--by his (Brahma's) own measurement; truti-anehasa--by a moment's time; purah-vat--just as previously; a-abdam--for one year (by human measurement of time); kridantam--playing; dadrse--he saw; sa-kalam--along with His expansions; harim--Lord Hari (Sri Krsna).

TRANSLATION

When Lord Brahma returned after a moment of time had passed (according to his own measurement), he saw that although by human measurement a complete year had passed, Lord Krsna, after all that time, was engaged just as before in playing with the boys and calves, who were His expansions.

PURPORT

Lord Brahma had gone away for only a moment of his time, but when he returned, a year of human time had passed. On different planets, the calculation of time is different. To give an example, a man-made satellite may orbit the earth in an hour and twenty-five minutes and thus complete one full day, although a day ordinarily takes twenty-four hours for those living on earth. Therefore, what was but a moment for Brahma was one year on earth. Krsna continued to expand Himself in so many forms for one year, but by the arrangement of yogamaya no one could understand this but Balarama.

After one moment of Brahma's calculation, Brahma came back to see the fun caused by his stealing the boys and calves. But he was also afraid that he was playing with fire. Krsna was his master, and he had played mischief for fun by taking away Krsna's calves and boys. He was really anxious, so he did not stay away very long; he came back after a moment (of his calculation). When Brahma returned, he saw that all the boys, calves and cows were playing with Krsna in the same way as when he had come upon them; by Krsna's display of yogamaya, the same pastimes were going on without any change.

On the day when Lord Brahma had first come, Baladeva could not go with Krsna and the cowherd boys, for it was His birthday, and His mother had kept Him back for the proper ceremonial bath, called santika-snana. Therefore Lord Baladeva was not taken by Brahma at that time. Now, one year later, Brahma returned, and because he returned on exactly the same day, Baladeva was again kept at home for His birthday. Therefore, although this verse mentions that Brahma saw Krsna and all the cowherd boys, Baladeva is not mentioned. It was five or six days earlier that Baladeva had inquired from Krsna about the extraordinary affection of the cows and cowherd men, but now, when Brahma returned, Brahma saw all the calves and cowherd boys playing with Krsna as expansions of Krsna, but he did not see Baladeva. As in the previous year, Lord Baladeva did not go to the woods on the day Lord Brahma appeared there.

TEXT 41

TEXT

yavanto gokule balah
sa-vatsah sarva eva hi
mayasaye sayana me
nadyapi punar utthitah

SYNONYMS

yavantah--whatsoever, as many as; gokule--in Gokula; balah--boys; sa-vatsah--along with their calves; sarve--all; eva--indeed; hi--because; maya-asaye--on the bed of maya; sayanah--are sleeping; me--my; na--not; adya--today; api--even; punah--again; utthitah--have risen.

TRANSLATION

Lord Brahma thought: Whatever boys and calves there were in Gokula, I have kept them sleeping on the bed of my mystic potency, and to this very day they have not yet risen again.

PURPORT

For one year Lord Brahma kept the calves and boys lying down in a cave by his mystic power. Therefore when Brahma saw Lord Krsna still playing with all the cows and calves, he began trying to reason about what was happening. "What is this?" he thought. "Maybe I took those calves and cowherd boys away but now they have been taken from that cave. Is this what has happened? Has Krsna brought them back here?" Then, however, Lord Brahma saw that the calves and boys he had taken were still in the same mystic maya into which he had put them. Thus he concluded that the calves and cowherd boys now playing with Krsna were different from the ones in the cave. He could understand that although the original calves and boys were still in the cave where he had put them, Krsna had expanded Himself and so the present demonstration of calves and boys consisted of expansions of Krsna. They had the same features, the same mentality and the same intentions, but they were all Krsna.

TEXT 42

TEXT

ita ete 'tra kutratya
man-maya-mohitetare
tavanta eva tatrabdam
kridanto visnuna samam

SYNONYMS

itah--for this reason; ete--these boys with their calves; atra--here; kutratyah--where have they come from; mat-maya-mohita-itare--different from those who were mystified by my illusory potency; tavantah--the same number of boys; eva--indeed; tatra--there; a-abdam--for one year; kridantah--are playing; visnuna samam--along with Krsna.

TRANSLATION

A similar number of boys and calves have been playing with Krsna for one whole year, yet they are different from the ones illusioned by my mystic potency. Who are they? Where did they come from?

PURPORT

Although appearing like calves, cows and cowherd boys, these were all Visnu. Actually they were visnu-tattva, not jiva-tattva. Brahma was surprised. "The original cowherd boys and cows," he thought, "are still where I put them last year. So who is it that is now keeping company with Krsna exactly as before? Where have they come from?" Brahma was surprised that his mystic power had been neglected. Without touching the original cows and cowherd boys kept by Brahma,

Krsna had created another assembly of calves and boys, who were all expansions of visnu-tattva. Thus Brahma's mystic power was superseded.

TEXT 43

TEXT

evam etesu bhedesu
ciram dhyatva sa atma-bhuh
satyah ke katare neti
jnatum neste kathancana

SYNONYMS

evam--in this way; etesu bhedesu--between these boys, who were existing separately; ciram--for a long time; dhyatva--after thinking; sah--he; atma-bhuh--Lord Brahma; satyah--real; ke--who; katare--who; na--are not; iti--thus; jnatum--to understand; na--not; iste--was able; kathancana--in any way at all.

TRANSLATION

Thus Lord Brahma, thinking and thinking for a long time, tried to distinguish between those two sets of boys, who were each separately existing. He tried to understand who was real and who was not real, but he couldn't understand at all.

PURPORT

Brahma was puzzled. "The original boys and calves are still sleeping as I have kept them," he thought, "but another set is here playing with Krsna. How has this happened?" Brahma could not grasp what was happening. Which boys were real, and which were not real? Brahma was unable to come to any definite conclusion. He pondered the matter for a long while. "How can there be two sets of calves and boys at the same time? Have the boys and calves here been created by Krsna, or has Krsna created the ones lying asleep? Or are both merely creations of Krsna?" Brahma thought about the subject in many different ways. "After I go to the cave and see that the boys and calves are still there, does Krsna go take them away and put them here so that I come here and see them, and does Krsna then take them from here and put them there?" Brahma could not figure out how there could be two sets of calves and cowherd boys exactly alike. Although thinking and thinking, he could not understand at all.

TEXT 44

TEXT

evam sammohayan visnum
vimoham visva-mohanam
svayaiva mayayajo 'pi
svayam eva vimohitah

SYNONYMS

evam--in this way; sammohayan--wanting to mystify; visnum--the all-pervading Lord Krsna; vimoham--who can never be mystified; visva-mohanam--but who mystifies the entire universe; svaya--by his (Brahma's) own; eva--indeed; mayaya--by mystic power; ajah--Lord Brahma; api--even; svayam--himself; eva--certainly; vimohitah--was put into bewilderment, became mystified.

TRANSLATION

Thus because Lord Brahma wanted to mystify the all-pervading Lord Krsna, who can never be mystified, but who, on the contrary, mystifies the entire universe, he himself was put into bewilderment by his own mystic power.

PURPORT

Brahma wanted to bewilder Krsna, who bewilders the entire universe. The whole universe is under Krsna's mystic power (mama maya duratyaya), but Brahma wanted to mystify Him. The result was that Brahma himself was mystified, just as one who wants to kill another may himself be killed. In other words, Brahma was defeated by his own attempt. In a similar position are the scientists and philosophers who want to overcome the mystic power of Krsna. They challenge Krsna, saying, "What is God? We can do this, and we can do that." But the more they challenge Krsna in this way, the more they are implicated in suffering. The lesson here is that we should not try to overcome Krsna. Rather, instead of endeavoring to surpass Him, we should surrender to Him (sarva-dharman parityajya mam ekam saranam vraja).

Instead of defeating Krsna, Brahma himself was defeated, for he could not understand what Krsna was doing. Since Brahma, the chief person within this universe, was so bewildered, what is to be said of so-called scientists and philosophers? Sarva-dharman parityajya mam ekam saranam vraja. We should give up all our tiny efforts to defy the arrangement of Krsna. Instead, whatever arrangements He proposes, we should accept. This is always better, for this will make us happy. The more we try to defeat the arrangement of Krsna, the more we become implicated in Krsna's maya (daivi hy esa guna-mayi mama maya duratyaya). But one who has reached the point of surrendering to the instructions of Krsna (mam eva ye prapadyante) is liberated, free from krsna-maya (mayam etam taranti te). The power of Krsna is just like a government that cannot be overcome. First of all there are laws, and then there is police power, and beyond that is military power. Therefore, what is the use of trying to overcome the power of the government? Similarly, what is the use of trying to challenge Krsna?

From the next verse it is clear that Krsna cannot be defeated by any kind of mystic power. If one gets even a little power of scientific knowledge, one tries to defy God, but actually no one is able to bewilder Krsna. When Brahma, the chief person within the universe, tried to bewilder Krsna, he himself was bewildered and astonished. This is the position of the conditioned soul. Brahma wanted to mystify Krsna, but he himself was mystified.

The word visnum is significant in this verse. Visnu pervades the entire material world, whereas Brahma merely occupies one subordinate post.

yasyaika-nisvasita-kalam athavalambya
jivanti loma-vila-ja jagadanda-nathah

(Brahma-samhita 5.48)

The word nathah, which refers to Lord Brahma, is plural because there are innumerable universes and innumerable Brahmas. Brahma is but a tiny force. This was exhibited in Dvaraka when Krsna called for Brahma. One day when Brahma came to see Krsna at Dvaraka, the doorman, at Lord Krsna's request, asked, "Which Brahma are you?" Later, when Brahma inquired from Krsna whether this meant that there was more than one Brahma, Krsna smiled and at once called for many Brahmas from many universes. The four-headed Brahma of this universe then saw innumerable other Brahmas coming to see Krsna and offer their respects. Some of them had ten heads, some had twenty, some had a hundred and some had a million heads. Upon seeing this wonderful exhibition, the four-headed Brahma became

nervous and began to think of himself as no more than a mosquito in the midst of many elephants. Therefore, what can Brahma do to bewilder Krsna?

TEXT 45

TEXT

tamyam tamovan naiharam
khadyotarcir ivahani
mahatitara-mayaisyam
nihanty atmani yunjatah

SYNONYMS

tamyam--on a dark night; tamah-vat--just as darkness; naiharam--produced by snow; khadyota-arcih--the light of a glowworm; iva--just as; ahani--in the daytime, in the sunlight; mahati--in a great personality; itara-maya--inferior mystic potency; aisyam--the ability; nihanti--destroys; atmani--in his own self; yunjatah--of the person who attempts to use.

TRANSLATION

As the darkness of snow on a dark night and the light of a glowworm in the light of day have no value, the mystic power of an inferior person who tries to use it against a person of great power is unable to accomplish anything; instead, the power of that inferior person is diminished.

PURPORT

When one wants to supersede a superior power, one's own inferior power becomes ludicrous. Just as a glowworm in the daytime and snow at night have no value, Brahma's mystic power became worthless in the presence of Krsna, for greater mystic power condemns inferior mystic power. On a dark night, the darkness produced by snow has no meaning. The glowworm appears very important at night, but in the daytime its glow has no value; whatever little value it has is lost. Similarly, Brahma became insignificant in the presence of Krsna's mystic power. Krsna's maya was not diminished in value, but Brahma's maya was condemned. Therefore, one should not try to exhibit one's insignificant opulence before a greater power.

TEXT 46

TEXT

tavat sarve vatsa-palah
pasyato 'jasya tat-ksanat
vyadrsyanta ghana-syamah
pita-kauseya-vasasah

SYNONYMS

tavat--so long; sarve--all; vatsa-palah--both the calves and the boys tending them; pasyatah--while he was watching; ajasya--of Lord Brahma; tat-ksanat--immediately; vyadrsyanta--were seen; ghana-syamah--as having a complexion resembling bluish rainclouds; pita-kauseya-vasasah--and dressed in yellow silk garments.

TRANSLATION

Then, while Lord Brahma looked on, all the calves and the boys tending them immediately appeared to have complexions the color of bluish rainclouds and to be dressed in yellow silken garments.

PURPORT

While Brahma was contemplating, all the calves and cowherd boys immediately transformed into visnu-murtis, having bluish complexions and wearing yellow garments. Brahma was contemplating his own power and the immense, unlimited power of Krsna, but before he could come to a conclusion, he saw this immediate transformation.

TEXTS 47-48

TEXT

catur-bhujah sankha-cakra-
gada-rajiva-panayah
kiritinah kundalino
harino vana-malinah

srivatsangada-do-ratna-
kambu-kankana-panayah
nupuraih katakair bhatah
kati-sutranguliyakaih

SYNONYMS

catuh-bhujah--having four arms; sankha-cakra-gada-rajiva-pana-yah--holding conchshell, disc, club and lotus flower in Their hands; kiritinah--bearing helmets on Their heads; kundalinah--wearing earrings; harinah--wearing pearl necklaces; vana-malinah--wearing garlands of forest flowers; srivatsa-angada-do-ratna-kambu-kankana-panayah--bearing the emblem of the goddess of fortune on Their chests, armlets on Their arms, the Kaustubha gem on Their necks, which were marked with three lines like a conchshell, and bracelets on Their hands; nupuraih--with ornaments on the feet; katakaih--with bangles on Their ankles; bhatah--appeared beautiful; kati-sutra-anguli-yakaih--with sacred belts around the waist and with rings on the fingers.

TRANSLATION

All those personalities had four arms, holding conchshell, disc, mace and lotus flower in Their hands. They wore helmets on Their heads, earrings on Their ears and garlands of forest flowers around Their necks. On the upper portion of the right side of Their chests was the emblem of the goddess of fortune. Furthermore, They wore armlets on Their arms, the Kaustubha gem around Their necks, which were marked with three lines like a conchshell, and bracelets on Their wrists. With bangles on Their ankles, ornaments on Their feet, and sacred belts around Their waists, They all appeared very beautiful.

PURPORT

All the Visnu forms had four arms, with conchshell and other articles, but these characteristics are also possessed by those who have attained sarupya-mukti in Vaikuntha and who consequently have forms exactly like the form of the Lord. However, these Visnu forms appearing before Lord Brahma also possessed the mark of Srivatsa and the Kaustubha gem, which are special characteristics

possessed only by the Supreme Lord Himself. This proves that all these boys and calves were in fact directly expansions of Visnu, the Personality of Godhead, not merely His associates of Vaikuntha. Visnu Himself is included within Krsna. All the opulences of Visnu are already present in Krsna, and consequently for Krsna to demonstrate so many Visnu forms was actually not very astonishing.

The Srivatsa mark is described by the Vaisnava-tosani as being a curl of fine yellow hair on the upper portion of the right side of Lord Visnu's chest. This mark is not for ordinary devotees. It is a special mark of Visnu or Krsna.

TEXT 49

TEXT

anghri-mastakam apurnas
tulasi-nava-damabhih
komalaih sarva-gatresu
bhuri-punyavad-arpitaih

SYNONYMS

a-anghri-mastakam--from the feet up to the top of the head; apurnah--fully decorated; tulasi-nava-damabhih--with garlands of fresh tulasi leaves; komalaih--tender, soft; sarva-gatresu--on all the limbs of the body; bhuri-punyavat-arpitaih--which were offered by devotees engaged in the greatest pious activity, worshiping the Supreme Lord by hearing, chanting and so on.

TRANSLATION

Every part of Their bodies, from Their feet to the top of Their heads, was fully decorated with fresh, tender garlands of tulasi leaves offered by devotees engaged in worshiping the Lord by the greatest pious activities, namely hearing and chanting.

PURPORT

The word bhuri-punyavad-arpitaih is significant in this verse. These forms of Visnu were worshiped by those who had performed pious activities (sukrtibhih) for many births and who were constantly engaged in devotional service (sravanam kirtanam visnoh). Bhakti, devotional service, is the engagement of those who have performed highly developed pious activities. The accumulation of pious activities has already been mentioned elsewhere in the Srimad-Bhagavatam (10.12.11), where Sukadeva Gosvami says,

ittham satam brahma-sukhanubhutya
dasyam gatanam para-daivatena
mayasritanam nara-darakena
sakam vijahruh krta-punya-punjah

"Those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged in devotional service, accepting the Supreme personality of Godhead as master, as well as those who are under the clutches of maya, thinking the Lord an ordinary person, cannot understand that certain exalted personalities--after accumulating volumes of pious activities--are now playing with the Lord in friendship as cowherd boys."

In our Krsna-Balarama Temple in Vrndavana, there is a tamala tree that covers an entire corner of the courtyard. Before there was a temple the tree was lying neglected, but now it has developed very luxuriantly, covering the whole corner of the courtyard. This is a sign of bhuri-punya.

TEXT 50

TEXT

candrika-visada-smeraih
sarunapanga-viksitaih
svakarthanam iva rajah-
sattvabhyam srastr-palakah

SYNONYMS

candrika-visada-smeraih--by pure smiling like the full, increasing moonlight; sa-aruna-apanga-viksitaih--by the clear glances of Their reddish eyes; svaka-arthanam--of the desires of His own devotees; iva--just as; rajah-sattvabhyam--by the modes of passion and goodness; srastr-palakah--were creators and protectors.

TRANSLATION

Those Visnu forms, by Their pure smiling, which resembled the increasing light of the moon, and by the sidelong glances of Their reddish eyes, created and protected the desires of Their own devotees, as if by the modes of passion and goodness.

PURPORT

Those Visnu forms blessed the devotees with Their clear glances and smiles, which resembled the increasingly full light of the moon (sreyah-kairava-candrika-vitaranam). As maintainers, They glanced upon Their devotees, embracing them and protecting them by smiling. Their smiles resembled the mode of goodness, protecting all the desires of the devotees, and the glancing of Their eyes resembled the mode of passion. Actually, in this verse the word rajah means not "passion" but "affection." In the material world, rajo-guna is passion, but in the spiritual world it is affection. In the material world, affection is contaminated by rajo-guna and tamo-guna, but in the suddha-sattva the affection that maintains the devotees is transcendental.

The word svakarthanam refers to great desires. As mentioned in this verse, the glance of Lord Visnu creates the desires of the devotees. A pure devotee, however, has no desires. Therefore Sanatana Gosvami comments that because the desires of devotees whose attention is fixed on Krsna have already been fulfilled, the Lord's sidelong glances create variegated desires in relation to Krsna and devotional service. In the material world, desire is a product of rajo-guna and tamo-guna, hilt desire in the spiritual world gives rise to a variety of everlasting transcendental service. Thus the word svakarthanam refers to eagerness to serve Krsna.

In Vrndavana there is a place where there was no temple, but a devotee desired, "Let there be a temple and seva, devotional service." Therefore, what was once an empty corner has now become a place of pilgrimage. Such are the desires of a devotee.

TEXT 51

TEXT

atmadi-stamba-paryantair
murtimadbhis caracaraih
nrtya-gitady-anekarhaih

prthak prthag upasitah

SYNONYMS

atma-adi-stamba-paryantaih--from Lord Brahma to the insignificant living entity; murti-madbhih--assuming some form; cara-acaraih--both the moving and the nonmoving; nrtya-gita-adi-aneka-arhaih--by many varied means of worship, such as dancing and singing; prthak prthak--differently; upasitah--who were being worshiped.

TRANSLATION

All beings, both moving and nonmoving, from the four-headed Lord Brahma down to the most insignificant living entity, had taken forms and were differently worshiping those visnu-murtis, according to their respective capacities, with various means of worship, such as dancing and singing.

PURPORT

Innumerable living entities are engaged in different types of worship of the Supreme, according to their abilities and karma, but everyone is engaged (jivera 'svarupa' haya--krsnera 'nitya-dasa'); there is no one who is not serving. Therefore the maha-bhagavata, the topmost devotee, sees everyone as being engaged in the service of Krsna; only himself does he see as not engaged. We have to elevate ourselves from a lower position to a higher position, and the topmost position is that of direct service in Vrndavana. But everyone is engaged in service. Denial of the service of the Lord is maya.

ekale isvara krsna, ara saba bhrtya
yare yaiche nacaya, se taiche kare nrtya

"Only Krsna is the supreme master, and all others are His servants. As Krsna desires, everyone dances according to His tune.' (Cc. Adi 5.142)

There are two kinds of living entities--the moving and the nonmoving. Trees, for example, stand in one place, whereas ants move. Brahma saw that all of them, down to the smallest creatures, had assumed different forms and were accordingly engaged in the service of Lord Visnu.

One receives a form according to the way one worships the Lord. In the material world, the body one receives is guided by the demigods. This is sometimes referred to as the influence of the stars. As indicated in Bhagavad-gita (3.27) by the words prakrteh kriyamanani, according to the laws of nature one is controlled by the demigods.

All living entities are serving Krsna in different ways, but when they are Krsna conscious, their service is fully manifest. As a flower in the bud gradually fructifies and yields its desired aroma and beauty, so when a living entity comes to the platform of Krsna consciousness, the beauty of his real form comes into full blossom. That is the ultimate beauty and the ultimate fulfillment of desire.

TEXT 52

TEXT

animadyair mahimabhir
ajadyabhir vibhutibhih
catur-vimsatibhis tattvaih
parita mahad-adibhih

SYNONYMS

anima-adyaih--headed by anima; mahimabhih--by opulences; aja-adyabhih--headed by Aja; vibhutibhih--by potencies; catuh-vimsatibhih--twenty-four in number; tattvaih--by elements for the creation of the material world; paritah--(all the visnu-murtis) were surrounded; mahat-adibhih--headed by the mahat-tattva.

TRANSLATION

All the visnu-murtis were surrounded by the opulences, headed by anima-siddhi; by the mystic potencies, headed by Aja; and by the twenty-four elements for the creation of the material world, headed by the mahat-tattva.

PURPORT

In this verse the word mahimabhih means aisvarya, or opulence. The Supreme Personality of Godhead can do whatever He likes. That is His aisvarya. No one can command Him, but He can command everyone. Sad-aisvarya-purnam. The Lord is full in six opulences. The yoga-siddhis, the perfections of yoga, such as the ability to become smaller than the smallest (anima-siddhi) or bigger than the biggest (mahima-siddhi), are present in Lord Visnu. Sad-aisvaryaih purno ya iha bhagavan (Cc. Adi 1.3). The word aja means maya, or mystic power. Everything mysterious is in full existence in Visnu.

The twenty-four elements mentioned are the five working senses (panca-karmendriya), the five senses for obtaining knowledge (panca-jnanendriya), the five gross material elements (panca-mahabhuta), the five sense objects (panca-tanmatra), the mind (manas), the false ego (ahankara), the mahat-tattva, and material nature (prakrti). All twenty-four of these elements are employed for the manifestation of this material world. The mahat-tattva is divided into different subtle categories, but originally it is called the mahat-tattva.

TEXT 53

TEXT

kala-svabhava-samskara-
kama-karma-gunadibhih
sva-mahi-dhvasta-mahibhir
murtimadbhir upasitah

SYNONYMS

kala--by the time factor; svabhava--own nature; samskara--reformation; kama--desire; karma--fruitive action; guna--the three modes of material nature; adibhih--and by others; sva-mahi-dhvasta-mahibhih--whose own independence was subordinate to the potency of the Lord; murti-madbhih--possessing form; upasitah--were being worshiped.

TRANSLATION

Then Lord Brahma saw that kala (the time factor), svabhava (one's own nature by association), samskara (reformation), kama (desire), karma (fruitive activity) and the gunas (the three modes of material nature), their own independence being completely subordinate to the potency of the Lord, had all taken forms and were also worshiping those visnu-murtis.

PURPORT

No one but Visnu has any independence. If we develop consciousness of this fact, then we are in actual Krsna consciousness. We should always remember that Krsna is the only supreme master and that everyone else is His servant (ekale isvara krsna, ara saba bhrtya). Be one even Narayana or Lord Siva, everyone is subordinate to Krsna (siva-virincinutam). Even Baladeva is subordinate to Krsna. This is a fact.

ekale isvara krsna, ara saba bhrtya
yare yaiche nacaya, se taiche kare nrtya

(Cc. Adi 5.142>

One should understand that no one is independent, for everything is part and parcel of Krsna and is acting and moving by the supreme desire of Krsna. This understanding, this consciousness, is Krsna consciousness.

yas tu narayanam devam
brahma-rudradi-daivataih
samatvenaiva vikseta
sa pasandi bhaved dhruvam

"A person who considers demigods like Brahma and Siva to be on an equal level with Narayana must certainly be considered an offender." No one can compare to Narayana, or Krsna. Krsna is Narayana, and Narayana is also Krsna, for Krsna is the original Narayana. Brahma himself addressed Krsna, narayanas tvam na hi sarva-dehinam: "You are also Narayana. Indeed, You are the original Narayana." (Bhag. 10.14.14)

Kala, or the time factor, has many assistants, such as svabhava, samskara, kama, karma and guna. Svabhava, or one's own nature, is formed according to the association of the material qualities. Karanam guna-sango 'sya sad-asad-yoni janmasu (Bg. 13.22). Sat and asat-svabhava--one's higher or lower nature--is formed by association with the different qualities, namely sattva-guna, rajo-guna and tamo-guna. We should gradually come to the sattva-guna, so that we may avoid the two lower gunas. This can be done if we regularly discuss Srimad-Bhagavatam and hear about Krsna's activities. Nasta-prayesv abhadresu nityam bhagavata-sevaya (Bhag. 1.2.18). All the activities of Krsna described in Srimad-Bhagavatam, beginning even with the pastimes concerning Putana, are transcendental. Therefore, by hearing and discussing Srimad-Bhagavatam, the rajo-guna and tamo-guna are subdued, so that only sattva-guna remains. Then rajo-guna and tamo-guna cannot do us any harm.

Varnasrama-dharma, therefore, is essential, for it can bring people to sattva-guna. Tada rajas-tamo-bhavah kama-lobhadayas ca ye (Bhag. 1.2.19). Tamo-guna and rajo-guna increase lust and greed, which implicate a living entity in such a way that he must exist in this material world in many, many forms. That is very dangerous. One should therefore be brought to sattva-guna by the establishment of varnasrama-dharma and should develop the brahminical qualifications of being very neat and clean, rising early in the morning and seeing mangala-aratrika, and so on. In this way, one should stay in sattva-guna, and then one cannot be influenced by tamo-guna and rajo-guna.

tada rajas-tamo-bhavah
kama-lobhadayas ca ye
ceta etair anaviddham
sthitam sattve prasidati

(Bhag. 1.2.19)

The opportunity for this purification is the special feature of human life; in other lives, this is not possible. Such purification can be achieved very easily by radha-krsna-bhajana, devotional service rendered to Radha and Krsna, and therefore Narottama dasa Thakura sings, hari hari viphale janama gonainu, indicating that unless one worships Radha-Krsna, one's human form of life is wasted. Vasudeve bhagavati bhakti-yogah prayojitah. janayaty asu vairagyam (Bhag. 1.2.7). By engagement in the service of Vasudeva, one very quickly renounces material life. The members of the Krsna consciousness movement, for example, being engaged in vasudeva-bhakti, very quickly come to the stage of being nice Vaisnavas, so much so that people are surprised that mlecchas and yavanas are able to come to this stage. This is possible by vasudeva-bhakti. But if we do not come to the stage of sattva-guna in this human life, then, as Narottama dasa Thakura sings, hari hari viphale janama gonainu--there is no profit in gaining this human form of life.

Sri Viraraghava Acarya comments that each of the items mentioned in the first half of this verse is a cause for material entanglement. Kala, or the time factor, agitates the modes of material nature, and svabhava is the result of association with these modes. Therefore Narottama dasa Thakura says, bhakta-sane vasa. If one associates with bhaktas, then one's svabhava, or nature, will change. Our Krsna consciousness movement is meant to give people good association so that this change may take place, and we actually see that by this method people all over the world are gradually becoming devotees.

As for samskara, or reformation, this is possible by good association, for by good association one develops good habits, and habit becomes second nature. Therefore, bhakta-sane vasa: let people have the chance to live with bhaktas. Then their habits will change. In the human form of life one has this chance, but as Narottama dasa Thakura sings, hari hari viphale janama gonainu: if one fails to take advantage of this opportunity, one's human life is wasted. We are therefore trying to save human society from degradation and actually elevate people to the higher nature.

As for kama and karma--desires and activities--if one engages in devotional service, one develops a different nature than if one engages in activities of sense gratification, and of course the result is also different. According to the association of different natures, one receives a particular type of body. Karanam guna-sango 'sya sad-asad-yoni janmasu (Bg. 13.22). Therefore we should always seek good association, the association of devotees. Then our life will be successful. A man is known by his company. If one has the chance to live in the good association of devotees, one is able to cultivate knowledge, and naturally one's character or nature will change for one's eternal benefit.

TEXT 54

TEXT

satya-jnananantananda-
matraika-rasa-murtayah
asprsta-bhuri-mahatmya
api hy upanisad-drsam

SYNONYMS

satya--eternal; jnana--having full knowledge; ananta--unlimited; ananda--fully blissful; matra--only; eka-rasa--always existing; murtayah--forms; asprsta-bhuri-mahatmyah--whose great glory is not touched; api--even; hi--because; upanisat-drsam--by those jnanis who are engaged in studying the Upanisads.

TRANSLATION

The visnu-murtis all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the jnanis engaged in studying the Upanisads.

PURPORT

Mere sastra jnana, or knowledge in the Vedas, does not help anyone understand the personality of Godhead. Only one who is favored or shown mercy by the Lord can understand Him. This is also explained in the Upanisads (Mundaka Upanisad 3.2.3):

nayam atma pravacanena labhyo
na medhasa na bahuna srutena
yam evaisa vrnute tena labhyas
tasyaisa atma vivrnute tanum svam

"The Supreme Lord is not obtained by expert explanations, by vast intelligence, or even by much hearing. He is obtained only by one whom He Himself chooses. To such a person, He manifests His own form."

One description given of Brahman is satyam brahma, ananda-rupam: "Brahman is the Absolute Truth and complete ananda, or bliss." The forms of Visnu, the Supreme Brahman, were one, but They were manifested differently. The followers of the Upanisads, however, cannot understand the varieties manifested by Brahman. This proves that Brahman and Paramatma can actually he understood only through devotion, as confirmed by the Lord Himself in Srimad-Bhagavatam: bhaktyaham ekaya grahyah (Bhag. 11.14.21). To establish that Brahman indeed has transcendental form, Srila Visvanatha Cakravarti Thakura gives various quotations from the sastras. In the Svetasvatara Upanisad (3.8), the Supreme is described as aditya-varnam tamasah parastat, "He whose self-manifest form is luminous like the sun and transcendental to the darkness of ignorance." Ananda-matram ajaram puranam ekam santam bahudha drsyamanam: "The Supreme is blissful, with no tinge of unhappiness. Although He is the oldest, He never ages, and although one, He is experienced in different forms." Sarve nityah sasvatas ca dehas tasya paratmanah: "All the forms of that Supreme Person are eternal." (Maha-varaha purana) The Supreme Person has a form, with hands and legs and other personal features, but His hands and legs are not material. Bhaktas know that the form of Krsna, or Brahman, is not at all material. Rather, Brahman has a transcendental form, and when one is absorbed in it, being fully developed in bhakti, one can understand Him (premanjana-cchurita-bhakti-vilocanena). The Mayavadis, however, cannot understand this transcendental form, for they think that it is material.

Transcendental forms of the Supreme Personality of Godhead in His person are so great that the impersonal followers of the Upanisads cannot reach the platform of knowledge to understand them. Particularly, the transcendental forms of the Lord are beyond the reach of the impersonalists, who can only understand, through the studies of the Upanisads, that the Absolute Truth is not matter and that the Absolute Truth is not materially restricted by limited potency.

Yet although Krsna cannot be seen through the Upanisads, in some places it is said that Krsna can in fact be known in this way. Aupanisadam purusam: "He is known by the Upanisads." This means that when one is purified by Vedic knowledge, one is then allowed to enter into devotional understanding (mad-bhaktim labhate param).

tac chraddadhana munayo
jnana-vairagya-yuktaya
pasyanty atmani catmanam
bhaktya sruta-grhitaya

"The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-sruti." (Bhag. 1.2.12) The word sruta-grhitaya refers to Vedanta knowledge, not sentimentality. Sruta-grhita is sound knowledge.

Lord Visnu, Brahma thus realized, is the reservoir of all truth, knowledge and bliss. He is the combination of these three transcendental features, and He is the object of worship for the followers of the Upanisads. Brahma realized that all the different forms of cows, boys and calves transformed into Visnu forms were not transformed by mysticism of the type that a yogi or demigod can display by specific powers invested in him. The cows, calves and boys transformed into visnu-murtis, or Visnu forms, were not displays of visnu-maya, or Visnu energy, but were Visnu Himself. The respective qualifications of Visnu and visnu-maya are just like those of fire and heat. In heat there is the qualification of fire, namely warmth; and yet heat is not fire. The manifestation of the Visnu forms of the boys, cows and calves was not like the heat, but rather like the fire--they were all actually Visnu. Factually, the qualification of Visnu is full truth, full knowledge and full bliss. Another example may be given with material objects, which may be reflected in many, many forms. For example, the sun is reflected in many waterpots, but the reflections of the sun in many pots are not actually the sun. There is no actual heat and light from the sun in the pot, although it appears as the sun. But each and every one of the forms Krsna assumed was fully Visnu.

We should discuss Srimad-Bhagavatam daily as much as possible, and then everything will be clarified, for Bhagavatam is the essence of all Vedic literature (nigama-kalpa-taror galitam phalam). It was written by Vyasadeva (maha-muni-krte) when he was self-realized. Thus the more we read Srimad-Bhagavatam, the more its knowledge becomes clear. Each and every verse is transcendental.

TEXT 55

TEXT

evam sakrd dadarsajah
para-brahmatmano 'khilan
yasya bhasa sarvam idam
vibhati sa-caracaram

SYNONYMS

evam--thus; sakrt--at one time; dadarsa--saw; ajah--Lord Brahma; para-brahma--of the Supreme Absolute Truth; atmanah--expansions; akhilan--all the calves and boys, etc.; yasya--of whom; bhasa--by the manifestation; sarvam--all; idam--this; vibhati--is manifested; sa-cara-acaram--whatever is moving and nonmoving.

TRANSLATION

Thus Lord Brahma saw the Supreme Brahman, by whose energy this entire universe, with its moving and nonmoving living beings, is manifested. He also saw at the same time all the calves and boys as the Lord's expansions.

PURPORT

By this incident, Lord Brahma was able to see how Krsna maintains the entire universe in different ways. It is because Krsna manifests everything that everything is visible.

TEXT 56

TEXT

tato 'tikutukodvrtya-
stimitaikadasendriyah
tad-dhamnabhud ajas tusnim
pur-devy-antiva putrika

SYNONYMS

tatah--then; atikutuka-udvrtya-stimita-ekadasa-indriyah--whose eleven senses had all been jolted by great astonishment and then stunned by transcendental bliss; tad-dhamna--by the effulgence of those visnu-murtis; abhut--became; ajah--Lord Brahma; tusnim--silent; puh-devi-anti--in the presence of a village deity (gramya-devata); iva--just as; putrika--a clay doll made by a child.

TRANSLATION

Then, by the power of the effulgence of those visnu-murtis, Lord Brahma, his eleven senses jolted by astonishment and stunned by transcendental bliss, became silent, just like a child's clay doll in the presence of the village deity.

PURPORT

Brahma was stunned because of transcendental bliss (muhyanti yat surayah). In his astonishment, all his senses were stunned, and he was unable to say or do anything. Brahma had considered himself absolute, thinking himself the only powerful deity, but now his pride was subdued, and he again became merely one of the demigods--an important demigod, of course, but a demigod nonetheless. Brahma, therefore, cannot be compared to God--Krsna, or Narayana. It is forbidden to compare Narayana even to demigods like Brahma and Siva, what to speak of others.

yas tu narayanam devam
brahma-rudradi-daivataih
samatvenaiva vikseta
sa pasandi bhaved dhruvam

"One who considers demigods like Brahma and Siva to be on an equal level with Narayana must certainly be considered an offender." We should not equate the demigods with Narayana, for even Sankaracarya has forbidden this (narayanah paro'vyaktat). Also, as mentioned in the Vedas, eko narayana asin na brahma nesanah: "In the beginning of creation there was only the Supreme personality, Narayana, and there was no existence of Brahma or Siva." Therefore, one who at the end of his life remembers Narayana attains the perfection of life (ante narayana-smrtih).

TEXT 57

TEXT

itirese 'tarkye nija-mahimani sva-pramitike
paratrajato 'tan-nirasana-mukha-brahmaka-mitau
anise 'pi drastum kim idam iti va muhyati sati
cacchadajo jnatva sapadi paramo 'ja-javanikam

SYNONYMS

iti--thus; ira-ise--Lord Brahma, the lord of Sarasvati (Ira); atarkye--beyond; nija-mahimani--whose own glory; sva-pramitike--self-manifest and blissful; paratra--beyond; ajatah--the material energy (prakrti); atat--irrelevant; nirasana-mukha--by the rejection of that which is irrelevant; brahmaka--by the crest jewels of the Vedas; mitau--in whom there is knowledge; anise--not being able; api--even; drastum--to see; kim--what; idam--is this; iti--thus; va--or; muhyati sati--being mystified; cacchada--removed; ajah--Lord Sri Krsna; jnatva--after understanding; sapadi--at once; paramah--the greatest of all; aja-javanikam--the curtain of maya.

TRANSLATION

The Supreme Brahman is beyond mental speculation, He is self-manifest, existing in His own bliss, and He is beyond the material energy. He is known by the crest jewels of the Vedas by refutation of irrelevant knowledge. Thus in relation to that Supreme Brahman, the Personality of Godhead, whose glory had been shown by the manifestation of all the four-armed forms of Visnu, Lord Brahma, the lord of Sarasvati, was mystified. "What is this?" he thought, and then he was not even able to see. Lord Krsna, understanding Brahma's position, then at once removed the curtain of His yogamaya.

PURPORT

Brahma was completely mystified. He could not understand what he was seeing, and then he was not even able to see. Lord Krsna, understanding Brahma's position, then removed that yogamaya covering. In this verse, Brahma is referred to as iresa. Ira means Sarasvati, the goddess of learning, and Iresa is her husband, Lord Brahma. Brahma, therefore, is most intelligent. But even Brahma, the lord of Sarasvati, was bewildered about Krsna. Although he tried, he could not understand Lord Krsna. In the beginning the boys, the calves and Krsna Himself had been covered by yogamaya, which later displayed the second set of calves and boys, who were Krsna's expansions, and which then displayed so many four-armed forms. Now, seeing Brahma's bewilderment, Lord Krsna caused the disappearance of that yogamaya. One may think that the maya taken away by Lord Krsna was mahamaya, but Srila Visvanatha Cakravarti Thakura comments that it was yogamaya, the potency by which Krsna is sometimes manifest and sometimes not manifest. The potency which covers the actual reality and displays something unreal is mahamaya, but the potency by which the Absolute Truth is sometimes manifest and sometimes not is yogamaya. Therefore, in this verse the word aja refers to yogamaya.

Krsna's energy--His maya-sakti, or svarupa-sakti--is one, but it is manifested in varieties. parasya saktir vividhaiva sruyate (Svetasvatara Upanisad 6.8). The difference between Vaisnavas and Mayavadis is that Mayavadis say that this maya is one, whereas Vaisnavas recognize its varieties. There is unity in variety. For example, in one tree, there are varieties of leaves, fruits and flowers. Varieties of energy are required for performing the varieties of activity within the creation. To give another example, in a machine all the parts may be iron, but the machine includes varied activities. Although the whole machine is iron, one part works in one way, and other parts work in other ways. One who does not know how the machine is working may say that it is all iron; nonetheless, in spite of its being iron, the machine has different elements, all working differently to accomplish the purpose for which the machine was made. One wheel runs this way, another wheel runs that way, functioning naturally in such a way that the work of the machine goes on. Consequently we give different names to the different parts of the machine,

saying, "This is a wheel," "This is a screw," "This is a spindle," "This is the lubrication," and so on. Similarly, as explained in the Vedas,

parasya saktir vividhaiva sruyate
svabhaviki jnana-bala-kriya ca

Krsna's power is variegated, and thus the same sakti, or potency, works in variegated ways. Vividha means "varieties." There is unity in variety. Thus yogamaya and mahamaya are among the varied individual parts of the same one potency, and all of these individual potencies work in their own varied ways. The samvit, sandhini and ahladini potencies--Krsna's potency for existence, His potency for knowledge and His potency for pleasure--are distinct from yogamaya. Each is an individual potency. The ahladini potency is Radharani. As Svarupa Damodara Gosvami has explained, radha krsna-pranaya-vikrtir hladini saktir asmat (Cc. Adi 1.5). The ahladini-sakti is manifested as Radharani, but Krsna and Radharani are the same, although one is potent and the other is potency.

Brahma was mystified about Krsna's opulence (nija-mahimani) because this opulence was atarkya, or inconceivable. With one's limited senses, one cannot argue about that which is inconceivable. Therefore the inconceivable is called acintya, that which is beyond cintya, our thoughts and arguments. Acintya refers to that which we cannot contemplate but have to accept. Srila Jiva Gosvami has said that unless we accept acintya in the Supreme, we cannot accommodate the conception of God. This must be understood. Therefore we say that the words of sastra should be taken as they are, without change, since they are beyond our arguments. Acintyah khalu ye bhava na tams tarkena yojayet: "That which is acintya cannot be ascertained by argument." People generally argue, but our process is not to argue but to accept the Vedic knowledge as it is. When Krsna says, "This is superior, and this is inferior," we accept what He says. It is not that we argue, "Why is this superior and that inferior?" If one argues, for him the knowledge is lost.

This path of acceptance is called avaroha-pantha The word avaroha is related to the word avatara, which means"that which descends." The materialist wants to understand everything by the aroha-pantha--by argument and reason--but transcendental matters cannot be understood in this way. Rather, one must follow the avaroha-pantha, the process of descending knowledge. Therefore one must accept the parampara system. And the best parampara is that which extends from Krsna (evam parampara-praptam). What Krsna says, we should accept (imam rajarsayo viduh). This is called the avaroha-pantha.

Brahma, however, adopted the aroha-pantha. He wanted to understand Krsna's mystic power by his own limited, conceivable power, and therefore he himself was mystified. Everyone wants to take pleasure in his own knowledge, thinking, "I know something." But in the presence of Krsna this conception cannot stand, for one cannot bring Krsna within the limitations of prakrti. One must submit. There is no alternative. Na tams tarkena yojayet. This submission marks the difference between Krsna-ites and Mayavadis.

The phrase atan-nirasana refers to the discarding of that which is irrelevant. (Atat means "that which is not a fact.") Brahman is sometimes described as asthulam ananv ahrasvam adirgham, "that which is not large and not small, not short and not long." (Brhad-aranyaka Upanisad 5.8.8) Neti neti: "It is not this, it is not that." But what is it? In describing a pencil, one may say, "It is not this; it is not that," but this does not tell us what it is. This is called definition by negation. In Bhagavad-gita, Krsna also explains the soul by giving negative definitions. Na jayate mriyate va: "It is not born, nor does it die. You can hardly understand more than this." But what is it? It is eternal. Ajo nityah sasvato 'yam purano na hanyate hanyamane sarire: "It is unborn, eternal, ever-existing, undying and primeval. It is not slain when the body is slain." (Bg. 2.20) In the beginning the soul is difficult to understand, and therefore Krsna has given negative definitions:

nainam chindanti sastrani
nainam dahati pavakah
na cainam kledayanty apo
na sosayati marutah

"The soul can never be cut into pieces by any weapon, nor can it be burned by fire, nor moistened by water, nor withered by the wind." (Bg. 2.23) Krsna says, "It is not burned by fire." Therefore, one has to imagine what it is that is not burned by fire. This is a negative definition.

TEXT 58

TEXT

tato 'rvak pratilabdhaksah
kah paretavad utthitah
krcchrad unmilya vai drstir
acastedam sahatmana

SYNONYMS

tatah--then; arvak--externally; pratilabdha-aksah--having revived his consciousness; kah--Lord Brahma; pareta-vat--just like a dead man; utthitah--stood up; krcchrat--with great difficulty; unmilya--opening up; vai--indeed; drstih--his eyes; acasta--he saw; idam--this universe; saha-atmana--along with himself.

TRANSLATION

Lord Brahma's external consciousness then revived, and he stood up, just like a dead man coming back to life. Opening his eyes with great difficulty, he saw the universe, along with himself.

PURPORT

We actually do not die. At death, we are merely kept inert for some time, just as during sleep. At night we sleep, and all our activities stop, but as soon as we arise, our memory immediately returns, and we think, "Oh, where am I? What do I have to do?" This is called suptotthita-nyaya. Suppose we die. "Die" means that we become inert for some time and then again begin our activities. This takes place life after life, according to our karma, or activities, and svabhava, or nature by association. Now, in the human life, if we prepare ourselves by beginning the activity of our spiritual life, we return to our real life and attain perfection. Otherwise, according to karma, svabhava, prakrti and so on, our varieties of life and activity continue, and so also do our birth and death. As explained by Bhaktivinoda Thakura, mayara vase, yaccha bhese', khaccha habudubu bhai: "My dear brothers, why are you being washed away by the waves of maya?" One should come to the spiritual platform, and then one's activities will be permanent. Krta-punya-punjah: this stage is attained after one accumulates the results of pious activities for many, many lives. Janma-koti-sukrtair na labhyate (Cc. Madhya 8.70). The Krsna consciousness movement wants to stop koti-janma, repeated birth and death. In one birth, one should rectify everything and come to permanent life. This is Krsna consciousness.

TEXT 59

TEXT

sapady evabhitah pasyan
diso 'pasyat purah-sthitam
vrndavanam janajivya-
drumakirnam sama-priyam

SYNONYMS

sapadi--immediately; eva--indeed; abhitah--on all sides; pasyan--looking; disah--in the directions; apasyat--Lord Brahma saw; purah-sthitam--situated in front of him; vrndavanam--Vrndavana; jana-ajivya-druma-akirnam--dense with trees, which were the means of living for the inhabitants; sama-priyam--and which was equally pleasing in all seasons.

TRANSLATION

Then, looking in all directions, Lord Brahma immediately saw Vrndavana before him, filled with trees, which were the means of livelihood for the inhabitants and which were equally pleasing in all seasons.

PURPORT

Janajivya-drumakirnam: trees and vegetables are essential, and they give happiness all year round, in all seasons. That is the arrangement in Vrndavana. It is not that in one season the trees are pleasing and in another season not pleasing; rather, they are equally pleasing throughout the seasonal changes. Trees and vegetables provide the real means of livelihood recommended for everyone. Sarva-kama-dugha mahi (Bhag. 1.10.4). Trees and vegetables, not industry, provide the real means of life.

TEXT 60

TEXT

yatra naisarga-durvairah
sahasan nr-mrgadayah
mitranivajitavasa-
druta-rut-tarsakadikam

SYNONYMS

yatra--where; naisarga--by nature; durvairah--living in enmity; saha asan--live together; nr--human beings; mrga-adayah--and animals; mitrani--friends; iva--like; ajita--of Lord Sri Krsna; avasa--residence; druta--gone away; rut--anger; tarsaka-adikam--thirst and so on.

TRANSLATION

Vrndavana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Though naturally inimical, both human beings and fierce animals live there together in transcendental friendship.

PURPORT

The word vana means "forest." We are afraid of the forest and do not wish to go there, but in Vrndavana the forest animals are as good as demigods, for they have no envy. Even in this material world, in the forest the animals live together, and when they go to drink water they do not attack anyone. Envy

develops because of sense gratification, but in Vrndavana there is no sense gratification, for the only aim is Krsna's satisfaction. Even in this material world, the animals in Vrndavana are not envious of the sadhus who live there. The sadhus keep cows and supply milk to the tigers, saying, "Come here and take a little milk." Thus envy and malice are unknown in Vrndavana. That is the difference between Vrndavana and the ordinary world. We are horrified to hear the name of vana, the forest, but in Vrndavana there is no such horror. Everyone there is happy by pleasing Krsna. Krsnotkirtana-gana-nartana-parau. Whether a gosvami or a tiger or other ferocious animal, everyone's business is the same--to please Krsna. Even the tigers are also devotees. This is the specific qualification of Vrndavana. In Vrndavana everyone is happy. The calf is happy, the cat is happy, the dog is happy, the man is happy--everyone. Everyone wants to serve Krsna in a different capacity, and thus there is no envy. One may sometimes think that the monkeys in Vrndavana are envious, because they cause mischief and steal food, but in Vrndavana we find that the monkeys are allowed to take butter, which Krsna Himself distributes. Krsna personally demonstrates that everyone has the right to live. This is Vrndavana life. Why should I live and you die? No. That is material life. The inhabitants of Vrndavana think, "Whatever is given by Krsna, let us divide it as prasada and eat." This mentality cannot appear all of a sudden, but it will gradually develop with Krsna consciousness; by sadhana, one can come to this platform.

In the material world one may collect funds all over the world in order to distribute food freely, yet those to whom the food is given may not even feel appreciative. The value of Krsna consciousness, however, will gradually be very much appreciated. For instance, in an article about the temple of the Hare Krsna movement in Durban, South Africa, the Durban Post reported, "All the devotees here are very active in the service of Lord Krsna, and the results are obvious to see: happiness, good health, peace of mind, and the development of all good qualities." This is the nature of Vrndavana. Harav abhaktasya kuto mahad-gunah: without Krsna consciousness, happiness is impossible; one may struggle, but one cannot have happiness. We are therefore trying to give human society the opportunity for a life of happiness, good health, peace of mind and all good qualities through God consciousness.

TEXT 61

TEXT

tatrodvahat pasupa-vamsa-sisutva-natyam
brahmadvayam param anantam agadha-bodham
vatsan sakhin iva pura parito vicinvad
ekam sa-pani-kavalam paramesthy acasta

SYNONYMS

tatra--there (in Vrndavana); udvahat--assuming; pasupa-vamsa-sisutva-natyam--the play of being a child in a family of cowherd men (another of Krsna's names is Gopala, "He who maintains the cows"); brahma--the Absolute Truth; advayam--without a second; param--the Supreme; anantam--unlimited; agadha-bodham--possessing unlimited knowledge; vatsan--the calves; sakhin--and His friends, the boys; iva pura--just as before; paritah--everywhere; vicinvat--searching; ekam--alone, all by Himself; sa-pani-kavalam--with a morsel of food in His hand; paramesthi--Lord Brahma; acasta--saw.

TRANSLATION

Then Lord Brahma saw the Absolute Truth--who is one without a second, who possesses full knowledge and who is unlimited--assuming the role of a child in a

family of cowherd men and standing all alone, just as before, with a morsel of food in His hand, searching everywhere for the calves and His cowherd friends.

PURPORT

The word agadha-bodham, meaning "full of unlimited knowledge," is significant in this verse. The Lord's knowledge is unlimited, and therefore one cannot touch where it ends, just as one cannot measure the ocean. What is the extent of our intelligence in comparison to the vast expanse of water in the ocean? On my passage to America, how insignificant the ship was, like a matchbox in the midst of the ocean. Krsna's intelligence resembles the ocean, for one cannot imagine how vast it is. The best course, therefore, is to surrender to Krsna. Don't try to measure Krsna.

The word advayam, meaning "one without a second," is also significant. Because Brahma was overcast by Krsna's maya, he was thinking himself the Supreme. In the material world, everyone thinks, "I am the best man in this world. I know everything." One thinks, "Why should I read Bhagavad-gita? I know everything. I have my own interpretation." Brahma, however, was able to understand that the Supreme Personality is Krsna. Isvarah paramah krsnah. Another of Krsna's names, therefore, is paramesvara.

Now Brahma saw Krsna, the Supreme Personality of Godhead, appearing as a cowherd boy in Vrndavana, not demonstrating His opulence but standing just like an innocent boy with some food in His hand, loitering with His cowherd boyfriends, calves and cows. Brahma did not see Krsna as catur-bhuja, the opulent Narayana; rather, he simply saw an innocent boy. Nonetheless, he could understand that although Krsna was not demonstrating His power, He was the same Supreme person. people generally do not appreciate someone unless he shows something wonderful, but here, although Krsna did not manifest anything wonderful, Brahma could understand that the same wonderful person was present like an ordinary child, although He was the master of the whole creation. Thus Brahma prayed, govindam adi-purusam tam aham bhajami: "You are the original person, the cause of everything. I bow down to You." This was his realization. Tam aham bhajami. This is what is wanted. Vedesu durlabham: one cannot reach Krsna merely by Vedic knowledge. Adurlabham atma-bhaktau: but when one becomes a devotee, then one can realize Him. Brahma, therefore, became a devotee. In the beginning he was proud of being Brahma, the lord of the universe, but now he understood, "Here is the Lord of the universe. I am simply an insignificant agent. Govindam adi-purusam tam aham bhajami."

Krsna was playing like a dramatic actor. Because Brahma had some false prestige, thinking that he had some power, Krsna showed him his real position. A similar incident occurred when Brahma went to see Krsna in Dvaraka. When Krsna's doorman informed Lord Krsna that Lord Brahma had arrived, Krsna responded, "Which Brahma? Ask him which Brahma." The doorman relayed this question, and Brahma was astonished. "Is there another Brahma besides me?" he thought. When the doorman informed Lord Krsna, "It is four-headed Brahma," Lord Krsna said, "Oh, four-headed. Call others. Show him." This is Krsna's position. For Krsna the four-headed Brahma is insignificant, to say nothing of "four-headed scientists." Materialistic scientists think that although this planet earth is full of opulence, all others are vacant. Because they simply speculate, this is their scientific conclusion. But from the Bhagavatam we understand that the entire universe is full of living entities everywhere. Thus it is the folly of the scientists that although they do not know anything, they mislead people by presenting themselves as scientists, philosophers and men of knowledge.

TEXT 62

TEXT

drstva tvarena nija-dhoranato 'vatirya
prthvyam vapuh kanaka-dandam ivabhipatya
sprstva catur-mukuta-kotibhir anghri-yugmam
natva mud-asru-sujalair akrtabhisekam

SYNONYMS

drstva--after seeing; tvarena--with great speed, hastily; nija-dhoranatah--from his swan carrier; avatirya--descended; prthvyam--on the ground; vapuh--his body; kanaka-dandam iva--like a golden rod; abhipatya--fell down; sprstva--touching; catuh-mukuta-koti-bhih--with the tips of his four crowns; anghri-yugmam--the two lotus feet; natva--making obeisances; mut-asru-su-jalaih--with the water of his tears of joy; akrta--performed; abhisekam--the ceremony of bathing His lotus feet.

TRANSLATION

After seeing this, Lord Brahma hastily got down from his swan carrier, fell down like a golden rod and touched the lotus feet of Lord Krsna with the tips of the four crowns on his heads. Offering his obeisances, he bathed the feet of Krsna with the water of his tears of joy.

PURPORT

Lord Brahma bowed down like a stick, and because Lord Brahma's complexion is golden, he appeared to be like a golden stick lying down before Lord Krsna. When one falls down before a superior just like a stick, one's offering of obeisances is called dandavat. Danda means "stick," and vat means "like." It is not that one should simply say, "dandavat." Rather, one must fall down. Thus Brahma fell down, touching his foreheads to the lotus feet of Krsna, and his crying in ecstasy is to be regarded as an abhiseka bathing ceremony of Krsna's lotus feet.

He who appeared before Brahma as a human child was in fact the Absolute Truth, Parabrahman (brahmeti paramatmeti bhagavan iti sabdyate). The Supreme Lord is narakrti; that is, He resembles a human being. It is not that He is four-armed (catur-bahu). Narayana is catur-bahu, but the Supreme Person resembles a human being. This is also confirmed in the Bible, where it is said that man was made in the image of God.

Lord Brahma saw that Krsna, in His form as a cowherd boy, was Parabrahman, the root cause of everything, but was now appearing as a human child, loitering in Vrndavana with a morsel of food in His hand. Astonished, Lord Brahma hastily got down from his swan carrier and let his body fall to the earth. Usually, the demigods never touch the ground, but Lord Brahma, voluntarily giving up his prestige as a demigod, bowed down on the ground before Krsna. Although Brahma has one head in each direction, he voluntarily brought all his heads to the ground and touched Krsna's feet with the tips of his four helmets. Although his intelligence works in every direction, he surrendered everything before the boy Krsna.

It is mentioned that Brahma washed the feet of Krsna with his tears, and here the word sujalaih indicates that his tears were purified. As soon as bhakti is present, everything is purified (sarvopadhi-vinirmuktam). Therefore Brahma's crying was a form of bhakty-anubhava, a transformation of transcendental ecstatic love.

TEXT 63

TEXT

utthayotthaya krsnasya

cirasya padayoh patan
aste mahitvam prag-drstam
smrtva smrtva punah punah

SYNONYMS

utthaya utthaya--rising repeatedly; krsnasya--of Lord Krsna; cirasya--for a long time; padayoh--at the lotus feet; patan--falling down; aste--remained; mahitvam--the greatness; prak-drstam--which he had previously seen; smrtva smrtva--remembering and remembering; punah punah--again and again.

TRANSLATION

Rising and falling again and again at the lotus feet of Lord Krsna for a long time, Lord Brahma remembered over and over the Lord's greatness he had just seen.

PURPORT

As stated in one prayer,

srutim apare smrtim itare
bharatam anye bhajantu bhava-bhitah
aham iha nandam vande
yasyalinde param brahma

"Let others study the Vedas, smrti and Mahabharata, fearing material existence, but I shall worship Nanda Maharaja, in whose courtyard is crawling the Supreme Brahman. Nanda Maharaja is so great that the Parabrahman is crawling in his yard, and therefore I shall worship him." (Padyavali 126)

Brahma was falling down in ecstasy. Because of the presence of the Supreme Personality of Godhead, who exactly resembled a human child, Brahma was naturally astonished. Therefore with a faltering voice he offered prayers, understanding that here was the Supreme Person.

TEXT 64

TEXT

sanair athotthaya vimrjya locane
mukundam udviksya vinamra-kandharah
krtanjalih prasrayavan samahitah
sa-vepathur gadgadayailatelaya

SYNONYMS

sanaih--gradually; atha--then; utthaya--rising; vimrjya--wiping; locane--his two eyes; mukundam--at Mukunda, Lord Sri Krsna; udviksya--looking up; vinamra-kandharah--his neck bent; krta-anjalih--with folded hands; prasraya-van--very humble; samahitah--his mind concentrated; sa-vepathuh--his body trembling; gadgadaya--faltering; ailata--Brahma began to offer praise; ilaya--with words.

TRANSLATION

Then, rising very gradually and wiping his two eyes, Lord Brahma looked up at Mukunda. Lord Brahma, his head bent low, his mind concentrated and his body trembling, very humbly began, with faltering words, to offer praises to Lord Krsna.

PURPORT

Brahma, being very joyful, began to shed tears, and he washed the lotus feet of Krsna with his tears. Repeatedly he fell and rose as he recalled the wonderful activities of the Lord. After repeating obeisances for a long time, Brahma stood up and smeared his hands over his eyes. Srila Visvanatha Cakravarti Thakura comments that the word locane indicates that with his two hands he wiped the two eyes on each of his four faces. Seeing the Lord before him, Brahma began to offer prayers with great humility, respect and attention.

Thus end the Bhaktivedanta purports of the Tenth Canto, Thirteenth Chapter, of the Srimad-Bhagavatam, entitled "The Stealing of the Boys and Calves by Brahma."

NOTE FROM THE PUBLISHERS: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada passed away on November 14, 1977. The remaining portion of the tenth canto as well as cantos 11 and 12 were translated by his disciples.

"**Srimad-Bhagavatam — Canto Ten**" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

COPYRIGHT NOTICE: This is an evaluation copy of the printed version of this book, and is NOT FOR RESALE. This evaluation copy is intended for personal non-commercial use only, under the "fair use" guidelines established by international copyright laws. You may use this electronic file to evaluate the printed version of this book, for your own private use, or for short excerpts used in academic works, research, student papers, presentations, and the like. You can distribute this evaluation copy to others over the Internet, so long as you keep this copyright information intact. You may not reproduce more than ten percent (10%) of this book in any media without the express written permission from the copyright holders. Reference any excerpts in the following way: "Excerpted from "Srimad-Bhagavatam" by A.C. Bhaktivedanta Swami Prabhupada, courtesy of the Bhaktivedanta Book Trust International, www.Krishna.com."

This book and electronic file is Copyright 1977-2003 Bhaktivedanta Book Trust International, 3764 Watseka Avenue, Los Angeles, CA 90034, USA.
All rights reserved. For any questions, comments, correspondence, or to evaluate dozens of other books in this collection, visit the website of the publishers, www.Krishna.com.